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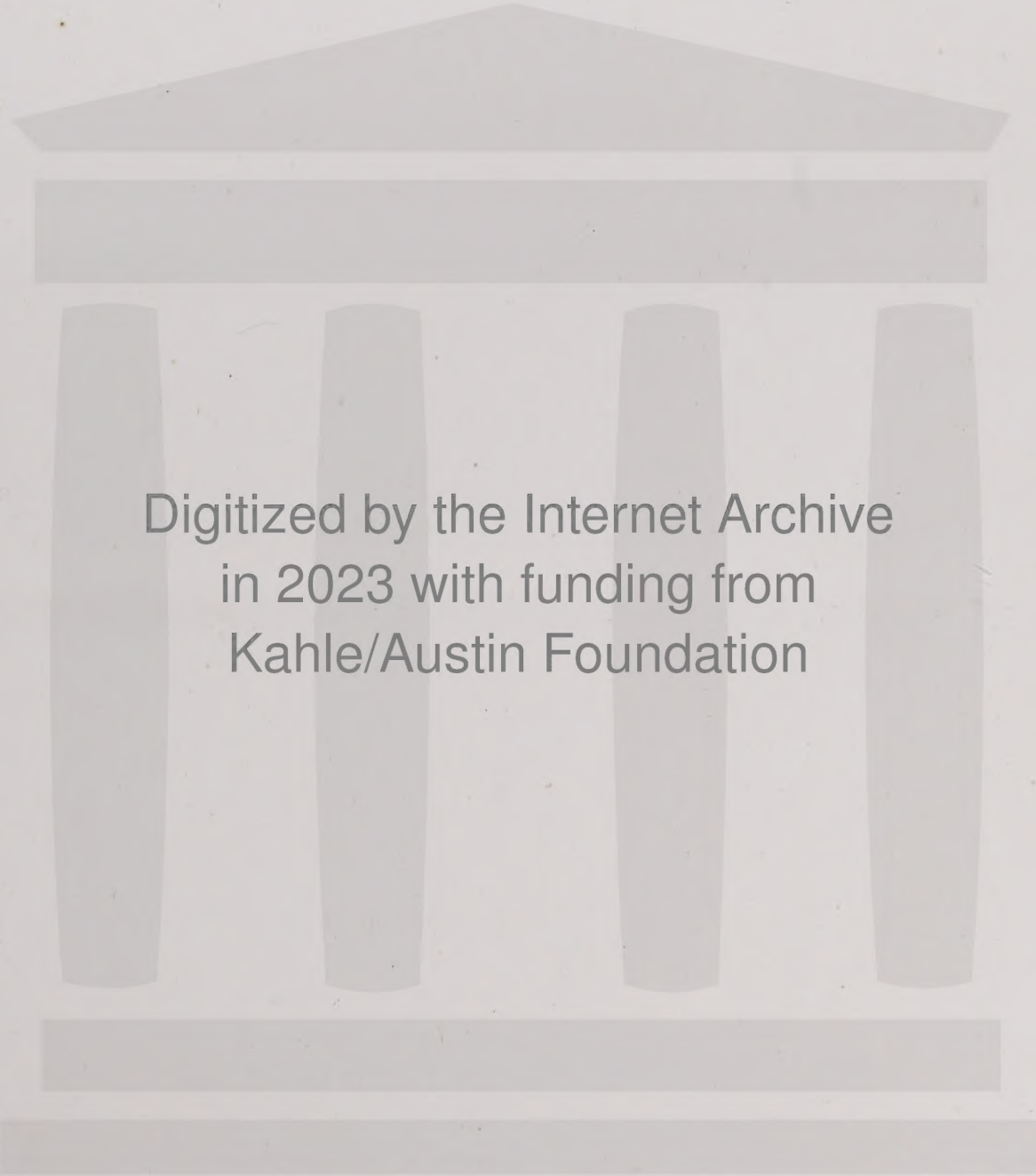
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EDITED BY
REV. JAMES BLACK, M.A.,
AND
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The Unitarian Herald.

EDITED BY

REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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UNITARIAN LECTURES AT BOOTLE, LIVERPOOL.

The following COURSE of FOUR LECTURES will be delivered in the Town Hall, Merton Road, Bootle, near Liverpool, by the Rev. S. FLETCHER WILLIAMS, on the under-mentioned Tuesday Evenings in January, 1878:—
Tuesday, Jan. 8th.—"What do we mean by Unitarianism?"
" " 15th.—"What think ye of Christ?"
" " 22nd.—"What is the Great Salvation?"
" " 29th.—"Have we an Infallible Faith?"

EACH LECTURE TO BEGIN AT EIGHT O'CLOCK.

WHITCHURCH: FREE CHRISTIAN CHURCH.

ANNIVERSARY MEETING, Tuesday, January 8th, 1878. Chairman, W. KATHBONE, Esq., M.P. for Liverpool. Speakers: Revs. Charles Beard, B.A., Liverpool; Joseph Wood, Leicester; T. Gasquoine, B.A., Oswestry; and R. C. Page, of Pontypool.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.—The ANNUAL MEETING will be held in the Portland-street Church, Southport, on Thursday next, the 10th inst. Chair to be taken at seven o'clock by the President, the Rev. CHAS. BEARD, B.A.

MANCHESTER NEW COLLEGE, LONDON.

Notice is hereby given, that the ANNUAL GENERAL MEETING of Trustees, for the election of officers, and general business, will be held in Cross-street Chapel room, Manchester, on Thursday, the 17th January, 1878, at one o'clock precisely.
R. D. DARBISHIRE, } Secretaries.
CHARLES BEARD, }

LITTLE PORTLAND-STREET CHAPEL.

In consequence of the indisposition of the Rev. P. H. Wicksteed, M.A., the MORNING LECTURE WILL BE OMITTED on Sunday next, and the Sermon for Children, previously announced, will be Postponed. Service (including the Communion) will be conducted as usual at 11.15.

FREE-TRADE HALL MEETING of British and Foreign Unitarian Association.—Friends who have not yet sent in their PROMISES of NEW or ADDITIONAL SUBSCRIPTIONS or DONATIONS will oblige by forwarding them, as early as convenient, to Mr. HARRY RAWSON, local treasurer, Market-street, Manchester.

FREE PROTESTANT CHURCH, CAPE TOWN.

The members of the above Church have resolved to erect a Church of their own, after having for more than ten years assembled in a Public Hall. But being few in number and limited in means they are unable to do so without external aid. They appeal therefore to all who espouse the cause of free thought in theological matters, to all who wish to see a religion gain ground which rests not on miracles, not on baseless assumptions, not on antiquated traditions, but on scientific facts and ascertained truths, a religion which satisfies the human intellect no less than the human heart.

They who feel disposed to aid a Church which demands no confession of faith from its members, but declares only its conviction that true religion consists in love to God and love to man, are requested to send their contributions to the
Rev. O. VOYSEY, Camden House, Dulwich, S.E.

STOURBRIDGE.—SUNDAY EVENING LECTURES

DATE.	LECTURER.	SUBJECT.
1878.		
Jan. 13.—Geo. St. Clair, Esq., of Birmingham.		Agnosticism.
Jan. 20.—Rev. John Gordon, of Kenilworth.		Universal Redemption.
Jan. 27.—William Cochrane, of Netherland.		Personal Inquiry the Method of Forming Personal Belief.
Feb. 3.—W. E. Mellone, of Kidderminster.		Liberal Religion—What is it?
Feb. 10.—John Cuckson, of Birmingham.		Modern Materialism in its Relation to Religious Thought.
Feb. 17.—M. Gibson of Dudley.		The Name Emanuel (God with us) as applied to Christ.
Feb. 24.—T. B. Broadrick, of The Lyce.		The World Waiting for the Human Jesus.
Mar. 3.—D. Maginnis, of Stourbridge.		The Mythology of the Old Testament.
Mar. 10.—Charles Clarke, of Birmingham.		Man's Life on Earth; its Divine Purpose and End.
Mar. 17.—H. W. Crosskey, of Birmingham.		Modern Scientific Discoveries: How do they affect our Religion?

SERVICE WILL COMMENCE AT HALF PAST SIX O'CLOCK.

The attendance of Inquirers after Religious Truth, especially such as are unconnected with any church, is earnestly requested.
All Pews Free to Visitors.

A LADY residing in Yorkshire wishes to place her Two Girls, aged 11 and 9 years respectively, at a School where health and comfort are considered of primary importance.—Address, W. D. C., *Unitarian Herald* Office.

WANTED, an ORGANIST, for the First Presbyterian Church, Banbridge, Ireland; salary £40 per annum.—Apply to Hugh Glass, solicitor, Banbridge, Ireland.

THE Principal of a Ladies' School is desirous of meeting with a GOVERNESS thoroughly competent to teach French.—Address A. B., *Unitarian Herald* Office, Market-street, Manchester.

GOVERNESS.—SITUATION WANTED by a Young Lady (certificated): acquirements, English (thorough), French, music, and drawing: London or neighbourhood preferred.—Address R. H. G., 35, Eastlake Road, Cold Harbour Lane, London, S.E.

TO PARENTS AND GUARDIANS.—John Wild (successor to Louis Liebold) has a VACANCY for a Well-Educated Youth, about 16, as a PUPIL to the business of a Chemist and Druggist. Unusual facilities will be given for attending lectures, &c., to qualify for the respective examinations.—225, Oxford-street, Manchester.

HOLLY BANK SCHOOL, Birkdale, Southport, will RE-OPEN on Wednesday, January 23rd.
B. TEMPLAR, Principal.

BRIDPORT.—The Rev. JOHN DAVIES, M.A., Educates Six Pupils as Boarders in his house. Terms moderate. TWO VACANCIES.

SEASIDE EDUCATION FOR GIRLS DYSART HOUSE, CLEVEDON.—Miss E. MARTIN'S pupils will ASSEMBLE on Tuesday, January 22nd.

SOUTHPORT.—BOARDING SCHOOL FOR GIRLS.—Miss CURTIS will RE-OPEN her School Jan. 23rd, 1878. Prospectus on application.—Westbourne, Grosvenor Road, Birkdale.

KNUTSFORD.—MISS ARDERN'S Boarding-School for Girls will RE-OPEN after the Christmas holidays on January 21st. Terms and references will be sent on application.

KINDER GARTEN AND PESTALOZZIAN SCHOOL.—Miss LEWIN receives several Little Boys and Girls as Boarders. The next Quarter will begin January 22nd.—Shakespeare-street, Nottingham.

EDUCATION.—BATH.—Mrs. JEFFERY receives as BOARDERS Girls attending the Classes of the Bath High School. The NEXT TERM will COMMENCE January 22nd, 1878.—Address Mrs. JEFFERY, 9, Norfolk Crescent, Bath.

LANCASTER.—The Rev. D. DAVIES, B.A., will RE-OPEN School on Friday, January the 25th. A few VACANCIES either for juniors or seniors to join in preparation for the matriculation examination of the London University in 1879. Prospectus on application. Present address, "To the care of Mrs. Davis, Almswood, Evesham."

BROOK HOUSE, KNUTSFORD, CHESHIRE.—BOARDING SCHOOL for GIRLS, conducted by Mrs. FRANK SHAWCROSS, assisted by Resident English and Foreign Governesses. Teachers of eminence attend for instruction in Music, Singing, Harmony, Drawing, Dancing, &c. Prospectus and references forwarded on application. The NEXT TERM begins January 17.

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Mr. EDWIN SMITH, M.A., with competent assistance, thoroughly prepares Boys for College, the University Local Examinations, or for Business. For prospectus address Sandy Knoll, Forest Road, Nottingham.—SCHOOL RE-OPENS January 14th, 1878.

YORK: 26, HIGH PETER GATE.—Miss AMY HERRING begs to announce that she has OPENED, at the above address, a SCHOOL for the instruction of Young Ladies in all branches, comprising a first-class education with liberal views. Reference kindly permitted by the following:—Dr. G. Vance Smith, The Parade, Carnarthen; the Rev. C. Welbeloved, 38, Monkgate, York; Miss Swaine, 1, The Crescent, York.—Terms on application.

Pupils are prepared for the University Examinations, several having passed most successfully.—NEXT TERM commences January 14th.

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CHEAP ISSUE.—Paper 6d., post 7d., direct A. Hood, Devonport. "The Life and Teaching of Jesus Christ."

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1878 { DIARIES AND ALMANACKS, } 1878
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DOINGS AND SAYINGS.

History repeats itself. William Shakespeare has been indicted at the assizes of the Midland circuit for poaching.

A charitable lady established a home in London for women who had fallen victims to intemperance. In nine months the applications were 500, and of these 42 were from ladies of rank.

The London Turners' Company has done itself honour by receiving within its pale the venerable Dr. Moffat—the first missionary who has been a recipient of such distinctions as the civic companies can confer.

Considerable stir is made by the Milanese papers in consequence of the alleged kidnapping of Signor Capitelli, in Bologna, who had lately become a convert to the Free Protestant Church. Signor Capitelli was a young priest of marked ability.

The Rev. Donald Fraser, the Hon. and Rev. Mr. Bligh, and the Rev. William Arthur have just completed their mission of visiting the native Protestant Evangelical churches in Italy, with which they were entrusted by the Evangelical Alliance. Their report will shortly be published.

Queen's College, London, is to have a new head. This is the college for ladies in which Professor Maurice, and after him his brother-in-law, Professor Plumtre, always took so much interest. The latter now resigns his post, and is succeeded by a man of even more liberal views, Mr. Llewellyn Davies.

It may not be generally known that we are actually behind India in the matter of women's property. An Englishman living in India with his wife may give her a power of attorney to act for him in his pecuniary transactions; but, if she should come to live in England, she cannot be endowed with any such power.

Who would have supposed that Dr. McNeile would ever form a "guild?" Yet between his proposal for an association of united prayer meetings and the associations in which the Ritualists delight there is no essential difference. The ex-dean's proposal is quite as sectarian as theirs, for one of its main objects is to pray down all theological opponents.

It was stated by an authority on the question of "charities" a few days ago that one individual in every twelve in this country comes under the influence—whether good or bad—of charitable benefactions. What does this mean? It means that to every twelfth person in this realm an influence is extended, which may, if he be not otherwise moved, lower his self-respect and weaken his self-reliance.

During the past year two pupils of Newnham Hall, Cambridge, have been informally examined by the university tripos examiners—one in the papers of the mathematical tripos, and the other in those of the natural sciences tripos. The work of both was considered to have been sufficient to deserve honours, and one of the two ladies was pronounced to have reached a first-class standard.

Oxford has now two professors identified with the temperance cause. Professor Thorold Rogers is an old supporter of the Permissive Bill, and Mr. Thomas Hill Green, the newly-appointed Professor of Moral Philosophy, is chairman of the Oxford Auxiliary of the Alliance, and president of the Oxfordshire Band of Hope and Temperance Union. "Plain living and high thinking" seem to be on the increase in our most famous University.

The Rev. F. W. Holland, who has already done much valuable work in the peninsula of Mount Sinai, is contemplating a private expedition to that region, with the view of exploring and surveying some districts which are still unknown. The chief objects of his expedition will be to follow the suggested route of the Israelites from Janis to the Serbonian Lake, and thence south along the west side of the Tih plateau to Suez. Mr. Holland also proposes to explore the mining district which was worked by the ancient Egyptians.

In Mrs. Gilbert's *Autobiography* is an amusing story of Livingstone, when he was a student in course of training for a missionary. In 1842 he was sent from London, to preach, on Sunday afternoon, on an emergency, at the small chapel at Stanford Rivers, when his performance astonished the congregation. He gave out his text, and then, after a painful pause, descended the pulpit stairs, took up his hat, walked straight out of the chapel, and ran away. It could have been little foreseen that the "stickit minister" would one day find a grave in Westminster Abbey.

The election of Sir Henry Summer Maine to the mastership of Trinity Hall, Cambridge, is in every way admirable. Sir Henry is one of the most distinguished jurists we have, and fitly presides over a society strong in lawyers. At the same time one cannot help sympathising with Mr. Fawcett in his disappointment. One more vote would have secured him the election, and added another to the triumphs won by the blind in overcoming their misfortune. But the supporters of his rival, the Rev. Henry Latham, could not be induced to withdraw their

candidate; and as neither side would yield, it was resolved to untie the knot in rather a Gordian fashion, by electing neither Mr. Fawcett nor Mr. Latham.

Rome, under its new régime, is strangely unlike what it used to be under the Popes. The streets are thronged by a lively and loquacious crowd, full of bustle and animation, in place of the apathy and listlessness of the Roman people formerly. Upon the Quirinal, in the vicinity of the royal palace, and near the railway station, quite a new town is springing up, and Americans are crowding there. A new American church—a handsome building—stands fearlessly, an unwonted sight in Rome in the midst of the new "Via Nazionale" (a sort of boulevard planted with trees), which by its very name commemorates the freedom of Rome, from papal usurpation, and its restored pre-eminence as the capital of Italy.

Mr. Brownlow Maitland has addressed a long letter to the Earl of Shaftesbury, complaining of his lordship's reported statement in a speech at Wimborne, in Dorset, regarding *The Argument from Prophecy*, of which Mr. Maitland is the author, and which has been published under the auspices of the Society for Promoting Christian Knowledge. Lord Shaftesbury is reported to have said: "In that book it was argued that the twenty-sixth of Leviticus and the twenty-eighth chapter of Deuteronomy ought not to be received as the word of God." Mr. Maitland says this statement is "absolutely unfounded and erroneous;" and attributes it to a review of the work which his lordship may have read. In reply, Lord Shaftesbury simply refers the author to his letter to the Archbishop of Canterbury, withdrawing from the society on account of the criticised book. Dean Close retires from the society, because "by lending its venerable sanction to works even of a doubtful character, the mischief it may thus occasion far outweighs any good which it may do." Canon Miller, too, several weeks since requested that his name might be withdrawn from the Evidence Committee of the society. He says that an extreme pressure of duties had prevented him from reading the volume referred to by Lord Shaftesbury before publication; but that on reading the passages objected to he at once withdrew his name.

The Mayor of Leeds, Mr. Councillor Carbutt, has fallen under the ban of his spiritual betters. Because he has presided at a public meeting on disestablishment of the Leeds Nonconformist Union, three of the clergy of the Church of England have refused to receive tickets to be given to some old people at this festive time. The letter of Dr. Gott, vicar of Leeds, was to the effect that having seen the mayor's name posted on the walls "as an enemy of my Church," he could not accept a courtesy of that kind, and he expressed his regret "that the chief civic officer of Leeds should use his office in a party cause, about which public and private feeling is very deep and decided." The Rev. A. Williams, incumbent of St. Luke's, simply declined receiving the tickets "from one holding the views of the present Mayor of Leeds." The Rev. Cecil Hook, after remarking upon the fact that the mayor was announced to preside at a meeting having for its object the disestablishment and disendowment of our Church, which he would not discuss, said that out of respect for the office held by Mr. Carbutt, he could not refuse to distribute the tickets among his parishioners. The *Leeds Express* adds that Mr. Carbutt is a Nonconformist, and has descended from a family which has been distinguished by its Nonconformity for generations, and says that the conduct of the clergymen referred to has created considerable feeling throughout the borough. The *Express* has written a very smart leading article upon the conduct of the clergy, and this is all the more gratifying considering that its proprietor is a Churchman. The Tory papers condemn the mayor and uphold the clergy.

SCOTTISH NOTES.

It is no longer a secret that the students of the United Presbyterian Theological Hall are opposed to the Confession of Faith as it at present stands.

At the next meeting of the Greenock and Paisley Presbytery the Rev. David Macre is to be asked if he is still prepared to give an affirmative answer to the question in the formula for ordination, and other statements in the Confession of Faith.

We are glad to see that with Canon Farrar, the Rev. Samuel Cox, and many other devout men in our day, Professor Blackie earnestly disclaims that theory of eternal hopeless torment, which has done so much to dishonour God and to arrest the progress of Christianity.

The London correspondent of the *Glasgow Herald*, speaking of the tone of opinion in the metropolis on the Scottish disestablishment question, says that the general belief of politicians seems to be that the question will have to be honestly faced and conscientiously fought out at the next election, and that Lord Hartington will by stress of circumstances be compelled to give up his conditional attitude for one of direct aggression.

Much food for reflection, says the *Glasgow Herald*, is supplied by a comparison of the reference to disestablishment in Scotland made by Lord Hartington at Edinburgh with what is now happening in connection with the election at Greenock. The contest for the seat to be vacated by Mr. Grieve is the first that has taken place since the Liberal leader's speech was delivered, and already it is found that a hope which he expressed with great emphasis is being disappointed. "I hope," said his Lordship, "that you will have as few test questions as possible, and that you won't think it necessary to make this one of them." Now what is the state of matters at Greenock? That there is no really test question but one, and that is the very one which Lord Hartington did not desire to see raised. The question of disestablishment has, within a few weeks of the Edinburgh speech, and at the very first election held, become the test question, and who will say it will not remain the test question until the Church has fallen?

AMERICAN NOTES.

Rev. Dr. Forrester, the Universalist minister of Newark, N.J., says: "To teach Christianity in the nineteenth century from the Westminster Catechism is like carrying the trade of Liverpool and New York in vessels built on the pattern of Noah's ark."

An American edition of *The Bible for Young People* (Rev. P. H. Wicksteed's translation from the Dutch) will be brought out by Roberts Brothers, Boston, in three handsome volumes, of about six hundred pages each. The two volumes on the "Old Testament" will appear in February or March, and the volume on the "New Testament" in May.

The Unitarian Church at Ithaca, the seat of the Cornell University, has recently given a unanimous call to Rev. J. C. Kimball, of Newport, to become their minister, as successor of Rev. Dr. Stebbins. At its request it was unanimously voted by the directors of the American Unitarian Association to second its action by inviting Mr. Kimball to become the missionary of the Association at Ithaca.

The *American Christian Union*, edited by Mr. Beecher and Dr. Abbott, reproducing a portion of our report of Canon Farrar's sermons on Eternal Punishment, speaks of them as "the most gravely important foreign ecclesiastical news of the week," and adds: "The eminent personality of the speaker, the solemn importance of his theme, and the special interest it has at this juncture to American churches, combine to fix public attention on these discourses."

Rev. Samuel Longfellow is about to become the pastor of the Germantown Unitarian Society. The rejoicing over this piece of good news will not be confined to the parish. That Mr. Longfellow should resume the regular work of the ministry, bringing into it the rich fruits of his recent years of thought, study, and experience, and his broad catholicity of spirit, is an event to us all. And certainly he will find in the Germantown society a body of men and women who mean to respond to his best of words with their best of works.

A peculiarly graceful compliment has just been paid to the Unitarian poet Whittier on the occasion of his reaching his seventieth birthday, Longfellow, Oliver Wendell Holmes, Bayard Taylor, and Garrison having written poems in honour of the event. The most interesting prose contribution is from the pen of the venerable Richard H. Dana, who apologises for the brevity of his remarks on the ground "that in one's ninetieth year not much could be expected at a day's notice." It is worthy of remark that although Whittier may now be said to enjoy a wide reputation on this side of the Atlantic, he has never yet visited England. It is also a notable thing that the whole of these eminent Americans, with the exception of Garrison, are, we believe, of the Unitarian faith.

At the last monthly meeting of the Directors of the American Unitarian Association, the Committee on Publications reported continued applications for books. In response to applications, sets of publications were granted to Lane Theological Seminary at Cincinnati, and to North-Western University at Evanston, a suburb of Chicago. The Trustees of the Brookes' Fund at Meadville, Pa., for distributing books gratuitously to ministers of all denominations in the West, having recorded the applications as outrunning their resources, it was voted to appropriate to their use the sum of \$200, to be paid in books. By recommendation of the same committee it was voted to print the series of discourses recently delivered at Music Hall, Boston, by Rev. James Freeman Clarke, on "Essentials and Non-essentials in Religion;" and the Secretary was authorised to issue two numbers of *Word and Work*, each containing one of the discourses, to be circulated in the pews of all the churches of the denomination. It was voted to continue, as last year, aid to the publication of the *Unitarian Review*, receiving in return three hundred copies for gratuitous distribution in libraries and reading-rooms.

BOOKS AND AUTHORS.

The sermon on "Operas and Theatres" by the Rev. J. J. Wright, which we noticed at the time of its delivery, has been printed for general circulation by E. Lamb, Granby Place, Leicester.

On December 21 Mr. T. H. Green, Fellow and Tutor of Balliol, was elected to the Whyte's Professorship of Moral Philosophy in the University of Oxford, vacated by the retirement of Professor Eaton. Mr. Green is known to the general public chiefly by the introductory essays prefixed to the edition of Hume's *Philosophical Works* edited jointly by himself and Mr. T. H. Grose. The debt his own college owes to him was recognised when, after his marriage, he was restored to his former Fellowship.

The *Theological Review* for January is instructive. It opens with an exhaustive article by George P. Gould, M.A., printed for the Hibbert Trustees, on that curious piece of old heresy which helps so effectively to prove the essentially heretical nature of "orthodoxy"—the Clementine Homilies. Mr. Hopps offers a timely vindication of "The Christianity of Christ" at a moment when the name of Christian is being claimed as the exclusive right of those whose doctrines are fundamentally different from those of Jesus, while it is repudiated by many whose deepest utterances are habitually expressed in the terms of the Parables and Gospel sermons. "The Origin of Legend in the Lives of the Buddha" is given compendiously, and with a clear judgment, by T. W. Rhys Davis. Mr. Binns follows with a sparkling and, as we think, very just criticism of "Matthew Arnold as a Religious Teacher." A single stone, bravely wrought, will show the workmanship of this article. Speaking of Mr. Arnold's attack on Bishop Colenso, our reviewer says:—

Mr. Arnold's evolution, so far as action is concerned, has been almost supernaturally slow, and the Bishop was going too fast for him, and also carried too much of the ancient lumber in his mind, such as a personal God, and what not. Instead of awarding praise or qualified sympathy, or helpful and correcting criticism, he cursed the Bishop by all his literary and esoteric gods. It was a sight to wonder at, to see Apollo descending from the serene abodes where he had been piping to his brother deities, and to hear him cry, "It is Marsyas murdering melody on a stolen flute; let him be flayed alive." And all because shepherds and shepherdesses liked Marsyas's music. It was a forgone conclusion that his prate should gain nothing. The honest Bishop grew in fame, and Mr. Arnold's plea for letting orthodoxy alone was not trusted by the orthodox. Was he himself a spirit of health or a goblin-damned? Plainly, the latter. The smell of brimstone could not be disguised, perfumes of Araby would not drown it, and men believed the evidence of their nostrils. The licentiousness of this assault on Bishop Colenso cannot be excused. It must remain as an example, if not of deliberate going over to the enemy, at least of deserting friends in need, and mocking their earnestness with bitter taunts.

We wish we had space to further characterise the remaining articles than by recommending them as each able and interesting in its department. They are "M. Renan on the Origin of the Gospels," by W. Sanday, M.A.; "Volition and Attention," by Henry Shaen Solly, M.A.; "The Ecclesiastical Crisis in Berlin," by Andrew Chalmers; "Summary of Ecclesiastical Events," by the editor; and a repertory of more than usual extent and interest of New Book Notices. A *Theological Review* is nothing if not occupied with theology; but as this one aims to be a journal of "Religious Life" as well as "Religious Thought," we are always glad when it has somewhat more of the former element than the present number affords. It is an excellent number notwithstanding.

SUNDAY SCHOOL EXTENSION.

THE Sunday school, speaking at least for England, requires to be extended both ways—up and down. It should be extended upwards—that is, towards the congregation, until it includes all the young people connected with the church. It should be extended downwards—that is, towards the street, until it includes all the little roughs and nomads, who are perhaps cared for by the school inspector on week-days, but still want the home-consecration of school and church on Sundays.

To include all the children of the congregation, it may be advisable to modify the ordinary school-system. We lately quoted an American definition of the Sunday school, that it was "the church in study." We believe that attempts have been made by some of our ministers to carry out the idea implied in this definition, and hope they will let us know how they succeed. A plan which has been recommended is—to gather all the children both from school and congregation into the church about half-an-hour before the opening of morning service (where there is not an afternoon service specially adapted for children), when the minister or a teacher should deliver a general lesson on some topic of a distinctively religious bearing. A short prayer and one or two hymns complete the service, but reading is not appropriate. It occupies too much of the short time at disposal, and it is not wanted as the children will either have been reading in school previously, or will remain to the devotional service of the congregation, of which reading forms

an important part. Where this plan is adopted, it would be well to let the children who have been at school in the morning be dismissed from the church, say during the singing of a hymn at the close of the devotional service. They have already had their sermon, and to detain them while another sermon is preached to their elders would be a hard trial of their young patience.

The work of seeking out children for a ragged Sunday school would be a godly mission. We think we hear their little voices calling from the gutters, "Come and help us." The little newspaper boys and girls have no trade to ply on Sunday. There is nothing but mischief for their idle little hands to do. Will some of the young ladies and young gentlemen who have not found the common Sunday school interesting enough take up this mission? It will be full of excitement, if that is needed to spur them on. And it will show early fruit, if they are anxious to see the reward of their labours. The Dorcas ladies will have to lend their aid, and a Sunday soup-kitchen will be an almost inevitable consequence. To take them in charge at all is to assume a great deal of responsibility; but the want is too pressing. The poor little creatures want home and fatherly and motherly care. The natural place for them on Sunday would be in a comfortable school. We are quite aware of the risks—the rivalries of sect—the indiscretions of charity, and all the ills that follow upon good as surely as good is educed out of evil. But we would risk them, and provide against them when they come. Perhaps they might be prevented by a little forethought. It would be sad, for such difficulties, to forego doing the good that lies to our hand, and to incur the retribution of the lady's dream:—

The wounds I might have healed!
The human sorrow and smart!
And yet it never was in my soul
To play so ill a part:
But evil is wrought by want of Thought,
As well as want of Heart.

OLDHAM.

FAREWELL PARTY TO THE REV. A. CHALMERS.

On Sunday, December 23rd, the special services in connection with the opening of Lord-street Chapel were brought to a close by the Rev. A. Chalmers, who preached in the morning on "The Development of Unitarianism in England," and in the evening on "The Observance of Christmas." On the evening of Christmas Day Mr. Chalmers attended a large gathering in the principal schoolroom, as the invited guest of the congregation. The chair was occupied by JOHN TAYLOR, Esq., J.P., who soon after the opening of the meeting, called upon Councillor Ashton to propose the resolution of the evening. He also announced that on that morning Mr. Chalmers had received a donation of £20 for the building fund from Samuel Sharpe, Esq., of London, chiefly as a mark of his approval of the manner in which the new chapel was adapted to modern requirements: and he need scarcely say that the committee were not only grateful for that handsome gift, but proud that they had secured the favourable notice and approbation of one so highly honoured in Unitarian circles.

Councillor ASHTON then proposed the following resolution:—"That the members of the Oldham Unitarian congregation, and the teachers and scholars of the Sunday School, in bidding farewell to the Rev. A. Chalmers, hereby express their high appreciation of his great abilities and culture, his sincere and earnest efforts to improve the condition of their church and the efficiency and usefulness of the school, and the deep interest he has manifested in the cause of Unitarianism in the Manchester district and elsewhere during his five and a half years ministry in Oldham. They also desire to express their gratitude for the great skill, energy, and self-denial displayed by him in connection with the designing and erection of the new chapel, and in the alteration and re-arrangement of the old chapel and school, and their adaptation to the larger educational requirements of the young, and the various needs of the congregation. Further, while rejoicing in the honour conferred upon him by his appointment to the responsible position of building up a new congregation at Cambridge, they record their deep sense of the loss they sustain by his removal, and their earnest wish and prayer that his future may be successful and happy." In proposing this resolution Mr. Ashton spoke in very high terms of the services which Mr. Chalmers had rendered to the congregation and school. His pulpit work had been ably and faithfully done, his sermons, as a rule, having given what was needed most at the present time, namely, the positive result of a careful study of religious subjects, and a stimulus to the performance of Christian duty and good works. As superintendent of the Sunday-school for a large part of his ministry he had watched over its interests with great care, and maintained it in a healthy and efficient state at a time when Sunday-schools are apt to decline. And as regards his work in connection with the chapel and school buildings, it was not necessary to point out that every part of them bore traces of his careful superintendence and his architectural skill and taste. He therefore bespoke their hearty acceptance of the resolution he had proposed.

Councillor OGDEN having seconded the resolution in

similar appreciative terms, it was unanimously carried, and the chairman then presented Mr. Chalmers with a silver inkstand, with a suitable inscription, on behalf of the congregation.

The Rev. A. CHALMERS, in responding, thanked those who had spoken and all who had so heartily passed the resolution for their favourable estimate of his efforts and his worth, and accepted their testimonial as a keepsake he would always value. The presents he had already received from the young people of the congregation were very precious in his eyes, for they would always be to him the memorials of a relationship which had gradually grown into close friendship and mutual affection and esteem. The gift he had now received would need more careful hands than his own to keep it in proper order, and its possession might ultimately lead him into grave responsibilities. But at all events it would be scrupulously preserved, that in after years it might help to tell the story of the building of Lord-street Chapel. That story in its full details was known but to a very few, for only those who had been closely connected with the work were aware of the difficulties that had to be overcome. It had cost him many a toilsome day and many a sleepless night before the walls rose above the level of the ground. It was begun at a time when the "British workman" was master of the situation, and finished when he was struggling desperately for continued supremacy. The delicate work to be done in connection with the foundations, the scarcity of workmen in the summer of 1876, when about thirty new mills were building in Oldham, the extremely wet winter that followed, and then the joiners' strike, were a few of the obstacles he had had to overcome. These and other difficulties had been surmounted, though not without injury to his health, perhaps to his temper, and not without a serious drain upon his own means for expenses which he scarcely felt justified in charging to the building fund. He did not, however, anticipate any serious or lasting inconvenience from these circumstances. The more genial climate of Cambridge would, he hoped, soon re-instate him in health and vigour and buoyancy of spirits. And as for the financial matter, it had been pressed upon him by friends in the congregation and outside of it that he should accept a grant from the Building Fund to cover at least the larger part of his own personal expenditure. This he had consented to do, and he could do it with a good conscience. As he had saved them over £300 (besides the subscriptions he had secured) by relieving them of more than half the architect's fee and a clerk of work's wages, and by cutting down two or three of the contracts, and various other economies, he would, even after being partly recouped for his own outlay, be still in one sense the largest contributor to Lord-street Chapel. He was glad to say that the amount which had still to be raised was not so large as many had anticipated, and the remainder of the grant from the British and Foreign Association would in all likelihood be secured. A well-worked system of congregational finance would not only provide for current expenses, but speedily sweep off the small debt that would remain on the old buildings and the organ. And if they secured an able and energetic minister they would soon be able to do what they had never yet done on any larger scale, to undertake some useful Christianising work amongst the weak and degraded multitudes around them, to whom religion was as a tale told in an unknown tongue. One can hardly pass through the street of any of our great manufacturing centres without hearing and seeing many things which make us instinctively ask where is the remedy to be found for the social maladies of the time. To this question different answers are given by the representatives of all the great movements of the day. The Ritualist on the one hand and the Secularist on the other alike claim to have found the panacea for our manifold ailments. But it will be found that these are not of a kind to be cured by any revival of medieval ceremonies or by any salve or tonic of a sacramental nature. And the disease has gone far too deep for secularism to effect a radical cure. This may improve the outward order of society, and greatly add to individual welfare and comfort but will, when virulent evil has to be faced, most frequently fail to uplift and redeem. Our free Christianity with all that it may bring—knowledge, brotherly help and sympathy, the filling up of the gulf between class and class, the elevation of the fallen by Christian effort and love, the formation of the characters of the young, and the gradual upholding of a nobler life in the home and in the church, this, the speaker believed, would be soon recognised as the divine power which is needed to remove the sore troubles and widely-prevailing vices which turn our glory into shame. The inspiration which had sustained him in his efforts to provide for them a more fitting house of prayer had come from belief and hope. And he trusted that its doors would ever be open to the poor, the penitent, and the friendless, and as warm a welcome given to those as to the fortunate and proud and well-to-do. So would their new religious home do something more than minister to their own comfort and enjoyment, and become a true Church of Christ, where the poorest and the loneliest may rest and be strengthened for the toilsome journey of a hard and careworn life.

The latter part of the evening's proceedings consisted chiefly of a selection of music rendered by the choir. At the close the usual votes of thanks were passed, and the benediction pronounced by Mr. Chalmers.

JANUARY 1st, 1878.

ANOTHER year this day begins;
 What shall its record be?
 Crowded with follies, blurred with sins,
 Or fair and bright to see?

Should life be spared, each passing day
 Lessons divine will give;
 Shall they on us be thrown away,
 Or teach us how to live?

Talents to us of priceless worth
 God's goodness will confide;
 Shall they be buried in the earth,
 Or wisely multiplied?

Openings along our path will lie,
 For ministries of love;
 Shall we them heedlessly pass by,
 Or faithfully improve?

Trials we may be called to bear
 That bow us to the dust;
 Shall we give way to dark despair,
 Or still make God our trust?

O may we, while the boon is given,
 From life true lessons reap,
 And lie down, with the hope of heaven,
 In peace to our last sleep.

I. A.

The Unitarian Herald.

FRIDAY, JANUARY 4, 1878.

MR. SPURGEON ON MODERN INFIDELITY.

Mr. Spurgeon has suffered from a severe illness, and has only partially recovered, so that he found himself unable to preach in the evening after conducting the morning service at the Metropolitan Tabernacle on Sunday. With much sympathy for a deservedly honoured labourer in the Master's vineyard during a time of weakness brought on by excessive toil, we must say that it seems, to say the least, inconsiderate in him to pass judgment on movements of the time which require minute study of specific literature and a thorough understanding of the latest position to review with any propriety. In his morning sermon, as is reported, he deplored the prevailing infidelity of the age. On this point we do not question Mr. Spurgeon's ability to judge with reasonable accuracy. But when he went on to give, as a proof of the prevailing infidelity, "that clergymen were not afraid to profess principles which formerly only the most daring Atheists had the temerity to avow," we must ask, What clergymen and what principles? Of clergymen who might be glanced at the most prominent is Canon Farrar. His principles, when he deals with the interpretation of the Scriptures, are those of scholarly exegesis, and his temerity lies in denying the doctrine of Everlasting Punishment. Mr. Spurgeon may think it the work of an Atheist to undermine Pandemonium. It would assuredly be a work for demons of the blackest or reddest order to confound the qualities of good and evil. But does the evangelical preacher really believe that there can be no abhorrence of sin without faith in an everlasting Hell? Does he judge of his fellows so grossly as to couple the most loving with the most wicked—those who desire all sinners to be saved with those who should wish sin to triumph everlastingly? And, to descend to the humble means by which Churchmen and Evangelicals determine matters affecting everlasting life, does Mr. Spurgeon regard Canon Farrar as a sort of Mephistophiles, a veritable Diabolos or Satanas, because he differs (for reasons amply given) from him (Mr. S.) in his exposition of New Testament phraseology? Is the mere Biblical question between the Canon and his critic, after all, the equivalent of one between an Atheist and a believer and lover of God? If Mr. Spurgeon intends that his peculiar hearers and the world at large should so understand his language on Sunday, we can

but regret that it should still be as it was when a good Judge Hale passed sentence of imprisonment on a good John Bunyan, or as in much older times when gods of the worshippers south of the Himalayas were devils to the people on the north.

NONCONFORMISTS AND THE WAR.

On several occasions Mr. Gladstone has frankly and fully recognised the services which Nonconformists have rendered to the policy of justice, freedom, and humanity on the Eastern Question—services which he has declared will be recorded to their honour in the history of the movement. He may be assured that his righteous denunciation of any policy that would land this country in the most iniquitous and immoral war of which it is possible to conceive, will be echoed by all the Nonconformists throughout the land. Mystery still surrounds the intentions of the Cabinet. We can scarcely believe that they are capable of plunging us into war in support of a system of cruelty and corruption. Still, the proclivities of Lord Beaconsfield are so well known that it is necessary to be watchful, and to use every available opportunity for protest and remonstrance, that the Government may be made perfectly acquainted with the mind of the country. We rejoice, therefore, that the Nottinghamshire Nonconformist Association has led the way in decidedly declaring against the beginning of any line of action which would involve the country in war for the pretended maintenance of British interests that are not imperilled, and for the real maintenance of a barbarous and dying despotism. The Association earnestly calls upon all Nonconformist societies "throughout the land to be prepared at a moment's notice to give their most uncompromised resistance to any measure by which a single English life may be hazarded, or a single shilling spent which would directly or indirectly help to prolong the existence of Turkish rule in Europe or Asia." We note that several Congregational churches in various parts of the country have this week spoken out firmly against England being committed to war to bolster up a dying despotism; and we would urge upon the Committees of the British and Foreign Unitarian Association, and of the Unitarian Associations throughout Great Britain, the imperative need there is for making their influence felt against the wickedness of such a policy.

SIMPLICITY "IN EXCELSIS."

THE Scotch Establishment ministers in the Highlands must be singularly innocent of what is going on in Great Britain. They met at Inverness the other day to consider the changes which have been made in the ecclesiastical state of Scotland by the abolition of lay patronage in her National Church. They set to work in a truly primitive spirit. They condemned Voluntaryism as unscriptural and dangerous; protested against the alienation of ecclesiastical revenues for secular purposes; pointed out that State endowments are especially needful in the Highlands of Scotland; and declared their gladness that patronage had been abolished,—all of which must be a sweet-smelling savour to the Duke of Argyll. Then they proceeded to make their offering on the Argyll shrine a little less odorous, by calling upon the Legislature to remove "all remaining obstacles which present a righteous adjustment of existing difficulties in accordance with the claims and principles of the Free

Church." That is, these gentlemen, good, simple souls, wish to eat their cake and have it too—they would have complete powers of self-government and State support. The Highland ministers, as the *Times* puts it, further claim that their Church shall not only be supreme in spiritual matters, but be allowed to say what things are spiritual and what are not. "Thus, the Church could widen the bounds of its jurisdiction at will, and practically it would be not only independent of the State, but above it. Besides all that tremendous power, the Highland Free Churchmen want State honours and State pay. They require the nation to give them pecuniary means of setting it at defiance. That is an old demand. It was the claim of Hildebrand, and is the claim of the present Pope; it was the claim of John Knox, and it is the claim of Mr. Tooth. Ultramontane, Ritualist, and Scottish Puritan meet on the common ground of pretensions to absolute ecclesiastical power. It is not likely that the demand of the Highland Free Churchmen will be granted in these days of secular Parliaments; but it is, nevertheless, an interesting instance of the pertinacity of a principle, and it ought to excite the profound sympathy and admiration of rebellious Ritualists."

HERESY IN THE "S.P.C.K."

That Lord Shaftesbury's assault on the Christian Knowledge Society should be regarded as a serious blow to that body proves the poverty of theological knowledge among the Evangelicals of this country. There are many persons who believe that his lordship's sterling philanthropy entitles him to authority on "soundness" in theology; and this reposing acquiescence in his judgment as a divine has actually been vindicated by the citation, as an eminently godly and salutary warning, of his criticism of *Eccle Homo* as "the vilest book ever vomited out of the mouth of hell." It is, therefore, no wonder that those who look up to Lord Shaftesbury as a master in Israel should become alarmed for the orthodoxy of the Society when he denounces some of its recent works as tending to spread "Romanism and Infidelity." The Romanism of the condemned publications is not specified in his lordship's letters. It is "the other thing" to which is meted out an elaborate protest. In two books unbelief manifests itself. The Society's *Manual of Geology* leads to "neological views of the first chapter of Genesis." The Rev. Brownlow Maitland's *Argument from Prophecy* admits that two chapters in the Pentateuch, Lev. xxvi. and Deut. xxviii., are assigned by modern critics, on historical and philological grounds, to a date previous to the fall of the kingdom of Israel, and urges that they are "rhetorical and minatory rather than predictive." These are the statements which Lord Shaftesbury brands as "crude speculations," "inconsistent with decency," and which have given him a "positive and active distrust" of the Society. His criticisms are challenged as unfair by Mr. Brownlow Maitland, who calls upon him to justify them, but he declines to withdraw them, or to engage in any controversy on the points in dispute. This is a prudent decision. Lord Shaftesbury's affirmation will carry weight where his word is powerful as long as its basis is not examined. It has induced Dean Close to retire from the Society; and probably many others who believe that Christianity is inseparably bound up with the Mosaic cosmogony, and with the Divine authorship of Leviticus and

Deuteronomy, will do likewise. Meanwhile Lord Shaftesbury, in withdrawing from the Society, condemning the two books, and refusing to discuss his condemnation, is doing good service by calling attention to the orthodox conception of the Bible, and to the fact that some modification of it, in order to meet the undoubted facts of science and the results of modern Biblical criticism, is felt to be necessary by one of our most venerable Evangelical Associations.

PROFESSOR CHALLIS AND ETERNAL PUNISHMENT.

Professor Challis, of Cambridge, follows the example of Canon Farrar, and announces in a letter to the *Guardian* his disbelief in eternal punishment. The Professor does not, however, like the Canon, pour upon it the phials of an intense moral indignation. He confines himself to a calm and thoughtful exposition of certain passages of the New Testament. His contention is that "endless" and "eternal" are not convertible terms: "eternal" is significant of time as being derived from *Ætas*, while "endless" has *per se* no necessary relation to time. On this he maintains that no such epithet as endless is applied in Scripture to future punishment, and that the difference between it and "eternal" is important when taken with reference to the declaration that time itself has an end. He holds that Paul did not teach the endlessness of future punishment, and believes that the purpose of justice is fulfilled when the "great and final tribulation" has availed "for the purification and salvation of the condemned." Professor Challis promises to shortly publish a justification of his views "by arguments drawn at greater length from Scripture." In one way or another men are being constrained by higher conceptions of God to seek and find escape from this horrible doctrine, which only makes sad tender spirits whom God has not made sad. The strongest moral argument for it—that it deters from sin—does not, as Professor Challis says, stand the test of experience.

"THE CURATE IN CHARGE."

Bishop Fraser is not insensible to the evils of Church Patronage, but he still entertains grave objections against election by parishioners. He and those who wish to deal with that matter, as he does, in all seriousness, and so as to meet the real exigencies of the question, will not pass without consideration a case which Mrs. Oliphant might make use of, if she ever wished to historically annotate her touching "Curate" story, as did Mrs. Beecher Stowe her "Uncle Tom." Canon Garbett, of Surbiton, having been presented to the Crown living of Barcombe, Sussex, with an income of £719 a year, and a population of 1,006, the parishioners lately met under the presidency of Mr. Dodson, M.P., to present a testimonial to the Rev. A. Allen, who has been curate in charge nearly a quarter of a century, during which time the rector has been absent. Mr. Allen said that the answer to the question, "Why are you going away?" was short and not very sweet. He was going because he could not help it. He wished not to utter a single word that would lead them not to welcome their new rector, and hoped they would receive him most heartily. Still he should have been glad if the appointment had not been made so hastily, and before the Lord Chancellor had had time to consider the claims which were advanced in his behalf.

LAST WORDS ON HERESY.

Let no man now say who is Orthodox. Perhaps in the East, where people are still antiquated enough to go to war and put bayonets and bullets into one another—as Hindoos of the old school used to thrust knives into themselves—for the sake of religion, it may be in place to claim Orthodoxy for the Church of the country. In England of the 19th century all that is changed thoroughly. Witness some "Plain Talk" by Hugh Stowell Brown, of which the following may serve as sample:—

It is strange that men do not observe how the heresy of one age is the orthodoxy of the next; how both opinions and practices, not long since deemed false and dangerous, are now admitted to be true and harmless. There are doctrines which our fathers held to be of vital importance, of which we make but little account; and many good Christians do on the Lord's Day things which fifty years ago would have been pronounced really awful in their wickedness; and yet there is more religion, and better religion among Christians now than there was in those more straight-laced times. . . . A man is not good for much unless there be something of the heretic in him; unless he has a mind so independent, honest, and courageous as to think for himself and choose his own opinions; and to the man who would not be a heretic our advice is—Sir, give up your right of private judgment, give up your mental freedom, give up your intellect and moral manhood, shut your eyes, open your mouth, and take and swallow whatever priests and other parsons may give you.

Miss Yates, Liverpool.

On Sunday morning, the Rev. Charles Wicksteed, B.A., preached a sermon at Hope-street Church, Liverpool, having special reference to the late Miss Yates, of the Dingle, whose death we announced last week. Mr. Wicksteed took his text from Ecclesiastes i., 4: "One generation passeth away and another generation cometh; but the earth abideth for ever." After some introductory remarks, he said:—On Thursday the tomb closed over the remains of a dear old friend, beloved and venerated by this congregation, and by a very large circle of acquaintances and friends, whose labours as philanthropists or as confessors of truth she had efficiently aided by her sympathy and support, whose needs she had generously relieved, whose education she had assisted, or whose interests in various ways she had opportunely promoted. In all ages, and throughout all nations, the lives of the saints have formed a popular branch of literature or theme of discourse; and I never knew any just reason why the series of such lives should be confined to those who had only been distinguished by a fanatical asceticism or fanatical enthusiasm, by supposed or real gifts of miracle, or by the foundation of convents, churches, or orders. I never knew why those should not be reckoned saints, and honoured and recorded as such, who lived this common human life of ours, and lived it remarkably well. It is surely as instructive in its way to hear and know of some near our own doors, living our own life, gifted with no particular powers above our own, getting up each morning with a day of ordinary duty before them, and serenely closing it every evening in rest, who have yet done their duty so very regularly, so very conscientiously, so very exactly; with such an amount of unselfishness; with so much effort and industry, and perpetual self-denial; with so much care for others; with so much anxiety for the poor, the sick, the sinning; with such simplicity and unpretendingness, and considerate thought; with so much piety towards God, and so much love for man; that if such lives could in varying form but essential resemblance be led by all of us, the reign of Christ would have begun on earth, and his kingdom established among us. The grave has closed on one who may, though not literally, yet in a very true and well-defined sense, be called "The last of the Yateses." For though Miss Yates has left behind her a large number of collateral descendants, some still bearing her name, yet she was the last surviving child of her father, the last surviving member of her own generation, and the last occupant of a home in that romantic glen, the Dingle, so long identified with the name of her family. In her closest that special line of character and action, of custom and habit, of daily life and occupation, of aim, purpose, principle, and confession, which has marked two generations of citizens not undistinguished in the annals of Liverpool. Her father, the Rev. John Yates, came at a very early age to settle in this town as the minister of the congregation of Paradise-street Chapel—of the congregation whose successors assemble here. With no external advantages except those of character and education, he soon won for himself a position of great weight and influence. His grace and power as a preacher, his assiduousness and diligence as a pastor, his character as a scholar, his cheerful, kindly manners in society, his consummate business tact and knowledge—all these attributes combined to make him a very significant member of society. And when I add that Mr. Yates

spared no pains in fostering and supporting all those institutions, literary, benevolent, and social, which promote the well-being, culture, and happiness of the community, you have before you a picture of a man who was brimful of energy, and work, and hope, and who was successful in almost everything he undertook. Few men in the middle social life of England could be found more clearly marked out to found a family; and when this power is shown in a minister, I have observed that certain special qualities follow, which I find present in this case too—a certain purity of character and conduct, created by the early and serious atmosphere of the home; habits of industry and self-denial, often a matter at first of indispensable necessity, and then becoming a matter of habit and choice; intellectual tastes and general culture; a recognition of the claims of charity, and a consideration of the demands of our fellow-creatures upon our help and sympathy; a reverence for religion, and a regular attendance on and respect for its ordinances and services. These were certainly, with of course differences of degree and character, the results of their early training in the members of this family. And Roscoe in his knowledge and culture, Shepherd in his classical superiority, Rathbone in his sturdy benevolence and patriotism, found in them appreciators, and in some instances very warm supporters and admirers. Joseph Brook Yates, the elder son, was a successful merchant, bearing, as all the family did, a proportionate share in the benevolences and charities of the town, and carrying with him through life the traces of the scholarly tastes and habits he had inherited from his father. He was for many years president of the Literary and Philosophical Society, and showed in his library and in much curious learning the traces of his training under his father and Dr. Shepherd, and of the time spent at Eton. John Ashton Yates was distinguished amongst his fellow-merchants by his knowledge of what might be called commercial science and the laws that regulate trade. He was the only one amongst the brothers who took any active part in imperial politics. He was invited to stand for Bolton in the first reformed Parliament. Though high on the poll, he was not successful; but he was afterwards returned for Carlisle, in Ireland. The memory of Richard Vaughan Yates will long remain green in the bosom of every person who lifts or shall hereafter lift his hat in passing by the obelisk in Prince's Park, or enters the doors of the Harrington Schools, which his father founded, and remembers the years he, day after day, and Sunday after Sunday, laboured there. With not the same talents as his brothers, none of them had a warmer heart or more earnest desire to do good and to be good. James Yates, the youngest brother, was *par excellence*, the scholar of the family. A respectable preacher and pastor during many years of his life, he conscientiously discharged the duties of his profession. He often created profound impressions, but the absence of popular qualities prevented his exciting any frequent or permanent enthusiasm; and afterwards, his health giving way, he lived the life of a student and scholar. As a sign of his larger sympathies, united with strength of theological determination, I may mention that he was, and I think for a time almost contemporaneously, secretary of the Unitarian Association and of the British Association for the promotion of science. His celebrated controversy with Dr. Wardlaw gave his father the impulse to deliver some lectures at Paradise-street Chapel, in which he broke through the reserve of the old English Presbyterian latitude—or, perhaps, platitude—in theology, and drew, we may be sure with caution and moderation, but pretty distinctly, the line between the Calvinism of the Presbyterian body north of the Tweed, and the more humane, simple, and, as he thought, evangelical theology beginning to prevail amongst their English namesakes in the south. One of the results of the lectures was to open the eyes of some of his congregation, who, coming from Scotland, had not been quite aware of what, in the theological nick-name of the period, would be called the decidedly Socinian proclivities of the pastor. They left his ministry, and found their religious instruction elsewhere. Mr. Yates could not long regret this concession to the necessities of the hour and the requirements of honest thought and speech; and he was proud of the manly and conscientious, and the scholarly and impregnable position so bravely taken by his son. And now we must pass away from the father and the brothers of this family to the two daughters and sisters. Their gentle and pious lives—their kindly and charitable hearts—their culture and intelligence—belonged, indeed, properly to the region of private life; but these qualities were so extensively known, and so long exemplified, so many good causes had been benefited, so many individuals and households had been blessed by them, that in course of time their names were scarcely less known by the public than those of their brothers. Those who know that house in its earlier and brighter, as well as in its later and quieter days, will never fail to look back with a tender reverence for the life that was led within it. At the beginning of the nearly half-century of its occupation, the two sisters, bound to each other by the ties of a never-interrupted affection, were distinguished by an ample and graceful hospitality, which assembled in their own as well as their brothers' adjoining house very many persons from various parts of England, America, the Continent of Europe, and even sometimes more distant regions still, to create by the warmth of some distinguished philanthropy, the nobleness of some

patriotic struggle, the reverence of some deep piety, the research of some far-reaching science, or the culture of some rare study, a bright intelligent communion of minds and hearts. When the elder sister, slowly and unwillingly as it were, dropped away from the side of the younger, and left her at first in irrepressible grief and a sense of desolation (for the sister who was gone had not only a most loving heart for her younger sister, but a most helpful, practical knowledge and judgment), it was touching to see how bravely she, the bereaved survivor, applied herself to discharge all the old duties and keep up all the old habits. She was very grateful for all the blessings God had spread upon her path, and studied cheerfulness as a virtue. She liked people to be happy—she did not like to hear of them being ill, or discontented, or unprosperous; and, though with a most sympathising heart for all souls in sorrow, she still liked the general atmosphere of her life and intercourse to be cheerful, and was most pleased when she heard of most goodness, of most prosperity, of most success, and most health, and most happiness in other people. She would not hear (with patience, at least) a word said against Liverpool, its climate, its people, or anything that was its. Early hours, simple meals, hardy habits; these were her rules. Her personal economy and dislike of extravagance of any kind was, considering her means and position, almost incredible. She seemed as if she could not bear spending anything on herself. She determined to do good with her money while she lived. Though continuing the surroundings to which she had been accustomed so many years, and doubtless persevering in the old habits of safe proportionate accumulation, she yet denied herself a hundred things she might, consistently with her station and means, have indulged in, in order that she might give the amount so spared to others. She has gone away from us now. Though in different form and mould, the succession of good people shall not cease—for the earth endureth for ever. Though in different form and mould the mould and the eternal verities and the everlasting virtues shall not perish—for the earth endureth for ever.

Joseph Wood, Esq., Rochdale.

At the ripe age of 85 there passed away on Christmas Day at the Bank, the Butts, Rochdale, one of the best known commercial men of the town, Mr. Joseph Wood, the senior member of Blackwater-street congregation, and senior trustee of the chapel. Since January, 1872, Mr. Wood has been confined to his room, a paralytic stroke having rendered him incapable of attending to business. Up to 1872 he had enjoyed robust health, and had passed an active commercial career, and was highly esteemed by his fellow-townsmen for his diligent business habits, strict probity, and social usefulness.

In 1820 Mr. Wood removed from Halifax (where he is still remembered by some of the Northgate congregation) to Rochdale, being employed by the Messrs. Rawsons, bankers, who had a branch bank in Rochdale. This they disposed of to Mr. Clement Roysds, a local manufacturer. From 1827 Mr. Wood continued the management of the bank and eventually became a partner, the firm being styled Clement Roysds and Co. For fifty years he resided in the house adjoining the Bank, where he died. All his fellow-townsmen bear witness to the fact that he conducted the business with great tact, judgment, and skill, his success being a testimony to patient industry. A Conservative in politics, he was respected by all sections of the community.

In the midst of his commercial duties he found time to take an active part in the local government of the town—being a Commissioner in 1837 under the first Improvement Bill obtained for Rochdale. In 1850 he was elected Chief Constable, and when in 1856 the borough was incorporated, he was elected a town councillor, and in 1859 or 1860 made an alderman, which position he retained until 1865, when declining strength rendered it necessary that he should resign. Previously he had been offered the mayoral chair, but for the same reason declined the honour. He was a trustee, along with Alderman Heape and the Vicar of Rochdale, of the Moss School, an old unsectarian school, the majority of the trustees being Unitarian.

The funeral took place on Saturday last at the Rochdale Cemetery, the Rev. Thos. Carter officiating. Though it was strictly private, a large number of the leading inhabitants sent their carriages to join in the mournful procession.

On Sunday morning last the Rev. T. Carter preached a funeral sermon to a large congregation, from 2 Timothy, iv., 6, in the course of which he said:—The venerable relative and friend recently departed, ere the evil days came, made fitting preparation for the time of his departure; he fought a good fight, he kept the faith, and his end was peaceful,—an appropriate termination to a worthy and consistent life. May yours and mine, brethren, be in our measure like unto it! Our departed friend had lived some years beyond the usually allotted time of man's earthly probation; his latter years, for some all-wise and loving purpose, were years, more or less, of suffering and weariness, and so death came to him as a bright angel of mercy. His was indeed a happy release! And though his life to all seeming has gone from our midst, the remembrance of his inestimable qualities and many virtues cannot so depart. His character is worthy of being enshrined in the hearts of his family and fellow-worshippers. Our friend was singularly

modest and retiring in his habits; free from the very appearance of ostentation and self-seeking pride. In his home he was most affectionate, unselfish, if it were possible, too considerate. His industry, aptitudes, and opportunities endowed him with a liberal share of this world's goods, but his increasing prosperity did not in the least lessen his strict truthfulness and consistency. He was a respected member of this church, delighting in its service, never absent morning or evening when able to attend, taking a great interest in all its concerns, contributing readily generous aid to all its movements. He was firm, very firm in his convictions of religious truth. He believed that what are called Unitarian views of God and man, of the present and future are what Christ taught and lived and died to establish. I do not think any influence could have tempted him to be unfaithful to his religious convictions. Yes, he proved himself faithful in the all-important and highest concerns of his being, he did so unto the end. In all the varied relations of life he was strictly upright; he was an unpretending and true Christian, and thus a notable example for us to follow. May we, one and all, cherish his memory long in our hearts. May we, like him, so pass our allotted time on earth, that we may be qualified to say when the time of our departure is at hand, I am ready to be offered, I have fought a good fight, I have kept the faith.

The Rev. Patrick Cannon.

ANOTHER venerable teacher of religion has yielded up his commission and gone to his account. Many of our preachers depart from us after having attained a noble age, as in the case of Mr. Cannon. The Rev. Patrick Cannon was born at Sheffield on the 10th of July, 1791. He died at The Ferns, Windermere, on the 20th of December, 1877, aged 86 years. He was educated at York College, at the same time as Dr. Hunter, who also came from Sheffield. He entered the ministry in his 26th year, and became preacher at Edinburgh, where he remained two years. The confinement of the regular pulpit was, however, from the first not acceptable to him, and he preferred supplying or taking temporary engagements. For the greater part of his life, however, he was occupied in tuition, having the care of the young people of several important families. He was a most painstaking and conscientious teacher, and several of his pupils have become men of mark in the world. For a few years Mr. Cannon became minister of the Westgate Chapel, Wakefield, in which town his relatives lived. On resigning he again engaged in tuition. At all times, however, he was ready for preaching work; and while unready to fix himself in any place, he was in reality a good missionary, and his long and eloquent sermons have been known in all the principal chapels of the kingdom. Until very lately he continued to preach. In the latter part of his life, although principally resident at Wakefield, he was very fond of travel, and after his 70th year first visited Switzerland. He was not only a man of considerable learning and a student to his last days, but also the possessor of great conversational power, and with a ready wit and pleasant recital of anecdote. He was beloved by his relatives and friends, and admired by all who knew him. For the last two years he lived at Windermere amid the lakes and mountains, which were very dear to him, and he gently died in his sleep with a smile, which death had not removed from his face.

G. B.

NEWS OF OUR CHURCHES.

ABERDEEN.—The scholars attending this school held their annual Christmas festival in the schoolroom last Saturday evening. The building, which was pretty well filled, presented a much finer appearance than usual; the walls and roof being festooned with evergreens. After tea, a varied programme, consisting of songs, readings, and recitations, by the scholars and some of their lady friends, was gone through in a highly creditable manner. The choir sung several select ones, which were accompanied on the harmonium. Brief but appropriate addresses to the scholars were also delivered. In the course of the evening, instead of the usual "Christmas Tree," one of the teachers dressed to represent "Santa Claus" distributed a number of useful and ornamental articles, the contributions of a few friends who take an interest in the school. The meeting was throughout of a very pleasant character, and was brought to a close soon after nine o'clock.

BARNARD CASTLE.—A Christmas tree was exhibited in the schoolroom of the Free Christian Church, on the 26th of December, and a sale of work held. Among the visitors, every sect in the town was well represented, and a good profit realised for the general expenses of the church.

BIRMINGHAM: HURST-STREET CHRISTMAS CELEBRATIONS.—The first of these took place on Sunday evening, the 23rd ult., when a service of sacred song for Christmas-time was given by the choir, consisting of a sacred cantata—"The Nativity," several anthems, and Christmas hymns. There was a large congregation present, and an offering was taken at the doors at the close of the service in aid of the poor's fund which amounted to £2.15s.—On Thursday, the 27th, the usual congregational tea meeting and entertainment took place, when nearly 300 were present. The room was decorated by the teachers for the occasion, and the entertainment consisted of songs, duets, glee, &c., by the choir, and the performance of a little drama.—On the following day the Sunday scholars had their Christmas treat, when they were supplied with plumcake, coffee, oranges, &c., after which an excellent entertainment followed, which gave great delight to the little folks. There were present, including the teachers,

about 360.—These festivities were brought to a close on New Year's Eve by a private social soiree for all the workers of the institution, each being allowed to introduce one friend, the number present being about ninety. This meeting does not terminate until the New Year is ushered in, and, according to custom, the minister—the Rev. B. Wright—a few minutes before twelve o'clock delivered a short address upon the passing away of the old and the coming in of the new year, introducing on this occasion a reading of the two short and appropriate poems of Tennyson, "The death of the old year" and "Ring out, wild bells." All these meetings are self-paying.

BELFAST: HOPETON-STREET.—On Friday, 28th December, the annual congregational and school soiree took place; about 150 were present. The church was tastefully decorated with banners (some of which were exquisitely designed and executed by the lady teachers) and evergreens. A handsome Christmas tree was also provided. After tea, Robert McAlmont, Esq., showed his limelight views, with appropriate readings. The Rev. J. C. Street presided, and addresses were delivered by the Rev. R. Cowley Smith, Rev. J. Pollard, Mr. C. J. Street, B.A., of Manchester New College, Messrs. McCalmont, Kinnear, &c. The report for the past year showed a most gratifying state of the work that is going on in connection with the church and schools; especially may we refer to the cottage services conducted in the neighbourhood. These showed 75 meetings during the year, with an aggregate attendance of 1,950 people, thus presenting an average of 26 at each service. In addition to these cottage services, several out-door meetings had been held under most auspicious circumstances. Premiums were distributed to successful scholars, and the proceeds from the tree distributed. Vocal and instrumental music added to the interest of the evening. After the usual votes of thanks, the meeting was brought to a close by a hymn and the benediction.

BURY.—The annual scholars' party was held on New Year's Day, in the Bank-street Schools, when upwards of 60 persons were present. Mr. Thomas Holt presided. The programme consisted of the performance of a drama, entitled, "The Exile," and a farce, "All Fools' Day." The characters in both pieces were very well sustained. Messrs. John Shuttleworth and Robert Grundy kindly painted the scenery. The costumes, were very nicely got up.

CREWKERNE.—On Monday evening, December 31, a congregational tea meeting was held in Hermitage-street Chapel. In the course of the evening the minister of the congregation delivered a series of addresses on the formation of the crust of the earth, which were illustrated by a great number of large diagrams and several specimens of rocks and fossils. The addresses and some effective readings given by members of the congregation and friends were interspersed with selections of music by the choir. At half-past ten the meeting was closed with a hymn and prayer.

CONGLETON.—A Christmas Tree and sale of useful and fancy articles was held in the school on Wednesday week, Mrs. Knight and Miss H. Hollinshead presiding at the stalls, and there were a goodly number of purchasers during the afternoon and evening. Tea and coffee and other refreshments were provided under the superintendence of Mrs. Payne and Mrs. Robert Burslam, assisted by the Misses Payne. A very amusing feature of the proceedings was an exhibition of "Fine Arts, Pictures, and Curiosities," in the class-room, conducted by a sister Payne, which elicited roars of laughter, everyone acknowledging that it was well worth a visit. Mottoes expressive of the usual good wishes of the season, were suspended in various parts of the room, which was tastefully decorated by Messrs. H. Burslam, Mellor, Dutton, and Atkinson. Several part songs and glees were well rendered by the choir. At half-past nine the proceedings closed by the company singing some lines specially written for the occasion.

CHORLEY.—The annual Christmas party was held in the schoolroom on Christmas Day, and was well attended. A number of prizes were given to the children for punctual attendance and good conduct. A large Christmas tree was decorated and surrounded with a quantity of articles contributed by members of the congregation, to be sold to furnish funds for building a new class-room, &c. Nearly all the articles were disposed of. During the evening pieces were sung by the children, accompanied by the American organ. Readings and recitations were also given, and amusements entered into. Altogether a very pleasant evening was spent.

CHOWBENT.—On Christmas Day the usual service was held in the chapel in the forenoon, and the annual congregational tea party in the school room later in the day. The number of tickets for tea was limited to 300, but after the tables were removed another 150 members and friends were admitted to the subsequent proceedings. The room was beautifully decorated with the usual Christmas display of mottoes, streamers, and evergreens, and one special motto was added for the occasion across the front of the organ—"Health and happiness to our Minister and Family." After tea T. H. Hope, Esq., was called to the chair, and the company were entertained with music and singing, readings, and recitations, for which the chapel choir and others had made careful preparation. As it is now twenty-five years since the commencement of Mr. Frankland's connection with the congregation as minister, the society thought it a suitable occasion for presenting him with some evidence of their satisfaction and good will. In the course of the evening, with many kind words from the chairman and others, Miss Davis, the daughter of a former minister, and one of the oldest members of the congregation, presented Mr. Frankland, on the part of the society, with a beautifully carved box containing £133.

DUNDEE.—UNION CHRISTMAS SERVICE.—In order to connect the Union school with the congregation the institution of special union services may now be fairly said to have become established. Five of these are held in the course of the year. One of the regular services of the Church is set apart, and old and young are invited to attend, the ordinary Sunday school being discontinued for the day. For years it required a good deal of perseverance and patience in the few friends of the movement. The parents of the children and the regular members of the congregation were rather slow in seeing the merits of the institution; it is now, however, receiving much more attention, and last Sunday there was an attendance of nearly two hundred old and young at the

Christmas service. The attention of the children, and their hearty singing of the hymns, was extremely gratifying. A pleasant feature of the occasion was the expression of a few words of appreciation from Mr. E. Solly Anthony, a student from St. Andrews, who had been recently engaged in Sunday school work in Leeds, and who was able to say, though he had never seen the friends before, he felt quite at home with them. These services do help both the school and the church. The annual New Year's party of the Sunday school teachers in connection with Dundee Unitarian Church was held in Tuesday last, when about 24 teachers and friends sat down to tea; after which Mr. Hodge, in the name of the teachers, presented Mr. Williamson with an easy chair. In the course of a few brief remarks Mr. Hodge said he had been a teacher since the commencement of the Sunday school, now nearly twelve years ago, and could bear testimony to Mr. Williamson's earnestness, zeal, and anxiety for the progress of the school and the efficiency of the teachers, the whole of whom with the exception of himself had been scholars before, and had been brought forward under Mr. Williamson's personal superintendence. Mr. Williamson feelingly replied, saying he had only two objects, and these were the success of his church and the progress of the Sunday school. He concluded by thanking the teachers for their kind consideration. The meeting terminated by the company singing "Auld lang Syne," and Mr. Williamson repeating the benediction.

GLASGOW.—ST. VINCENT-STREET CHURCH SUNDAY SCHOOL.—On Friday evening last the annual Christmas gathering was held in the Albert Hall. The meeting was arranged by the teachers of the Sunday school to give an evening's pleasure to the scholars, but a large number of friends showed their interest in the school by their presence. About 350 persons sat down to tea or were present during the proceedings. After tea the Rev. Frank W. Walters gave a short address, carols were sung by the children, and songs and recitations were given by several friends. Then came the crowning entertainment of the evening, the distribution of presents from a grand Christmas tree brilliantly lighted with candles. It was very pleasant to see the delight with which the young folk came forward to receive their gifts, and much amusement was created by the curious articles which had been directed to some of the older friends. Roars of laughter greeted them as the names of teachers in the school or well-known members of the congregation were called out that they might receive the singular presents provided by anonymous donors. The remainder of the evening was occupied by games for the children and dancing; and the meeting broke up with the unanimous verdict that the careful plans and vigorous labours of the teachers had resulted in a most delightful evening's enjoyment.

HEYWOOD.—The annual tea party and recital took place on Christmas Day. On account of the crowding in former years, the price of tickets was raised, and the number limited. Still the room was packed, and a considerable number of applications for tickets had to be refused. The Rev. J. Fox presided, and opened the meeting with a few appropriate remarks. An attractive programme was then gone through, and a most enjoyable evening was spent. The proceedings were brought to a close a little before ten o'clock.

HALIFAX.—The annual school and congregational tea party was held on the day after Christmas Day. There had been a heavy fall of snow and the evening was bad, but the attendance was good. One hundred and eighty sat down to tea, after which an interesting meeting was held. The choir sang anthems, and some of the children gave an amusing dialogue on Punctuality. The reports of secretary and treasurer showed a flourishing condition of things, the number of scholars having increased by 18 during the year, the number of elder scholars in regular attendance being above the average; and the institutions of the school—the elocution class (with 33 members), the teachers' class, the botanical class—being reported as in a promising condition, the exception being the recreation room, which had been closed. The Rev. R. Wilkinson, of Holbeck, gave a most valuable and suggestive speech, and various resolutions were spoken to by Messrs. Carr, Taylor, Nicholson, Foreman, Richardson, Councillor Pearson, Christie, Joseph Wadsworth, and Whitehead.

LOUGHBOROUGH.—The Rev. Francis H. Jones, who has been minister here for nearly seven years, has resigned.

LIVERPOOL: HAMILTON ROAD.—On Monday night, being New Year's Eve, a service of praise and prayer was held in the Hamilton Road Church, and was very well attended. Rather over an hour was spent, the service being brought to a close about a quarter-past twelve, when the friends exchanged the usual happy greetings and good wishes. The service was conducted by the Rev. S. Fletcher Williams, the minister.

LIVERPOOL.—On the 13th December the quarterly meeting of the Sunday School Teachers' Association was held at the Hamilton Road Church—the Rev. S. Fletcher Williams in the chair—when Rev. T. Summers introduced the subject, "Some means of increasing attendance at Sunday School," in an interesting speech, followed by discussion, in which several members and friends took part. The attendance was unfortunately small, only 33 being present.

LIVERPOOL: NORTH END MISSION.—A watch-night service was again held on New Year's Eve, commencing at 11.25 p.m., and lasting till 12.20. About 80 were present, including several strangers. The year was begun in silent prayer, and all seemed much impressed.

LYDGATE SUNDAY SCHOOL.—The Christmas tea party was held on the day after Christmas Day. An excellent tea was provided, and an excellent entertainment dramatic and musical after tea. Both were appreciated, for the schoolroom was packed to its utmost capacity, and many had to go away for want of room. About 230 were present.—Last Saturday the teachers had what amongst them has obtained the name of a "pleasant evening." Forty were present, and a very happy evening was spent with illustrated papers, singing, reciting, and playing games.

LONDON: CARTER LANE MISSION.—The Christmas meeting of the children was held on Monday evening last. The younger scholars assembled early, and after a tea which was much enjoyed, they adjourned to the upper room, where a pleasant surprise awaited them. A large

Christmas tree in the middle of the room was gaily lighted up with party coloured lamps, and tempting bon-bons and toys were hung on every branch. On either side was a table surrounded with heaps of oranges, and holding immense Christmas cakes decorated with figures of Old Father Christmas and the Old and New Year standing in the midst of crystallised fruits. After a dance round the tables costume bon-bons were dealt out, on the condition that the contents should be worn. This effected quite a transformation scene, and contributed greatly to the hilarity of the meeting. The elder scholars, who, in the meantime, had partaken of tea, now gave a pantomime, called "Dick Whittington," which was received with shouts of laughter by all. At the conclusion the cakes were cut up, the fruit and toys distributed, and the younger children sent home. The elder scholars and teachers remained, spending some time in games, &c. The whole proceedings were satisfactory in the highest degree. About 160 were present.

MIDDLESBOROUGH.—The Rev. W. L. Spencer, late of Keighley, has accepted the unanimous invitation of the congregation to become the minister of the church there, and he has already entered upon his duties.

MOTTRAM.—The Christmas tea party and entertainment was held on Christmas Day, a large company being present. An excellent tea was provided, of which 421 partook. Many old friends from a distance availed themselves of the holiday to visit once more the school and chapel where they had formerly spent so many happy days, and once more to enjoy, for an hour the society of those who had been fellow workers in the same good work. The Rev. N. Green presided at the entertainment, and Mr. John Sidebottom addressed some seasonable remarks to the audience. The programme, consisting of singing, recitations, and a reading, was brought to a close by the whole company singing a Christmas hymn.

MANCHESTER: UPPER BROOK-STREET SUNDAY SCHOOL.—On the 26th December, the annual party of the elder scholars, teachers, and friends took place in the chapel parlour. The secretary and treasurer's reports were read, the former showing an increase since last November of 20 in the number of scholars on the books. The average attendance each Sunday afternoon is now 80. The evening was spent in a representation of "The Cricket on the Hearth," the various characters being taken with one exception by the elder scholars. The entertainment gave great pleasure to those present. This year, owing to the much-felt want of accommodation for Sunday-school meetings, the younger children's party took place on Saturday the 29th ult. when a Christmas tree was illuminated in the chapel, and a present given to each scholar on the register. Father Christmas was taken by W. V. Heywood. The latter part of the evening was spent in a representation of "Little Bo Peep," which was very well acted by young children, and much enjoyed by those present. The room was crowded, and there was an attendance of about 180, principally young children. Much credit is due to W. V. Heywood and H. S. Golland for the trouble and care which they bestowed upon the preparation of the two pieces. Thanks are also due to many kind friends who have lent valuable aid in many ways, and altogether our friends may congratulate themselves upon the good work which is being carried on here, which is steadily increasing.

PEPPERHILL.—The annual tea meeting was held in the above place on Christmas Day. About 137 partook of tea, after which a meeting was held, presided over by Mr. John Pickles, of Bradford. The report was read by Mr. E. Lee, which showed the school to be in a satisfactory condition. During the year a new organ has been purchased and the place painted and beautified, at a cost of £102, towards which they have raised about £25, leaving a balance due to the treasurer of about £17. Addresses were delivered by the Rev. F. E. Milson and other friends from Halifax. Recitations and dialogues were given by the teachers and elder scholars, and a very pleasant evening was spent. After the usual vote of thanks, the meeting broke up about ten o'clock. On Wednesday evening the scholars were provided gratuitously with a good substantial tea, when a large number availed themselves of the treat, and spent a pleasant evening together.

PENDLETON.—On Christmas day the annual scholars' party was held, when the Rev. John McDowell presided and distributed 18 prizes for good attendance. There was a large attendance. On New Year's day the annual Congregation party was held in the Lecture Hall of the Liberal Club, when over 250 persons were present. In the absence of Richard Harwood, Esq., treasurer, Mr. John I. Phillips, treasurer of the special fund, stated that the total cost of the new chapel including £500 paid on account of the land, had been, as far as he could ascertain, £3,896. Of this £2,256 had been received from the sale of Ford-street chapel, and from subscriptions collected by the joint labours of the congregation and the Manchester District Association, the remaining £1,639 had been raised by efforts made by the congregation alone. He then placed the bank book balanced and the deeds of the chapel upon the table which were received by Mr. F. S. Phillips, chairman of the Committee and a trustee, on behalf of those bodies. The rest of the evening was spent in amusements.

RINGWOOD.—On Wednesday, the 26th of December, the usual Christmas Sunday school festival and tea meeting took place. The chapel and schoolroom were decorated, and the number of persons present large. After tea books were given to the teachers and scholars as prizes for regular attendance and good conduct; and addresses were delivered by the Rev. A. N. Blatchford, the Rev. W. Agar, and Mr. C. Conway. Mr. J. C. Conway was in the chair, and he presented Mr. Agar with an album from the teachers and some of the congregation as a token of their esteem for his services to the school and church progress made in the short time he was with them. Pieces were sung by the choir and children, and the proceedings terminated by the children drawing prizes from a Christmas tree, on which some very useful articles were suspended.

ROCHDALE: CLOVER-STREET.—On New Year's Day there was a Christmas tree and sale of work. Times being bad, not much was expected to be realised, but there was a good attendance, and the receipts amounted to £40. 11s. The room was gaily decorated, and a very pleasant interest was manifested by all present.

SOUTH SHIELDS.—On Wednesday, the 26th December, the Christmas tea meeting of the congregation of Unity Church took place as usual in the schoolroom, which was decorated for the occasion. Recitations, songs, some instrumental music, and Christmas games made the evening a very enjoyable one for all present.

STAND.—The scholars' annual party was held on Saturday last, Dec. 19th, and was well attended. The Rev. W. C. Squier was in the chair, and an excellent entertainment in the shape of songs, recitations, dialogues, and dramas, was provided. Nearly forty prizes were given to regular and punctual scholars. The proceedings were very interesting, and afforded much satisfaction to all present.

WALSALL.—At the soiree held here on New Year's Eve the attendance was such as to tax the limits of the school and chapel to the utmost, and it was felt that another year it would be desirable to make use of one of the local public halls. The Rev. P. Dean presided, and, along with Mr. Charles Lee, gave readings. Messrs. Hallier, and Scott gave recitations; and the choir, with Misses Lenworthy and Hodgkins, and Messrs. A. Homer, Hallier, and E. Scott as soloists, accompanied by Miss Sanders, and conducted by Mr. James Anderson, rendered excellent vocal assistance. Dancing in the school concluded the successful festival.

STOCKTON-ON-TEES.—On the 27th the Sunday-school children's Christmas festival was held in the school-room, which was decorated for the occasion. Many of the scholars recited poetry in such a simple, unaffected, childlike manner as gave much pleasure to all present. Through the kindness of a few friends a Christmas Tree had been provided, with a trifling present for each of the scholars. Besides the hymns sung by the children, various amusing and other songs were sung by the choir. The superintendent, Rev. W. Elliott, distributed rewards to fourteen of the scholars for regular and punctual attendance during the year. Two of the girls who attended Mr. Elliott's evening class had, without any suggestion from anyone, prepared a surprise for him, asking his acceptance of a letter rack and an inkstand as a small token of their respect for him. Mr. Elliott expressed his surprise, thanked them for their unexpected presents, and spoke of the great joy and hopefulness he felt in his efforts to instruct and bless the young.—Mr. R. C. Talintyre and Mr. J. J. Clephan had sent a liberal supply of oranges and nuts, which were distributed to the children as they left the school.

NOTICES TO CORRESPONDENTS.

Letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, New Cannon Chambers, 53, Market-street, and not to the private addresses of the Editors.

No anonymous letters inserted: the writer of every letter must append his name for publication. No letter should be more than half a column.

Several paragraphs, just received, stand over a week.

COMING WEEK.

BOOTLE, NEAR LIVERPOOL.—On Tuesday evening, in the Town Hall, Merton Road, Bootle, Lecture by the Rev. B. Fletcher Williams, on "What do we mean by Unitarianism?" LONDON: LITTLE PORTLAND-STREET.—On Sunday the Morning Lecture will be omitted, but the usual Service at 11.15 will be held.

SOUTHPORT.—On Thursday next, annual meeting of the Liverpool District Association.

WHITCHURCH.—Anniversary meeting, on Tuesday next, W. Rathbone, Esq., M.P., in the chair.

BIRTH.

COOKE.—On the 2nd inst., at 2, Cromwell Terrace, Hulton-street, Moss Side West, Manchester, the wife of J. S. Cooke, of a daughter.

MARRIAGE.

LAWSON—WILLSON.—On the 1st inst., in the Church of the Divine Unity, Newcastle-on-Tyne, by the Rev. Alfred Payne, Matthew F. Lawson to Henrietta Willson, only daughter of Isaac Newmarch.

DEATHS.

ANDERTON.—On the 24th ult., at Albert-street, Padilham, Margaret, wife of Mr. Cornelius Anderton, in her 53rd year. CLARKSON.—On the 28th ult., aged 85, Elizabeth, widow of the late John Clarkson, of Liverpool.

HOLLAND.—On the 25th ult., aged 16 years, Arthur, youngest son of Thomas Holland, of Padilham.

JOHNSON.—On the 28th ult., at Rugby, after a short illness, Harold Paget, the beloved son of Thomas Fielding and Agnes Johnson, of Brookfield, Leicester, aged 12 years.

LITTLE.—On the 31st ult., suddenly, Sam, the second son of John and Anne Little, of 83, Brunswick-street, Chorlton-on-Medlock, Manchester. Friends will please accept this intimation.

WOOD.—On the 25th ult., at the Butts, Rochdale, Joseph Wood, banker, in his 87th year. Friends will please accept this intimation.

ARMSTRONG & RICHARDS, St. Ann's Place, Manchester.—BEST NOTTINGHAM HOSIERY, for Ladies and Children. PARIS SCARFS. SILK GLOVES, for dress, six-buttoned, &c. &c.

H. OGDEN & SON,
MANUFACTURERS OF
USEFUL AND ARTISTIC FURNITURE.

ORIGINAL DESIGNS AND SOUND CONSTRUCTION
AT
MODERATE COST.

WAREHOUSE—128, DEANSGATE, } MANCHESTER.
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THE DINNER SHERRY. 24s. PER DOZEN.

The season of the year having arrived when light wines, so agreeable in warmer weather, give place to those of a more generous character, we beg to draw attention to the above wine. For years we have given great attention to keep up and improve its quality, and to those who require a delicate clean-flavoured sherry, free from spirit, we submit it with confidence, and ask comparison with wine usually sold at 30s.

A considerable saving can be made taking
Quarter-cask, 27 gallons, at £14. 5s. } cask included.
Octave, 13½ gallons, at £7. 5s. }

Samples can be tasted. Price list of 32 Sherries and other Wine free by post.

JAMES SMITH & COMPANY, Wine Merchants, 26, Market-street, Manchester; also at Liverpool and Birmingham.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

LOCAL COMMITTEE FOR MANCHESTER AND THE DISTRICT:
W. GASKELL, M.A., Chairman.
C. T. POYNTING, B.A., Hon. Sec.
HARRY RAWSON, Local Treasurer.

MANCHESTER.

NEW SUBSCRIPTIONS.		£	s.	d.
Ashton, John		2	2	0
Ashton, John E.		1	1	0
Blackley, Dr.		1	0	0
Brown, Mrs.		1	1	0
Baker, Mrs.		1	1	0
*Brooks, Jas. Howard		1	1	0
Beard, J. Russell		1	1	0
Brothers, A.		1	1	0
Broome, Joseph		3	3	0
Brooks, Miss Mary		1	1	0
Clay, George		1	1	0
*Cushman, Rev. W. G.		0	5	0
Chorlton, John		1	1	0
Davidson, Mrs.		0	5	0
Denny, John		2	2	0
Denny, John, jun.		1	1	0
Dunkerley, C. C.		1	1	0
Dunkerley, A.		0	10	0
Duncan, John		0	10	0
Fretwell, Miss F. E.		1	1	0
Fletcher, Dr. Shepherd		1	1	0
Fletcher, John		1	1	0
Ferguson, John		1	1	0
Guthrie, Edwin		1	1	0
Houghton, Mrs. Jane		1	1	0
Hull, John		2	2	0
*Heald, Nicholas		1	1	0
*Hadfield, John		1	1	0
Harwood, Mrs.		1	1	0
Hewer, Miss		0	5	0
Hankinson, Miss E.		0	5	0
Howard, Thos.		1	1	0
Heys, John		0	2	6
Horrocks, Wm.		1	1	0
Holmes, James		1	1	0
Horrocks, Joseph		1	1	0
Heywood, Abel, jun.		0	10	6
Jones, T. P.		0	5	0
Jenkins, William John		0	10	0
Jordan, William		0	10	6
Jones, John		1	1	0
Knight, Robert		1	1	0
Kendall, John B. A.		1	1	0
Lawson, Mrs.		1	1	0
*Leigh, Henry		2	2	0
Lawton, Edward		0	5	0
Lindley, Samuel		5	0	0
Lind, Miss		0	10	0
Leigh, George H.		1	1	0
Milnes, C. B.		1	1	0
*Marriott, Rev. J. T.		1	1	0
Nicholson, J. Holme		1	1	0
Moss, William		1	1	0
Nicholson, Francis		2	2	0
Oliver, Royston		0	10	0
Oxden, Samuel		1	1	0
Ord, W. G. H.		3	3	0
Oliver, James		5	0	0
Peacock, John		1	1	0
Pickles, Mrs.		0	10	0
Pilcher, Albert		0	10	6
Pearson, N.		1	1	0
Perkins, Joseph		1	1	0
Pilcher, Robert S.		1	1	0
Renold, Hans		1	1	0
Rowley, Charles		1	1	0
Ramsay, P. J.		1	1	0
Schott, J. W.		2	2	0
Schwind, Mrs.		0	10	0
*Thomas, John		2	2	0
Talbot, W. H.		2	2	0
Tafel, C.		1	1	0
Thomas, Miss (Bowdon)		1	1	0
Wild, John		0	5	0
Wood, Charles		1	1	0
Wilcox, Joseph		1	1	0
Whitworth, William		1	1	0
Wilson, John		0	10	0
Wood, J. B.		1	1	0
Walsley, G. J.		1	1	0
Woolley, Hermann		1	1	0
Winterbottom, A.		1	1	0
Wadsworth, George, sen.		1	1	0
*Viner, Edwin		1	1	0
Wade, Richard		1	1	0
Wilkie, George		1	1	0
Wilkinson, Henry B.		1	1	0
Wood, John		0	10	6

Doth Lome.

*Allen, E.	0	2	6
*Allen, J. E.	0	2	6
*Archer, Thomas	0	2	6
*Branton, G.	0	2	6
*Branton, Miss	0	1	0
*Branton, W.	0	1	0
*Etchells, J.	0	2	6
*Eartington, John	0	1	0
*Follitt, Luke	0	2	6
*Robinson, T. G.	0	2	6
*Schiffeld, G.	0	5	0
*Thomas, Rev. H.	0	5	0
*Wolstencroft, G.	0	1	0

INCREASED SUBSCRIPTIONS.

Gaskell, Rev. W.	1	1	0
Johnson, John	0	5	0
Nicholson, Robert	1	1	0
Phillips, John	0	10	0
Pilcher, Jesse	1	0	0
Poynting, Rev. T. E.	0	5	0
Poynting, Rev. C. T.	0	5	0
Wells, Rev. G. H., M.A.	0	10	0

DONATIONS.

Aspland, Mrs.	2	0	0
A Friend	1	1	0
A Friend (Oxford)	0	2	0
Aspland, Mrs.	0	4	0
Brooks, Miss Mary	1	1	0
Fryer, Mr.	0	10	0
Field, S.	2	2	0
Hall, Miss Anne, Bowdon	5	0	0
*Hill, J., Manchester	1	1	0
Heywood, Alderman	5	0	0
Ingham, Wm.	0	5	0
Lindley, Samuel	5	0	0
Little, David A.	0	5	0
Lyons, Joseph	1	1	0
Milnes, Miss Lucy	1	1	0
Pearson, N.	1	0	0
Palmer, H. N.	0	10	6
*Scholes, Mrs., Manchester	1	0	0
Walden, Miss	1	1	0

EAST LANCASHIRE.

BOLTON.

NEW SUBSCRIPTIONS.

Bowman, C.	1	1	0
Bowman, Mrs. C.	1	1	0
Briggs, H.	0	10	6

Bromley, James	0	10	6
Cunliffe, G.	1	1	0
Cunliffe, Mrs., sen.	1	1	0
Garratt, Mrs.	1	1	0
Gerrard, Josh.	1	1	0
*Haslam, J. O.	1	1	0
Haslam, Percy	3	3	0
Haslam, Mrs.	1	1	0
Haslam, Miss	1	1	0
Haslam, R. E.	1	1	0
Haslam, Louis	1	1	0
Haslam, Mrs. W.	0	10	6
Hollins, J. C.	2	2	0
Heywood, Mrs.	1	1	0
*Heywood, R.	0	10	6
Harwood, Thos.	1	1	0
Haslam, Misses	1	1	0
Harwood, Mrs. sen.	1	1	0
Harwood, John	2	2	0
Haworth, Mr. and Mrs.	1	1	0
Wright, Caleb	1	1	0
Ingles, W.	1	1	0
Kay, Miss	1	1	0
Lazonby, Rev. A.	0	10	6
Potter, E. P.	1	1	0

INCREASED SUBSCRIPTIONS.

Bramley, A.	2	2	0
Crook, Joseph	3	3	0
Crook, Joshua	1	1	0

DONATIONS.

Greenhalgh, Miss M., Little Lever	0	10	0
Harwood, Mrs. R.	1	0	0
Wright, Caleb	2	0	0

LIFE MEMBER.

Greg, Arthur, Eagley, Bolton	10	10	0
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BURY.

NEW SUBSCRIPTIONS.

Alcock, S. H.	1	1	0
Duckworth, John (Mayor of Bury)	5	0	0
*Grundy, John	5	0	0
*Grundy, Harry	0	7	6
Holt, Thomas	0	10	0
Hoff, Wm.	0	10	0
*Kay, Robert	0	7	6
Mercer, Wm.	1	1	0
Wrigley, Miss	1	1	0
Wrigley, Thomas	2	2	0

INCREASED SUBSCRIPTIONS.

Cartwright, Joshua	0	10	0
Walsley, Rev. D., from 5s. to	1	1	0

DONATIONS.

Ashton, David	1	1	0
Burrow, Joseph	2	0	0
Grundy, Miss	1	0	0
Lees, Wm.	1	0	0
Nuttall, Thomas	1	0	0
Nuttall, Miss	1	0	0
Riley, Thomas	0	5	0
Wrigley, Thomas	25	0	0

ROCHDALE.

NEW SUBSCRIPTIONS.

Ashworth, Miss S.	1	1	0
Barlow, T.	2	2	0
Clegg, James	0	10	6
Clegg, E.	1	1	0
Clegg, O.	0	10	6
Gudgeon, Mr.	0	5	0
Hawkins, Mr.	1	1	0
Heape, B., jun.	1	1	0
Heap, Miss	1	1	0
*Jackson, J.	1	1	0
Jones, Mr.	0	10	6
Leach, Mrs.	1	1	0
Leach, Miss	1	1	0
Lord, Mr.	0	10	6
New, P. P.	0	10	6
Shawcross, L.	0	10	6
Liddell, Mr.	0	10	6
Wood, Josh.	3	3	0
Wood, Josh, jun.	1	1	0

INCREASED SUBSCRIPTIONS.

Heape, R. T.	3	3	0
Shawcross, W. T.	2	2	0

DONATION.

Simpson, Alderman	0	10	6
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STAND.

NEW SUBSCRIPTIONS.

Roscow, F. C.	1	1	0
Clough, Edwin	0	10	6

DONATION.

Phillips, R. N., M.P.	25	0	0
Taylor, W. H.	0	10	0
Fletcher, Miss	1	0	0

EAST CHESHIRE.

GEE CROSS.

NEW SUBSCRIPTIONS.

Ashton, Miss	2	2	0
Alcock, J.	1	1	0
Ashworth, J.	0	5	0
Beard, James R.	1	1	0
Berry, W.	1	1	0
Barlow, Thomas	0	5	0
Barlow, H.	1	1	0
Booth, Mrs.	0	5	0
Booth, J.	0	2	6
Cheetham, J.	1	1	0
Cocker, B.	0	10	0
Cooke, Thomas	0	2	6
Cox, H. B.	0	5	0
Crook, J.	0	10	0
Edgill, W. N.	0	10	0
Fallows, John	0	10	0
*Hibbert, C.	1	1	0
Hibbert, F.	1	1	0
Hibbert, John	1	1	0
Hibbert, Joseph	1	1	0
Hibbert, Mrs. Joseph	1	1	0
Hibbert, O.	0	10	6
Hibbert, R.	1	1	0
Hibbert, W.	2	2	0
Hibbert, Mrs. T.	0	10	6
Higginbotham, James, Flowery Field	0	5	0
Hall, Joseph	0	5	0
Houghton, A.	1	1	0
Hopwood, Josh.	0	5	0
Leech, Mrs.	2	0	0
Middleton, H.	0	2	6
Oldham, Josh.	0	10	0
Oldham, Orlando	2	2	0
Oldham and Fogg	0	5	0
Platt, James	0	5	0
Platt, Mrs.	0	5	0
Platt, W.	0	5	0
Platt, A.	0	5	0
Robinson, Wm.	1	1	0
Robinson, Samuel	1	1	0
Shepley, Thos.	1	1	0
Shipman, Miss A.	1	1	0
Shipman, Miss E.	1	1	0
Smith, Z. B.	1	1	0
Smith, W.	0	10	6
Smith, W. jun.	0	10	6
Smith, John	1	1	0
Smith, Edmund	1	1	0

Swindells, G.	0	5	0
Taylor, J.	0	10	0
Taylor, W.	0	10	0
*Thornely, James	5	0	0
Thornely, F.	1	1	0
Thornely, John	1	1	0
Thornely, Miss	0	10	0
Thornely, Thos.	2	2	0
Whitworth, Elias	1	1	0
Woolley, Thomas	0	10	6

INCREASED SUBSCRIPTIONS.

Aspland, A. P., increased to	2	2	0
Hibbert, E., increased to	2	2	0

DONATIONS.

Hibbert, Walter	0	10	0
Hibbert, J. C.	0	10	0
Billinge, Mark	0	10	0
Smith, Z. B.	1	0	0

DUKINFIELD.

NEW SUBSCRIPTIONS.

An Ex-Mayor of Lancashire, per G. H. Vance	20	0	0
Broadrick, E. B., Lancashire, per G. H. Vance	0	5	0
Hyde, Edward	1	1	0
Harrop, Alfred	1	1	0
Harrop, Mrs.	0	5	0
Ingham, Miss	1	0	0
Rudcliffe, Jonathan	0	2	6
Wood, W. E.	0	5	0

DONATIONS.

Hyde, Frank	0	10	0
A Friend	0	10	0
A Friend	0	10	0

STALYBRIDGE.

Chorlton, Alfred	0	5	0
Heaton, James	0	10	6
Oliver, Joseph	1	1	0

STOCKPORT.

NEW SUBSCRIPTIONS.

*Heys, O. E.	0	10	6
Hulme, Miss	0	5	0
Hulme, Samuel	0	5	0
Johnson, Mrs.	1	1	0
*Marcus, Dr.	1	1	0
Marshall, Mrs.	2	2	0
Marshall, H. A.	1	1	0
Marshall, Herbert	1	1	0
Swan, Mr.	1	1	0
Turner, Henry, B.A.	2	2	0
Thomas, Mr.	0	5	0
Washington, Messrs.	1	1	0

INCREASED SUBSCRIPTIONS.

Colvert, W.	0	10
Chadwick, T.	1	1
Dickie, M.	1	1
Hyde, W.	1	1
Johnson, J. G.	1	1
Robinson, R.	1	1
Spedding, James	0	10
Thornely, A. W.	1	1

The Unitarian Herald.

EDITED BY

REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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FRIDAY, JANUARY 11, 1878.

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WALSALL.—ORGAN OPENING, Wednesday night next, at 7.30. Special Service, Preacher, Rev. J. P. HOPPS. Midland Unitarians cordially invited. Sunday, January 20th, the Minister (the Rev. P. Dean) and the Rev. John Harrison, will conduct special services.—Collections for the Organ Fund.

MANCHESTER UNITARIAN SUNDAY SCHOOL UNION.
The FIFTH MEETING of the Session will be held in Rochdale Road Schoolroom, Sunday afternoon, January 20th. Mr. CUTHBERT C. GRUNDY, F.L.S., of Bury, will give a paper, subject, "The Sunday School Teacher." Tea at four, fourpence each. Chairman, Mr. JOHN HEYS, President. Friends are invited. DAVID THOMPSON, Hon. Sec. 5, Clarence-street, Miles Platting.

UNITARIAN HOME MISSIONARY BOARD.
MEMORIAL HALL, MANCHESTER.

The ANNUAL BUSINESS MEETING will be held
On TUESDAY, January 22, 1878,
in
CROSS-STREET CHAPEL ROOM,
AT THREE O'CLOCK.
DAVID AINSWORTH, Esq., the Retiring President,
in the Chair.

THE SOIREE
will take place the same evening in the
Memorial Hall,
Mr. Alderman GRUNDY (Mayor of Manchester), the President,
will take the chair at six o'clock.

The following gentlemen are also expected to be present and to take part in the proceedings:—Revs. John Page Hopps, Leicester; H. E. Dowson, B.A., Gee Cross; G. H. Wells, M.A., Gorton; and S. A. Steinthal, Manchester; Messrs. Henry Tate, Liverpool; George Buckton, Leeds; Richard Peacock, J.P., Gorton; Alderman Harwood, Salford; Herbert Burrows, Cambridge; Frank Taylor, Bolton; John Kendall, B.A.; Harry Rawson, and John Moore.

TEA WILL BE ON THE TABLES AT FIVE O'CLOCK.
The Musical Arrangements
Will be Conducted by Mr. THOS. RAWSON.

Tickets, One Shilling each, may be had at the Memorial Hall, or from Messrs. JOHNSON & RAWSON, Market-street.
H. E. DOWSON, Hon. Secs.
F. NICHOLSON, Hon. Secs.

MANCHESTER NEW COLLEGE,
LONDON.
Notice is hereby given, that the ANNUAL GENERAL MEETING of Trustees, for the election of officers, and general business, will be held in Cross-street Chapel room, Manchester, on Thursday, the 17th January, 1878, at one o'clock precisely.
R. D. DARBISHIRE, Secretaries.
CHARLES BEARD.

MANCHESTER NEW COLLEGE.
COURSE OF LECTURES
ON
THE BASIS OF RELIGION IN THE MORAL AND
SPIRITUAL NATURE OF MAN,
BY
PROFESSOR THE REV. JAMES DRUMMOND, B.A.

The College adheres to its original principle of freely imparting Theological knowledge, without insisting on the adoption of particular Theological doctrines.

PART II.—THE SPIRITUAL NATURE.
SYNOPSIS.
I. The existence of a Primitive Religious Element in Man, an evidence of the existence of an Object answering to it.
II. The Needs of the Religious element a Criterion of Truth. Remarks on the method of examining the religious element.
III. Criticism of Schleiermacher's definition of Religion.
IV. Criticism of Theodore Parker's definition of Religion. Criticism of the statement that when religious truth is presented to the mind, we are conscious of its veracity. First step in a sound method.
V. Sources of Error. Spiritual qualifications of the Theologian.
VI. The Construction of Doctrines. Facts in Religious History confirmatory of the theory. Place for a Revelation.
The Lectures will be delivered on Wednesday, the 6th of February, and the five following Wednesdays, in University Hall, Gordon Square, at 8.30 p.m.
The Lectures will be open to the public, on payment of an admission fee of 1s. for each Lecture, or 5s. for the six.
Tickets for this course may be obtained at the Hall on admission to the first Lecture.
R. D. DARBISHIRE, Secretaries.
CHARLES BEARD.

EAST CHESHIRE CHRISTIAN UNION

FOR MISSIONARY PURPOSES.
The ANNUAL MEETING will be held in the Fitzalan-street Chapel, Glossop, on Saturday, January 26th.
The Business Meeting will begin at twelve o'clock noon.
At three o'clock a Religious Service will be held, when a Sermon will be preached by Rev. W. GASKELL, M.A. After the service, tea will be provided at a charge of sixpence.
A Public Meeting will be held at six o'clock. The presence of representatives of the British and Foreign Unitarian Association, the Manchester District Unitarian Association, and the East Lancashire Unitarian Mission, and other friends is expected.

FREE-TRADE HALL MEETING of British and Foreign Unitarian Association.—Friends who have not yet sent in their PROMISES of NEW or ADDITIONAL SUBSCRIPTIONS or DONATIONS will oblige by forwarding them, as early as convenient, to Mr. HARRY RAWSON, local treasurer, Market-street, Manchester.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

LOCAL COMMITTEE FOR MANCHESTER AND THE DISTRICT:
W. GASKELL, M.A., Chairman.
C. T. POYNTING, B.A., Hon. Sec.
HARRY RAWSON, Local Treasurer.

RECEIVED DURING THE PAST WEEK.

NEW SUBSCRIPTIONS.	£	s.	d.
A. O., Manchester.....	0	10	6
Bowes, J., Manchester.....	0	10	0
Golland, Smith, Manchester.....	1	1	0
Golland, Miss, Manchester.....	0	10	6
Golland, Miss Mary, Manchester.....	0	10	6
Kay, Robert H.....	2	2	0
Salomonson, Miss A., Manchester.....	1	1	0
Graham, John, Mossley.....	0	5	0
Firth, Mrs., Mossley.....	0	5	0
Heap, Joseph, Mossley.....	0	5	0
Lawton, Jon., N., Mossley.....	0	5	0
Barker, Philip, Nantwich.....	1	1	0

DONATIONS.
Tootill, John, Little Lever..... 0 10 0
Local Committee: Balance after defraying expenses of Free-trade Hall Meeting..... 3 13 4
HENRY TERNER, Secretary per Local Committee.
January 10th, 1878.

WANTED, an ORGANIST, for the First Presbyterian Church, Banbridge, Ireland; salary £40 per annum.—Apply to Hugh Glass, solicitor, Banbridge, Ireland.

WANTED, a Good HOUSE and SHOP near Manchester (bus or rail), suitable for Grocer and Confectioner, in neighbourhood of one of our churches, with good day schools.—Address J. PHILLIPS, Herald office.

WANTED, by a Young Lady, able to keep books, Situation to Manage or Assist in Confectioner's Shop: understands grocery: salary, with residence, £25 per year: references exchanged.—Address A 1, Herald office.

BROOKFIELD CHURCH, GORTON.—WANTED, a steady MARRIED MAN, with some knowledge of gardening, to devote the whole of his time in keeping the grounds in order, making graves, cleaning the Church and schools, and attendance on Sundays: wages, 25s., house, and sundry perquisites.—Address Rev. G. H. WELLS, Gorton.

TO PARENTS AND GUARDIANS.—John Wild (successor to Louis Siebold) has a VACANCY for a Well-Educated Youth, about 16, as a PUPIL to the business of a Chemist and Druggist. Unusual facilities will be given for attending lectures, &c., to qualify for the respective examinations.—225, Oxford-street, Manchester.

HOLLY BANK SCHOOL, Birkdale, Southport, will RE-OPEN on Wednesday, January 23rd.
B. TEMPLAR, Principal.

MR. LANCASTER, Organist of Mill Hill Chapel, Leeds, will be glad to receive his PUPILS on and after the 17th of January, 1878.—For terms, &c., apply as above.

BRIDPORT.—The Rev. JOHN DAVIES, M.A., Educates Six Pupils as Boarders in his house. Terms moderate. TWO VACANCIES.

SEASIDE EDUCATION FOR GIRLS DYSART HOUSE, CLEVEDON.—Miss E. MARTIN'S pupils will ASSEMBLE on Tuesday, January 22nd.

SOUTHPORT.—BOARDING SCHOOL FOR GIRLS.—Miss CURTIS will RE-OPEN her School Jan. 23rd, 1878. Prospectus on application.—Westbourne, Grosvenor Road, Birkdale.

KNUTSFORD.—MISS ARDERN'S Boarding-School for Girls will RE-OPEN after the Christmas holidays on January 21st. Terms and references will be sent on application.

CAMBRIDGE.—W. STODDART, B.A., of Gwydyr House School, can receive a Few BOARDERS at moderate terms. Young Gentlemen prepared for the Camb. Local Examinations and the University.

MRS. and Miss ARMSTRONG (formerly of Durham Park, Bristol), wish to receive Two or Three BOARDERS into their house at Nottingham, to attend the High School for Girls.—64, Forest Road West, Nottingham.

KINDER GARTEN and PESTALOZZIAN SCHOOL.—Miss LEWIN receives several Little Boys and Girls as Boarders. The next Quarter will begin January 22nd.—Shakespeare-street, Nottingham.

EDUCATION.—BATH.—Mrs. JEFFERY receives as BOARDERS Girls attending the Classes of the Bath High School. The NEXT TERM will COMMENCE January 22nd, 1878.—Address Mrs. JEFFERY, 9, Norfolk Crescent, Bath.

HOPE LEA, HEATON NORRIS, STOCKPORT.—HIGH SCHOOL FOR GIRLS.—Conducted by Dr. and Mrs. MARCUS, assisted by able masters. The majority of the Senior Girls who passed the last Oxford Examinations in the Manchester centre came from this school.—The NEXT TERM commences on Tuesday, January 15.

LANCASTER.—The Rev. D. DAVIES, B.A., will RE-OPEN School on Friday, January the 25th. A few VACANCIES either for juniors or seniors to join in preparation for the matriculation examination of the London University in 1879. Prospectus on application. Present address. "To the care of Mrs. Davis, Almswood, Evesham."

BROOK HOUSE, KNUTSFORD, CHESHIRE.—BOARDING SCHOOL for GIRLS, conducted by Mrs. FRANK SHAWCROSS, assisted by Resident English and Foreign Governesses. Teachers of eminence attend for instruction in Music, Singing, Harmony, Drawing, Dancng, &c. Prospectus and references forwarded on application. The NEXT TERM begins January 17.

MOUNT VERNON HIGH SCHOOL. NOTTINGHAM.—Established 1844.
Mr. EDWIN SMITH, M.A., with competent assistance, thoroughly prepares Boys for College, the University Local Examinations, or for Business. For prospectus address Sandy Knoll, Forest Road, Nottingham.—SCHOOL RE-OPENS January 14th, 1878.

EDUCATION IN GERMANY.
Miss M. WAGNER (17, Helenenstrasse, Wiesbaden, Germany), who has passed the Prussian State Examination, and possesses the experience of several first-class English schools, receives a limited number of YOUNG LADIES for Private Education, or to visit the excellent College of the town, with home assistance. Climate very healthy, with mild winter. Hot and other mineral springs. English and German references. For terms and further particulars address as above.

YORK: 26, HIGH PETER GATE.—Miss AMY HERRING begs to announce that she has OPENED, at the above address, a SCHOOL for the instruction of Young Ladies in all branches, comprising a first-class education with liberal views. Reference kindly permitted by the following:—Dr. G. Vance Smith, The Parade, Carmarthen; the Rev. C. Welbeloved, 38, Monkgate, York; Miss Swaine, 1, The Crescent, York.—Terms on application.

Pupils are prepared for the University Examinations, several having passed most successfully.—NEXT TERM commences January 14th.

NO. 1, ENVILLE VILLAS, STOURBRIDGE.

MIDDLE-CLASS GIRLS' SCHOOL, conducted by Miss MORGAN. There will be VACANCIES for TWO BOARDERS after the Christmas holidays. It is Miss Morgan's aim to provide her pupils with a comfortable and happy home, while supplying them with the intellectual advantages which are usually only to be obtained in the best high schools or colleges. Professors or Governesses attend for Arithmetic, Music (Vocal and Instrumental), Latin, French, Drawing, Dancing, and Calisthenics, and Plain Sewing. Terms, 40 guineas per annum. Unexceptionable references.

OPEN SCHOLARSHIPS WITHOUT EXAMINATION.

The Hibbert Trustees are prepared to grant at their meeting in June next One or Two Scholarships of £200 per annum each, for two years, to Graduates of any University in Great Britain and Ireland, between the ages of twenty-one and twenty-eight, to enable them to study Theology and Mental and Moral Philosophy at Universities in Germany, Holland, or Switzerland (or elsewhere), subject to the approval of the Trustees. Full particulars may be obtained of the Secretary, to whom applications for Scholarships must be forwarded before March 30, 1878.

PERCY LAWFORD, Secretary.
University Hall, Gordon Square, W.C.

HEATH BROW SCHOOL, HAMPSTEAD, LONDON, N.W.

Classics and English subjects: Rev. E. M. Geldart, M.A., Oxon. and Mr. Arch. Ballantyne. Mathematics and Natural Philosophy: John Bridge, M.A., London. French: Dr. Bouron des Clayes. French, examiner in: Professor Charles Cassal, L.L.D. German: Rev. E. M. Geldart, M.A., Oxon. Chemistry: Mr. H. Maiden, under the direction of Professor Bauff, M.A. Writing: C. F. King, B.A., London, Writing Master in University College School. Drawing: Mr. W. H. Fisk, Head Drawing Master in University College School. Gymnastics and Fencing: Mr. Winterbottom. There is a PREPARATORY CLASS for little Boys and Girls under ten years of age. The next Term begins on Thursday, January 24th, 1878.—Prospectus on application to Mrs. CASE.

ARMSTRONG & RICHARDS, St. Ann's Place, Manchester.—SHIRTS, of superior quality, made to order.

ARMSTRONG & RICHARDS, St. Ann's Place, Manchester.—BEST NOTTINGHAM Hosiery, for Ladies and Children. PARIS SCARFS. SILK GLOVES for dress, six-buttoned, &c. &c.

THE DINNER SHERRY.

21s. PER DOZEN.
The season of the year having arrived when light wines, so agreeable in warmer weather, give place to those of a more generous character, we beg to draw attention to the above wine. For years we have given great attention to keep up and improve its quality, and to those who require a delicate clean-flavoured sherry, free from spirit, we submit it with confidence, and ask comparison with wine usually sold at 30s.

A considerable saving can be made taking
Quarter-cask, 27 gallons, at £14. 5s. } cask included.
Octave, 13½ gallons, at £7. 5s. }

Samples can be tasted. Price list of 32 Sherries and other Wine free by post.

JAMES SMITH & COMPANY, Wine Merchants, 26, Market-street, Manchester; also at Liverpool and Birmingham.

DOINGS AND SAYINGS.

The Municipal Council of Cattowitz, in Germany, is composed of 17 Jews and 13 Christians.

The Grand Duchess of Hesse has given a donation of £50 to the projected memorial at Bristol to the late Miss Mary Carpenter.

In a recent auctioneer's catalogue the lots numbered from 203 to 210 were each described as "five cwt. of printed sermons." Those who bought them would very likely be "sold again!"

During the seven years that have passed since disestablishment, Irish Churchmen have raised for the support of their Church £2,306,000. Is there a single Churchman in Ireland to-day who feels one whit the poorer for what he has given?

The opening of a leader in the *Jewish World* is surely a sign of good times coming: "What have Jews to do with Low Churchism?" it may not unnaturally be asked. We may answer individually in the words of Terence: "I am a man, and I count nothing pertaining to humanity foreign to me."

Cardinal Manning—himself fixed upon as the next Pope by a small party—wishes to remove the next conclave to Malta, but the majority of the sacred college are unwilling to leave Rome, and are resolved, in their suspicion of a 'vert, on an Italian Pope, who will no longer regard the Vatican as a "prison," from which he shall not emerge.

Canon Farrar hits the nail on the head when he says that nobody can raise the working classes but themselves. If they would spend less at the public-house and more at home, and if they would only learn the lessons of temperance and thrift, their trade would recover by the same moral laws as those by which it had originally risen.

The Glasgow Presbytery of the Church of Scotland took cognisance on Wednesday of the proposed "presumptuous re-establishment of the Popish Roman Catholic hierarchy in Scotland," and appointed a committee comprising all the more prominent and influential members of the Court to inquire into and report on the whole matter.

Times are changed since actors and actresses were refused burial in consecrated ground. The Bishop of Manchester lately spoke in favour of players and theatres, and the Bishop of Melbourne, whom those in Bayswater knew under the name of Mr. Moorhouse, rector of Paddington, has been inviting Mr. Creswick, who is on a professional tour in Australia, to read Shakspeare's plays to the clergy and their families at the Bishop's own residence. What will ex-Bishop Perry say?

Mr. Froude, in some notes from his "South African Journal," gives the following, written at Trabauch:—"Two of the princes are Christians, and are anxious for their father's conversion. But he sticks to his heathenism. 'My sons,' he said, 'want me to be baptized. I say to them, Christians here,' pointing to the Wesleyan station, 'and Christians there,' pointing to the Anglican monks. 'Christians there won't speak to Christians here. When one of them has converted the other it will be time to come to me.' Is this an unnatural argument? With our own supercilious sectarianism at home, should not we ponder it?"

Though Christianity did not originate, it gave a quickening and strengthening influence to benevolence. Hence we quite coincide with the recent remark of the Lord Chancellor that one of the greatest triumphs of Christianity was that it cared for the sick and afflicted. The ancients had noble structures, grand theatres, forums, and public buildings, but the construction of hospitals, sanatoriums, and almshouses was unknown to them, and was reserved for the mild and beneficent sway of Christianity, which, following the example of its Great Master, addressed itself to the treatment, alleviation, and cure of disease.

At a meeting at Wigton, the other night, Sir Wilfrid Lawson said:—"With regard to the Burials Question, as the burial service was intended to benefit the living and not the dead, he had a plan to recommend to his State Church friends. Instead of burying Dissenters, let them, like malefactors, be hung on gibbets all round the churchyards. Then they could point out one as a desperate Methodist who infested the country for many years, and another as an abandoned Ranter." No doubt, some good Churchmen would not be indisposed to adopt Sir Wilfrid's plan; but, alas! the good old times are gone when such a plan would have been feasible.

Sir John Strachey calculates that the cost of the recent Indian famine was nine millions and a quarter sterling, and he estimates that the average annual amount to be provided for famine relief at a million and a half. The gaunt spectre that visits from time to time our Indian empire refuses to be bought off by an occasional loan: his claims must be met by increased taxation. An equalisation of the salt-tax, a low licence-tax on trades throughout India, and an increase in Northern India in the local rates on land, are the principal means to be employed for that purpose. A sense of intense relief has been universally experienced and expressed at the determination of the Government not to re-impose an income-tax as a last resource.

The Bishop of Exeter, in corresponding with a Captain Tolcher about the Confessional, lays it down that "it is for the people to judge themselves whether they will accept what is said by any minister;" and again, that "they are bound to exercise their own judgment, and accept only what their own consciences confirm." We do not quite see how his Lordship reconciles this with one of the Creeds which, we suppose, he sometimes recites, beginning "Whosoever will be saved, before all things it is necessary that he hold the Catholic faith, which faith except every one do keep whole and undefiled without doubt he shall perish everlastingly." This looks as if there might be cases in which it would be very dangerous for people to "exercise their own judgment and accept only what their own consciences confirm."

The election of Dr. John Henry Newman to an honorary fellowship in Trinity College, Oxford—the college from which he took his degree and of which he was a scholar before his election to Oriel—is an event in several respects remarkable. A theological revolution in his own mind severs his connection with Oxford and opens the way to his being for a time Rector of the Roman Catholic University of Dublin. Oxford is now on the brink of further changes; but it has already been sufficiently altered to allow Dr. Newman's partial resumption of former relations with it without any necessary loosening of the ties which bind him to them. He is probably the first Roman Catholic who has been Fellow of a College, honorary or otherwise, since mass was said in Magdalen Chapel nearly two hundred years ago.

AMERICAN NOTES.

A GREAT "CHURCH DEBT RAISER."

Mr. Edward Kimball, of New York, has gained for himself the title of "Church Debt Raiser" from his remarkable success in relieving churches of crushing burdens of debt. Recently he succeeded in leading the "Shepard Memorial Church," in Cambridge, Mass., to a victory over its debt, which amounted to \$85,000. These are the details of his triumph:—

"At the usual time for beginning the sermon in the morning service the pastor announced that he would yield his place to Mr. Kimball. Thereupon Mr. Kimball took up the conduct of the meeting, and he did not abandon it before the subscriptions towards the payment of the debt equalled the debt itself. The meeting lasted eight long hours without intermission. The whole thing was entirely unexpected to the congregation. As the afternoon wore on, the neighbours improvised collations in their houses for the workers, who immediately returned to their labour. The Sunday-school could not be held because all the teachers were occupied. Members who thought themselves quite unable to give would go home, but soon return and subscribe as they were able. At last, at seven o'clock in the evening, the pastor declared that the grand work was accomplished."

It is stated that Miss Edith Longfellow, daughter of the poet, is to marry a grandson of R. H. Dana, of Boston.

At a Sunday-school Convention in Kansas, one of the speakers let drop a word which ought to be comfort to a great many of us who can only do a little good at a time: "With a very small glass, you can give drink to thousands, if you only keep dipping." Put this with a recent saying of *Zion's Herald*: "The greatest practical problem of the pastoral office, probably, is to know how to get all small talents of a church into activity."

SCOTTISH NOTES.

The Episcopal Church is resolved to be upside down with the Pope. The Bishops are agitating for the restoration of the office of Metropolitan. Since 1731 they have only had a Primus.

The Free Presbytery of Aberdeen have framed a cumulative libel against Professor Smith. The friends of religious freedom should keep their eyes on this case. It is by far the most important of the many cases of Scottish heresy now claiming attention.

A scheme is now on foot to raise £100,000 for church extension throughout Scotland, a measure which is declared to be absolutely necessary for the welfare of the Free Church. Glasgow has already subscribed £21,000, Edinburgh £9,000, and Dundee £4,000, with a promise of more.

Rev. George Gilfillan, speaking in Dundee, said he knew some of the members of the Confession Revision Committee. They were full of earnestness, and were determined that the revision should not be a sham but a reality. There was nothing to protect this age from atheistic attacks but the lifting up of the broad banner of the universal love of God. The narrow views in which some men indulged were sowing scepticism broadcast.

It is notable that nearly all the Professors in the Free Church are taking the side of the men that are being suspended and prosecuted for heresy. These men are admittedly among the ablest and most learned the Free Church possesses, and the task of dealing with them will tax both the wisdom and

the generalship of that Church to the utmost. Suppose Professor Smith is deposed on the ground of alleged heresy, on what principle can such men as Professors Bruce and Candlish and Salmond, who have so fearlessly defended him, be allowed to remain? Then, again, should Mr. Smith be allowed to retain his position, how are the claims to superior orthodoxy, so loudly vaunted by certain parties in the Free Church, to be sustained? We wait with deep interest the solution of these problems.

Lecturing in Glasgow, the Rev. Fergus Ferguson, of Queen's Park Church, said that in the Church a majority had no right to say to a minority, "Because you do not agree with us you ought to leave the Church," for the simple reason that the Church belonged to no party, however powerful. The Pharisaic spirit which said, "Because you cannot believe with me in everything I separate myself from you," was as monstrous a spirit of intolerance as the sword itself. Such toleration, however, can only be where there are no well-defined creeds requiring subscriptions—as there are in the case of Mr. Ferguson's Church. Those who want to have such liberty to differ with their brethren should join a Church like the Unitarian, where such freedom is avowedly permitted.

BOOKS AND AUTHORS.

The Congregationalist, for January. London: Hodder and Stoughton.

THE number opens with an elaborate and powerful article by the Editor on "The Necessity of an Ethical Revival." Mr. Dale argues with great earnestness that the religious revival we ought to long, and pray, and work for is one that should affect the morals of the Churches as well as their religious sentiment, and ennoble the whole life of those who bear the Christian name. The Rev. T. C. Finlayson, of Manchester, supplies some comments, from the Evangelical point of view, on the "Golden Texts," selected for repetition in the Lessons of the Sunday School Union for 1878. Mrs. Reany's "English Girls at Home" is a capital paper, and a word in season. Some curious and out-of-the-way information is given by Mr. Frederick Hastings in his sketch of Spiridion, who is said to have stood stoutly against the Arians at the Council of Nice, and who has become not only the patron saint, but almost the supreme divinity of the Ionian Isles, his body having been preserved in Corfu. Mr. Matheson's sympathetic memoir of the late Professor Hubert, of Lancashire Independent College, we have read with great interest. The ecclesiastical topic of the month is that of Disestablishment in Scotland, and the consideration of the present condition of that movement in the north seems to us to be both fairer and more comprehensive than the Duke of Argyll's in the *Contemporary*.

The Expositor for January. London: Hodder and Stoughton.

We are glad to receive a copy of this excellent magazine, which is doing much needed service in Biblical exegesis. The editor, the Rev. T. Cox, of Nottingham, resumes his Commentary on the Book of Job, taking up his Second Colloquy that begins with chap. xv. Mr. Cox's annotations and interpretations are as usual thoughtful, suggestive, and liberal. Professor Plumptre enters into a careful examination of the Samaritan Element in the Gospels and Acts, and suggests at least a probable conclusion which adds much to the interest of the history of Stephen and Philip, as representing the first great expansion in the growth of the Apostolic Church. Canon Farrar, whose previous papers on the Talmud we have seen highly spoken of, lays before us this time a most interesting "Talmudic Cryptograph," in which appear a number of the leaders and teachers of the Rabbinic schools of Palestine and Babylonia, sketched in the canon's well-known graphic way. Professor Fairbairn, of Airedale College, who made a mark as an able and liberal theologian of the Leicester Congregational Union, and whose *Studies in Religion and History* attests his power as a philosophical thinker, opens what promises to be a valuable series of papers entitled "Studies in the Life of Christ." The number is full of interest for students of the Scriptures.

The Homiletic Quarterly, No. 5, January, 1878. London: R. D. Dickinson.

THIS is an astonishingly cheap publication. It numbers 144 double-column pages, crowded with a great variety of matter, all servicable to preachers and Sunday-school teachers of the Evangelical churches, and not unhelpful to those of unorthodox communities. We have been specially interested in "Biblical Science," by Dr. Duns, of Edinburgh; in the Exposition of the Book of Obadiah by Dr. Glasgow, of Belfast; in the Biblical Expositions by Dr. Alex. Bruce, of Glasgow, Canon Farrar, and others; and in the Commentary on James by Mr. W. Roberts. In all of these there are manifest conscientiousness of work and a regard for the spirit rather than the letter of the Scriptures. Dr. Duns, who devotes his article to Genesis, gives up the six days of creation; admits that the proofs of the

earth's antiquity are abundant, unquestionable, and emphatic; maintains that Genesis takes no account of the geological history of the earth, and no account of the first introduction of living forms in time; contends that it is "the record of a series of readjustments to fit the earth to receive new forms of life, and a series of creations of new forms to answer the readjustments." He considers that this view effects "a great deliverance from all doubtful schemes of reconciliation." On the whole, we can give to the *Homiletic Quarterly* a cordial welcome, and we note that the character of future numbers is guaranteed by the fact that among the contributors to them will be Principal Tulloch, Canon Farrar, Professor Plumptre, Dr. Reynolds, A. M. Fairbairn, Dr. Kennedy, Dr. Enoch Mellor, and a number of other well-known divines.

University Magazine, January, 1878. Hurst and Blackett.

The old *Dublin University* claims, this new year, a larger constituency as the *University Magazine*. On the title page we are interested to note that among agencies at "Oxford," "Cambridge," and other Universities of the three Kingdoms, there is one for "Liverpool, Manchester, and Birmingham." Is this a hint that a new University for the great mercantile centres would most fitly name itself after the style of a railway company? The new number abounds with good articles. The Marquis de Nangis, reviewing Mr. Adolphus Trollope's *Story of the Life of Pope Pius IX.*, thinks that only an Italian word can do justice to the pontificate. "It is the most complete *fiasco* in the history of the Papacy." The series of excellent photograph portraits is continued, the present subject being Mr. Matthew Arnold, about whom there is a paper of attractive gossip and criticism. Dr. Kenningale Cook contemplates "The Ideal University," starting, however, with an inquiry into word-lore, which furnishes an ominous item. The word "university" does not occur in the authorised version of the Bible, but it does in Wicliffe's (Jas. iii.), "Lo hou lilit fier brenneth a ful greet wood? and oure tunge is fier, the *university* of wickednesse." Here, of course, *university* means *universe*. Dr. Cook's Ideal is briefly this:—

When Catholics learn that private judgment would be the strength and glory of a real Church which would embrace every good aspiration, whether it took an ancient, a mediæval, or a modern doctrinal form; and when Protestants, still protesting against slavery of the reason through voluptuous ceremonial and narrow rules of faith, still further expand the growing tolerance, and exchange doctrinal and trifling disputes for a more truly catholic spirit and love, then may we hope for the ideal university on a grander level than ever. What would unite both would be the realisation of a present inspiration, in the light of which the authority of any Peter is put on a level with the authority of Shakespeare, that is, on his own merits, and not on prescription or inculcation. This disintegration of what is unreal is actually taking place. We see the signs of it day by day. Furthermore, the ideal of to-day is the hope of to-morrow, and the working clue of the years.

There is an able paper on *Miracle* by F. R. Conder, C.E., and an earnest and well-timed plea for the "Employment of [English] Capital in India." But the *piece* of the number is a view of the "Homestead of a Scientific Mind"—that of Dr. George Boole, by his widow. It is the man of science engaged with home-thoughts—about children's education and the religious interests of men—that is here presented. Of his sayings we can find room only for these:—

He used to say that a sufficient proof, if proof were needed, of the indifference of the religious world generally to everything but the keeping up of a certain routine of theories, would be afforded by the reception given by it to every earnest, pious man who tries to find out the truth. Instead of heartily accepting the man for the sake of what he is, and then assisting him in correcting what they suppose to be his mistakes, clergymen and religious laymen pounce upon errors in doctrine and think them a sufficient reason for excluding him from Church sympathy. He always seemed to think the belief in dogmas, rather than in relationships between men, the crying sin of the age.

Again:—He used often to say that men have no right to expect to be able to judge of what is true doctrine, till they have made their brains clear by some generations of observance of known moral and sanitary laws. This, adds his wife, is a scientific version of a saying that will probably occur to most of us—"If anyone desire to do God's will, he will know concerning doctrine."

Mr. Emerson has been elected a member of the French Academy of Moral Sciences.

Dr. S. Davidson and Dr. R. Willis propose to issue by subscription the *Christianismi Restitutio* of Michael Servetus.

The Final Authority in Matters of Religion, a sermon preached in Glasgow on the occasion of the last anniversary of the Scottish Unitarian Association by Rev. James C. Street, has been published at the request of the committee. The text should be enough to decide the matter, for Christians at least, "Why, even of yourselves judge ye not what is right?" But application, and explanation too, are still sadly wanted. Mr. Street's sermon is both opportune and effective.

THOUGHTS ON RELIGION.

DEMANDS OF THE AGE UPON THE CHURCH.

THE LATE GEORGE DAWSON.

LET us turn to the wants of the age in which we live. The first great necessity at this moment is that its Church should in nowise whatsoever limit, hinder, or make difficult full FREEDOM OF THOUGHT.

Now that so many are educated, and have begun to think for themselves, the variety in opinion is great—to some minds alarmingly great.

Remember there are three states which men will pass through. When all are very ignorant, the chances are that all will think very much alike, if they think at all; when all are partially educated, that no two will think alike; when all shall be fully educated, the probability is that all will think alike again. But confound not the first state with the third; mistake not the dull uniformity of ignorant men for the enlightened uniformity of sages. Mistake not the opinion of the world for this; confound not what it once thought of astronomy, for instance, when all thought was fettered, with the middle state of diversity of opinion, when men had begun to think about it; or with the third and full state, when from the fullness of knowledge all will think alike again. We are in the middle or transition state; our eyes are opened; we are becoming educated; we are beginning to think; and I expect that the multiplicity of opinions in the matter of theology will, for some years to come, greatly increase. Already there are scarcely two of you who think alike throughout. Careful pains are taken to make you think alike, or say that you do. But such is not the fact. We want, then, such a bond and form of Church government as will give you thorough freedom of thought; as shall suffer all to think as best they can and may concerning the great truths submitted to them.

Let us now pass on to another great want of our time, and that is UNITY. The heart of this modern age is sighing for oneness of spirit, for reconciliation and unity. Men of science are lifting up their prayer that the hostile distinctions between mind and matter, distinctions which degrade now spirit, now matter, may cease; that those weary philosophical battles between materialism and spiritualism, between material science and metaphysics, may be at an end. We see a struggling towards unity in the effort to connect and unite the sciences with religion. The great wish of thoughtful minds is to show how everything coming forth from One, tends again to unity, strives to complete the circle; and that this world, with its multifarious phenomena, and varied colours and forms, is but one great thought, spoken by One great God, "in whom there is no variableness, neither shadow of turning."

Again, in life, in matters of political life, is not the struggle the same? Are not men sick and weary of the old parties? Are they not sick to the soul of the watchwords, ribbons, badges, of one kind or another, by which men have been shut up from the full truth, in order that a narrow party spirit might prevail? If any man had to state the peculiar characteristic of the age, would he not proclaim it to be a struggle for unity—unity of the best men for the best end, notwithstanding minor and necessary differences? Is there not a struggle to reunite art with faith? Is there not a struggle of all great thinkers to preach the doctrines of reconciliation, not in religion only, but in art, in science, in politics, and in daily life?

There is a longing in the present age for freedom and for unity. I have carefully put the two things side by side, full freedom and unity, not arbitrarily, for they are inseparably linked and united. The beautiful spirit of unity comes forth out of freedom: in full freedom alone can true unity be gained.

The present age wants also a Church that shall teach the great doctrine of BROTHERHOOD and EQUALITY. None of you will mistake what I mean when I say equality. I mean not that absurd and wicked doctrine which demagogues have taught the people, when by evil envious passion and destructive means they seek an equality of *having*, independent of an equality of *being*—uniform wages without uniform work. Such theories should have corresponding outward symbols, and these teachers of equality should devise means for securing oneness of stature, uniformity of complexion, and sameness of obesity. Means, too, should be taken that the equality of to-day should not be lost in the renewed differences of to-morrow. May God grant that I sleep in my quiet grave before the world puts on the sickly garb of stiff and wearisome uniformity; before it is reduced to one dead, dull level; before the pleasant hills shall cease to raise their heads, and the godly fountains to flow, and all become one vast and sandy plain of dull and dreary mediocrity.

No such doctrine do wise men teach; to no such state does the Gospel of Christ point; but to a certain equality in the duty and rights of men—an equality of kindness, an equality of brotherhood,

* From Sermons edited by his wife.

swallowing up all vain distinctions. The Church of Christ should not have ranks and grades of priests—all are priests; it should not have a proud hierarchy, to whom poor men dare not go; governors it may have, but no "lords over God's heritage." It should be a church not of clergy, but for and of the people, in which every man should be worth as much as any other man, if not for his acquirements, at least for his humanity; in which, however poor and ignorant a man might be, it should be remembered that he brought at least one precious offering to God's altar—a heart to be purified, a soul to be made devout, an intellect to be enlightened; that he brought one more worshipper for God and one more lover for man. We want, then, a church in which there should be freedom, unity, and Christian equality.

We want also an active, restless, and untiring Church, a Church of true propagandists; a Church striving to make cease the painful contrasts that we everywhere behold—here a house, over-luxurious, abounding in wealth and ease and voluptuous indulgence, and then a hovel, poor, dirty, and degraded, with inhabitants to correspond. We want a Church that all may enter; an approachable Church, a Church of refuge for the weary, of shelter for the poor, of solace for the sick, of help for the desolate, of tribuneship for the oppressed. We want it to be variable in its offices, to be adapted to each one's necessities; we want it to be an active, benevolent, philanthropic, physician-like Church, that never will rest or seek for ease until the last sinner becomes a saint, until "the kingdoms of this world" become the kingdoms of the Lord and of his Christ.

We want also a Church for the DOUBTERS. In nothing is there more necessity for reform than in this. Let me doubt now, and am I not damned? To doubt in the world religious—is it not to be condemned at once? To have one point of your creed shaken ever so little, is it not to find friendship changed into dislike? Is it not to break local connections and to change religious associations? Is it not to change the very guests that assemble in your own houses? Nay, is it not to alienate and to destroy the friendship and the attachments of a long life?

This we need: a Church where the doubter should be at home: wherein men may meet in peace and in communion, though they differ in opinion; a Church where they find no priest to condemn them if they believe not his creed: where no friends will desert them because they find themselves obliged to desert a point or two of their earlier opinions; a Church where, if a man say, "Scarce as yet do I believe anything," there shall be a warmer place found for him, a more lively sympathy felt for him, than if the circle on his belief were completed. What said Christ? "They that be whole need not a physician, but they that are sick." Too often do the Churches care most for those who are whole. The Church of the future (may God grant that it may be the Church of to-day!) will love the sick most, and heal them; will care most for those who are least able to care for themselves; a "good Samaritan" Church, dismounting from its beast of comfort in order to set the weary, lost, and wounded in its place, that they may ride to succour and to shelter.

CHURCH CURIOSITIES.

THE FUTURE OF MINISTERS.

An honest man of Perth, being met on Sunday morning going from the church by his minister, was exhorted by "O, John, do not tru' the kirk, there will be no preaching in hell." "Indeed," says John, "it'll nae be for want of ministers there!"

THE TEST OF ZEAL.

At a recent meeting, in which there was much religious interest, an old man gave expression to his joy by shouting, and continued it until it began to interrupt the services. Brother H— said to Brother W—, "Go and stop that old man's noise." He went to him and spoke a few words, and the shouting man at once became quiet. Brother H— asked Brother W—, "What did you say to the old man that quieted him so promptly?" Brother W— replied, "I asked him for a shilling for foreign missions."

A CURIOUS CUSTOM.

The *Spectator* recently had the following:—"We notice, as a curious instance of changed manners, that towards the close of the last century it was the custom of Manchester for the chief magistrate of the town, attended by the churchwarden and police officers, to go out of the church while the first lesson was being read, and to compel all persons found in the streets to come into the church or pay a fee, which in the case of persons of the lower class was fixed at one shilling, and for those of higher rank at half-a-crown."

A Cambridge theologian, when he told the story of the Good Samaritan, after reciting the benevolent man's promise to the host, "And when I come again I will repay thee," wound up with, "This he said, knowing that he should see his face no more."

"TIS WISE IN MAN TO MAKE A NOTE
OF TIME."

ANOTHER year, with its days numbered, its history recorded.

Another year has fled;
Its fragrant roses, its sharp pointed thorns, all gathered;
Its dewdrops and its tears all shed,
The good old year is gathered to its Fathers, 'tis but a Memory—

But is it dead?

What think ye, friends, the good new year rung in,
So cheerily, so bright, so new;
Dead! all the kindly feeling, the priceless treasures of the heart

That round its pathways grew.

Dead! all the earnest work, the self-denying noble deeds, done

By the trusted, and the true.

Dead! all the narrow meanness, the selfishness

That led to evil deed;

Dead! fell revenge. Dead! the bitter heart-burnings that Jealousy and envy breed.

Dead! all gross abuse of earth-born passions. Dead!

That woeful heritage, its seed.

Would that these were dead, if dying means, all still and pale,

To sleep that sleep wherein

"No dreams may come," deep down, the darksome, stagnant,

Frozen caverns within,

Where cometh never Motion, Light, or Warmth, waking them back

To misery and sin.

Whate'er has swept the "thousand strings" with the sweet music of

God's Love—His Law—His Peace,

Awakening, some harmony of human life—must vibrate on, till

The Earth's Life shall cease.

Whate'er has lit a taper for the firm—fair—feet of Truth, Must shine for ever, and increase.

And so—methinks, the old year is not dead; it has been aye,

And evermore must be,

A link of that great chain, binding the good old past unto the

Nobler Future of Eternity.

A thread of that vast varied web, for ever weaving—The web of His Infinity.

I. H. G.

The Unitarian Herald.

FRIDAY, JANUARY 11, 1878.

DEATH OF THE KING OF ITALY.

King Victor Emmanuel, who, after a brief illness, has passed away in his fifty-seventh year, was not in himself a very extraordinary man, though he had qualities of sense and manliness fitting him to bear his royal part in the momentous events of his time. Of all his contemporaries, there is not one, not even the Pope himself, whose career, now regarded from its close, might call up emotions and reflections so various in their character. What memories, what feelings of profound agitation—if agitation remains possible for such years—should fill the mind of Pio Nono as he hears that the rival, to whom at last he sent a message of sympathy, is gone before him! In another quarter what conflicting thoughts may be passing through the mind of Garibaldi! With the Pope there is the Catholic community throughout the world, brought to a new sense of the vast change in Politics and Religion which was consummated and impressively symbolised in Victor Emmanuel, as King of Italy, making Rome his capital. France, Germany, Austria must feel to-day more than a stranger's interest over the dead King, in the making of whose dominion they had themselves so much to gain or lose; while Turkey, bewildered under her crushing defeat, will receive news of his decease with only a more bitter recollection of old alliances which have now failed her. England will be moved with sentiments belonging to a cordial friendship for the gallant Prince whom she was delighted to honour when he came to her shores, now more than twenty years ago—cheu fugaces!

Congratulations in London, triumphal entries into Turin, Naples, and Rome are a kind of pageantry in sad contrast with the chamber of death. Yet as to ceremonial honours, in the case of Victor Emmanuel, it can be said that their

subject was more than a ceremony. His glory was that not of the Prince but the nation. Victor Emmanuel has not been the only sovereign of our time in whose personal career was involved the history of his country; but none has been so entirely, in his own heart and theirs, the people's King.

DR. MARTINEAU ON RELIGIOUS FELLOWSHIP.

We have great satisfaction in reproducing a letter addressed by Dr. Martineau to H. A. Bright, Esq., having special reference to certain remarks of Mr. Bright's which appeared in the *Christian Life* of December 22nd, the import of which may be gathered from Dr. Martineau's reply. But we place the letter before our readers because of the wider importance it has at the present moment when so many who take a leading part in our affairs seem to be forgetting who we are and what has been the history of the movement now committed to our trust.

In what Dr. Martineau says as to the impropriety of using the name "Unitarian" in so loose a fashion as to imply the free principles rather than the theological doctrine of our societies, we fully concur. While the name remains in popular use as designating these societies themselves, it will constantly be necessary to protest, as Dr. Martineau does, that the name is truly applicable only to the worshippers of to-day with their present belief, not to the succession of worshippers for whom our chapels, most of them at least, are held in trust. At the same time we are not so much impressed as some of our friends seem to be with the narrowness of the name. As referring to a single controversy and to a small body of religionists, its use may be limited and only for the time, but we are glad to think what a doctrine this is, or rather what a reality it is, which is thereby presented to us. The doctrine of the Trinity was not a mere flight of metaphysical speculation; it involved a doctrine of mediation, which the Christian world is now awaking to regard as one of the most baneful superstitions. In the passing away of that, in the attainment of what lay hid under the Unitarian controversy, in the full recognition of the One—the Father everlasting—there will also be attained the end of all religion, the reconciliation of man with his brother man. It is, however, for the good influence which we trust they may have in the present critical condition of our little community, that we earnestly commend Dr. Martineau's words to all our readers.

THEOLOGICAL LITERATURE IN 1877.

From the annual summary of the literature of foreign lands given in the *Athenæum*, it would seem that there has been a decrease in the production of works of theology. The disturbed political condition of the Continent, and the concentration of national energies on political movements and military measures of self-defence, are not favourable to the atmosphere in which theology produces its best fruits. It is quite possible that if England and the United States were included in the survey, the results would be different, and would afford data in support of the theory of a close connection between intellectual activity in the highest subjects and social advance. In Bohemia one of the most noteworthy works is a history by Schulz of the Bohemian Evangelical exiles of the 16th and 17th centuries, about whom the author writes:—"These exiles went

forth, in fact, as teachers and benefactors. Poor themselves, they were the distributors of true riches; though degraded as to their own worldly position, they endeavoured to lift others up; and while they were still prisoners, they were able to spread widely a love of true freedom." Denmark displays some activity in the controversy between traditionalism and free thought, and the prevailing tone is distinctly on the side of the latter. There is everywhere a reaction against the enforced orthodoxy of a State creed. France is barren of orthodox literature—the small quantity brought out and distributed by the Protestant Tract Societies being principally derivative. Germany, so prolific in all things, especially in religious speculation, shows a relative falling off in theological works. No less than 13,356 separate works are reported as having been published in Germany during the year, but theology, which has generally had the first place, and which has been busily discussing Darwinism, falls into a subordinate position, having had to yield to schoolcraft and also to politics. Holland, on the contrary, puts theology in the first rank. "At almost every period of dated literary history the number of religious books has surpassed that of the works of fiction and poetry." Italy appears wholly given up to art and novels: her religious minds are looking towards the regeneration of Christian literature, but the time is not yet come. Mr. Mackenzie Wallace gives an unexpectedly favourable account of theological activity in the four academies devoted to this in Russia. The grounds of the differences between the Greek Church and the Catholics and Protestants are discussed, historically at least, and the questions between religion and philosophy are also treated of in publications approved by the Holy Synod, the censor. But, "as a rule, the educated Russian has no taste for the theological speculation or religious discussion." Spain adds to the list only a volume of Loyola's letters, and a devotional work by another Jesuit. But Protestant literature is now getting a footing in that priest-ridden kingdom, and, though so far it is chiefly of the Religious Tract Society sort, it will exercise a healthier influence than the trivialities which have marked the literature of Spain during the absolute reign of Romanism.

DR. PARKER'S RHETORIC.

Dr. Joseph Parker's tirade against the people of England was scarcely worth refuting—it was only the pastor of the City Temple, who is always letting it be known to the country that he is in the midst of it! But a good Baptist minister, the Rev. Richard Sampson, of St. Austell, has taken the trouble to test Dr. Parker's jeremiad, and to see what there really is in all this sound and fury. The upshot is that Dr. Parker heightens fact for effect. He asserted that England has more paupers in it than ever. Mr. Sampson quotes statistics which stamp this as a misstatement. It appears that although the population increases every year, the number of paupers in England and Wales is decreasing; so that on January 1st of 1877 there were 253,576 less paupers than on the same day of the year 1871. Dr. Parker affirmed that England has an unprecedented number of prisoners. Mr. Sampson gives us our gaol population. In 1870 there were 12,953 convictions in England and Wales, 2,400 in Scotland, and 3,084 in Ireland, giving a total for the United Kingdom of 18,437. The numbers for 1876 were: England and Wales, 12,195;

Scotland, 2,039; Ireland, 2,344; giving a total of 16,578, showing a decrease of 1,859. "With the very marked decrease in the number of paupers and criminals, let us remember the very large increase in the number of scholars attending our public elementary schools, and who are thus being taught habits of truthfulness and obedience"—and, we might say, industry—"that cannot fail to help them, and thus the country, in the future. The last report of the Committee of Council on Education shows that on August 31st, 1876, accommodation was provided for 3,426,318 scholars, and that 2,943,774 were on the school registers, being three times more than the numbers of fifteen years ago." These statistics effectually dispose of Dr. Parker's heedless charges; but the genius of the City Temple often soars above the dull level of things as they are.

DR. MARTINEAU ON THE LIMITS OF COMMON WORSHIP.

(From the *Christian Life*.)

WITH the sincerest respect for Mr. Henry A. Bright's desire [expressed in a previous number of the above] to determine the "Limits of Common Worship," I cannot accept the inference which he draws from certain words in the trust-deed of the "Ministers' Stipend Augmentation Fund." As applicants for grants from this fund, congregations are disqualified by the use of any test of religious doctrine, "unless it be the simple acknowledgment of the Scriptures of the Old and New Testament, as containing a record of Divine Revelation." Attributing these words to me, Mr. Bright infers that, in my opinion, the denomination for which the fund is designed cannot "be other than Christian."

This inference would have been warranted if the clause cited had been imperative—i.e., had insisted on the acknowledgment of the Scriptures as containing a record of Divine Revelation. It is, however, only permissive—i.e., it exempts the acknowledgment of Scripture from the disqualifying operation of all other tests, without in any way making it a condition. Accordingly, the benefits of the fund have been freely given, as Mr. Bright is aware, to congregations whose constitution embodies no such condition. Were the trustees to require the presence of such a test, they would be manifestly exceeding their powers.

On the general question which has called forth this argument, I find myself in partial agreement both with Mr. Bright and with his opponents. If I belonged to a "Unitarian Church" or denomination, I should be willing (as probably he is) that the name should stand on the front of every chapel, and that an anti-Trinitarian confession of faith should form part of every service and every trust-deed; and if I belonged to a "Unitarian Christian Church" or denomination, I should decline, as he does, all ecclesiastical identification with non-Christian Theists. I agree with him that both words ("Unitarian" and "Christian") are exact in their signification, the former denoting belief in One Personal God; the other, acceptance of the Religion of Christ; and that to make these words fluid, in order to divert or expand them, is both logically absurd and morally mischievous, introducing confusion alike into the literature of the past and into the conscience of the present.

On the other hand, I shrink, no less than Mr. Bright's opponents, from laying down these beliefs as the limiting conditions of possible union. The movements of religious sympathy are too free and subtle to obey any prior definition of ours, and the best secured theological foresight is continually baffled by the historical development of religion. Experience alone can pronounce what combination may become natural and vital. The feeling necessary for common worship is neither an absolute agreement in all its elements, nor a specified agreement in some one or more of them; but an *average* assent of heart to the devotions, the teaching, the interpretations of life and duty which make up its character as a whole. This average assent may hold numbers of persons in unbroken fellowship, so long as you let it settle unquestioned on its own basis. But if you insist on analysing its grounds, you will find them different in this group of members and in that, and had you prescribed beforehand a doctrinal position on which they should all stand, you would have prevented the fellowship altogether.

Many a Churchman, it is notorious, may be powerfully attracted by the prevailing tone of the

religious services—say in Rosslyn Chapel, or Cross-street, or Renshaw-street—and feel that there is his true spiritual home, yet be unprepared to commit himself on such questions as the person of Christ, or the alleged numerical distinction within the unity of God. And many a Unitarian, in spite of his satisfaction upon these points, may, in other places of Unitarian worship, be prevailingly repelled by the general spirit and character of the services in which he is expected to join, and may find the springs of his higher life first touched and released by some Methodist or Independent worship to which, with a few special dissents, he yields a heartfelt response. Why set up agreement on one specified point as indispensable, and make nothing of all the other elements of a religious harmony? Is it because that point affects the object of worship, and commences a divergency of prayer in different directions? This is true in the case of old liturgical forms (like the Litany), which certainly make conformity impossible to a conscientious Unitarian. But it has long ceased to be true of Churches where prayer is free. For thirty years I have attended during three summer months the services of the most orthodox of Protestant communities, and to the best of my recollection I have never heard a prayer to Christ. It is evident that such prayers are no longer demanded by the current feeling of Christians, and that their absence from worship led by a Unitarian has ceased to constitute a practical distinction.

I am, therefore, in favour of leaving the natural sympathies to try their own experiment, without bespeaking its result. If Unitarians and Trinitarians *cannot* worship together, why then they *won't*; and the question settles itself without our meddling. If they can feel their way to a common ground, why should we tether them down to their old area of conflict? Those who make right relations with God contingent on correct opinions respecting Him, consistently lay down a framework of defined belief on which their Church shall stand, and which shall give a fixed type to their worship. But those who find the spiritual affinities of men by no means coincident with the intellectual, and see how kindred pieties rush to the embrace across the ruined formulas of old theologies, will never designate the sanctuary of God by the watchword of a school.

Here it is that I am compelled to separate myself from Mr. Bright's opponents, no less than from himself. They want all the latitude for which I plead, but they want it within the limits of the Unitarian name, and as the special glory of the "Unitarian Church." This is simply to affirm and to deny the same proposition in the same breath. It is the old ecclesiastical self-deception of talking catholicity and acting exclusiveness; of inviting the Gentiles, and then circumcising them. It is in vain. You cannot preach a universal gospel, which you shall keep all to yourself. If the Spirit of God is free and "bloweth where it listeth," it is neutral to your opinions as well as to others; and if to that Spirit you dedicate a sanctuary, you must not rail it off by the boundaries of your present belief.

"But must you not draw the line somewhere? Is Christianity itself to be an open question?" I reply, if you leave scope for the play of natural religious sympathies, the line will always draw itself somewhere; and the predominant type of worship and spiritual culture will hold some persons within, and leave others without, its range of attraction. But that any prior definition of ours can meet the exigencies of religious society more efficiently than this spontaneous adjustment, I see no reason to think. Time will disclose far better than we can foresee the direction, by no means constant, for the dividing line to take. The practical object of the institution—viz., the social maintenance of the life in God and for mankind—determines all that is needed. And this central essence of a Church is best secured when, instead of being guarded by rigid sentinels, it is enveloped in the fullest life of thought and affection, and permitted to exercise its own elective affinities.

Whether "Theism" pure and simple is to take the place of Christianity, I am willing to leave to the determination of experience. The change would not be greater than that which has already occurred in the communion to which I belong. My own deepest feeling and conviction are so wrapped up with the religion and the personal image of Jesus Christ, that it needs an effort for me to speak with calmness of parting with the Christian type and name. The reason assigned for it, however persuasive to persons emerging from orthodox notions of "authority," appear to me alike uncritical and unspiritual; nor do I suppose that I estimate very differently from Mr. Bright the probable effects on a religious society of cutting off the Christian inheritance. But when he asserts that "Christians would not worship in a Theistic chapel," and that union between the two elements would be impossible, I demur; nay, I own that I should think myself very unreasonable were I, as a Christian, to fulfil his prediction. What is it, after all, in the religion of Jesus which wins the reverent response of my heart? Is it not that tender "Theism" of his, that inward union with God, that passage through sacred sorrow into the embrace of Divine

Love, which also lives in the hearts and breathes from the pages of prophets in our own age that yet forego his name? Is it not that sublime estimate of the human soul in its responsible trust and transcendent affections, that piercing glance through death, which saw how "all live unto God?" And have F. W. Newman, and F. P. Cobbe, and Keshub Chunder Sen nothing to say of these things? Before their eyes also does not life lie bathed in this same holy light? It is not that their religion is different, but that they assign it to a different source; and, for the union of hearts, is it *the evidence* that we must have in common, or is it *the religion itself*? I lament the divorce among Theists of the historical from the spiritual revelation of Divine Truth, and am convinced that only in their reciprocal action can piety gain substance, permanence, and unity through many minds. But I cannot forget that the outward sources are for the sake of the inward to which they appeal; and where I find these awake, and consecrating life with a light and energy that shame my own, it is useless to beckon me away; I can only stay and humbly ask the fellowship which Mr. Bright invites me to renounce.

A church is not a tenement on short lease. It is an institution dedicated to the highest wants of an indefinite number of generations, which, resting therefore upon the durable elements of religion,—the unchanging conscious relations between the human spirit and the Divine. In the passage from generation to generation, these relations assume different aspects and are expressed in different terms of thought, in the moulding of which the reason, the conscience, the imagination, and the affections try their skill by turns. These are the temporary conceptual dress of the permanent and transcendent truth within; but we are always mistaking them for the imperishable essence, till a sympathetic study of history rids us of the illusion. For such illusion there is no excuse in a religious body which, without breach of continuity, has had several successive theologies, Calvinistic, Arminian, Arian, Unitarian. These terms express the separable accidents only of our Church; and its representatives for the time being cannot fasten upon it any one of them without a gross breach of historical trust. What should we have thought of our predecessors if at a previous stage they had argued thus?—"We are all Arminians here; if any one believes in irreversible decrees, he must go out from among us. We are all Trinitarians; if any one becomes a Socinian, we disown his fellowship." Yet Mr. Bright does precisely the same thing when he sets up the name "Unitarian," and extracts from it an argument for the exclusion of those who do not satisfy its conditions. To me the procedure appears a direct repudiation of our noblest inherited principle; nor can I distinguish the argument from the reasoning of the orthodox minority at the Saker's Hall assembly in 1719.

In short, the choice has to be made. You may devote a Church to the enduring life of religion, which persists through changing theologies; or to a given theology, with such religion as in its day it can manage to hold. But you cannot combine both methods; since the trustful piety of the former consists in renouncing the comfortable securities of the latter. My own allegiance is unreservedly given to the former. With a "Unitarian Church" I can have nothing to do, any more than with a Universalist Church, or a Freewill Church, or a Church of the Spirit, or a Church of Immortality. In the doctrines denoted by these several phrases I profoundly believe. But to set up any or all of them as conditions of an organisation for worship and holy living would be only to narrow the kingdom of God by the by-laws of intellectual egotism.

JAMES MARTINEAU.

DUTCH CHURCHES AND THEOLOGIES.

(From the *Christian World*.)

Civil proscription, fine, imprisonment, and death were the penalties exacted in support of orthodoxy as declared by the Synod of Dort, in 1618. That famous Synod did its best to settle the controversy, which had then recently arisen, between Calvinism and Arminianism. The doctrines of the followers of Arminius, the Leyden theological professor who dared to question the Calvinistic teaching on predestination and its cognate theory of reprobation, were pronounced heretical and dangerous; and an attempt was made to purge the Dutch Church of these supposed elements of mischief. This outburst of intolerant zeal lasted for about seven years; but from that time a different policy has been pursued. The Remonstrants (as the Arminian seceders were called) have been allowed to follow their theological preferences in peace, or at least unrestricted by the civil power; and as the years have gone on they have won a considerable amount of confidence and respect from their brethren in the "Dutch National Church." The two bodies have long been accustomed to the "exchange of pulpits," and very recently a distinguished Remonstrant divine, Dr. C. P. Tiele, was appointed to a professorship of theology in the State University of Leyden. The Dutch Arminian theologians

have always been remarkable for their boldness in speculation, and their "latitudinarianism" and "scepticism" have long been a bye-word in Europe. In fact, their lapses from the faith, their rationalistic methods of treating the Bible, and their abandonment of one theological landmark after another, have often been pointed out by Calvinistic theologians as illustrating the peril of relinquishing the "vital principles" of Evangelical orthodoxy. A movement which is now taking place in the "Dutch National Church," however, serves to show that, if the assertion of freedom from the trammels of orthodox theological systems is perilous, the maintenance of such systems by means of subscriptions and declarations, is no infallible preservative against the same dangers. "Advanced scepticism" has found a home within the National Church in spite of the protection afforded by the old Calvinistic dogmas. The clergy of that Church, although all subscribing to the same articles, preach very contradictory doctrines, and are "distinctly known and designated" as Orthodox and Modern according as they adhere to the theology to which their articles bind them, or depart from them along the line of a very far-reaching rationalism. From an interesting communication by "a Dutch Correspondent" of the *Times*, it appears that the Orthodox and Modern parties have for the last ten years been engaged in a very energetic and, indeed, bitter struggle, each striving for supremacy in the councils of the Church. From time to time, ministers of more or less distinction and fame have withdrawn from their official positions in consequence of the pressure of their theological convictions. The Synod some time ago decided that the formularies of belief must be put "literally" to candidates for Church membership—that is to say, that people claiming to be members or ministers of the Church must be held bound by the literal meaning of the creed to which they subscribe. A few weeks ago two influential ministers, brothers, resigned their ministry and have commenced a movement for the formation of a free Church, "independent of dogma or State supervision." They seem to have taken with them only 300 followers; but the movement has led to a protest, signed by 40,000 Church members, against the Synodal resolutions which compelled the withdrawal of this company of secessionists from the Church. These events will probably have important effects, both of an ecclesiastical and educational kind in Holland. Meantime, they afford another instructive example of the powerlessness of fixed formularies of theological belief to prevent the intellectual processes which they are often assumed to be able to control.

OUR SUNDAY SCHOOLS.

SYSTEMATIC RELIGIOUS TEACHING IN SUNDAY SCHOOLS.

THROUGH the kindness of the Editors, efforts were made in the last year's *Unitarian Herald*, running through some months, to lay down some first principles for "Systematic Religious Teaching in Sunday Schools." The suggestions began with the indisputable affirmations that "Religion must be the chief subject of our instruction in Sunday Schools. And if that instruction in religion is to command the respect of scholars and leave any abiding knowledge in the mind, it must also be systematic. It must begin with the simplest and most fundamental notions, and go on from these step by step to the more advanced ones, imitating the method followed in teaching reading, grammar, arithmetic, geography, history, &c., in day schools." And a number of lessons were offered as examples which did begin as the writer thinks with the simplest and most fundamental notions. These lessons were but an attempt to follow out, in the department of Religion, the lessons adopted in other departments in the Kinder Garten method, which is to bring children acquainted first with that which is nearest to them, and may be known to their own observation, and then to lead them on from what is known to that which was unknown.

Now the religious facts which are nearest to children, the facts which they may know by observation—if we may so apply the word—of their own experience, and the conduct of those about them, are the facts of *moral experience*—facts that were represented in various moral lessons given in the *Unitarian Herald* from June to December.

At a very early age a child can be induced to reflect that it often feels *opposing impulses or desires*, for example, an impulse to keep a toy or dainty all to itself and another impulse to share it with a companion; and then it can be further induced to reflect that it has a *feeling telling it that one of these impulses is nobler than the other, and ought to be preferred*. It can be taught to call that feeling Conscience. How this simple fact of moral experience or moral consciousness, so easily learnt by observation—observation of its own feelings and conduct, and which, whatever explanation some philosophers may give as to its origin in the mind, is most certainly and universally there,—this fact may be and ought to be made the primary fact in religious teaching. To call attention to this

fact should be our first step on the known and near, and this we should make very secure and familiar before we pass from it to the less known and more remote. The purpose of most of the moral lessons of the last six months, then, has been to get the child to observe this fundamental fact of *moral experience*, on its various sides, to feel by sympathy with some other mind various opposing impulses, and to feel in each case the moral consciousness, or *Conscience* declare that one was nobler than the other and ought to be obeyed. Now, it is to be feared from past experience that many teachers will have been too apt to be tired of the various illustrations of this primary lesson, and to want to pass beyond it, even if they have ever condescended to adopt it. They might take a lesson from the wise teachers in our "Kinder Gartens," and notice how long they lead their little ones to dwell on the primary steps; how they assure themselves that their children are perfectly familiar by observation with the primary facts and qualities of the objects set before them ere they pass on to higher steps. The Sunday-school teacher must try to understand that his work is not so much to communicate knowledge to his scholar as to train him to use his own observation or attention, and discover or realise the great facts of moral experience for himself. If our Sunday-school teachers would but have patience and humility to devote themselves to this primary step in religious education until they had really brought their scholars to become acquainted by their own observation—their own consciousness—with the fundamental fact of moral experience in its many-sided manifestations, they would lay the foundation of a moral and religious reformation—of a work of building up noble and beautiful character, whose importance could scarcely be overestimated. It is sad to see our Sunday-school teachers wrangling about the dogmatic instruction, that is, as the word dogmatic seems to be used, about the instruction in our differential or controversial theology, to be given in our school when there is primary training so vast and so important wanting to be done. If our teachers could but be got to look at this first work, they would find that it would occupy so large a part of their time—at least with many scholars—little opportunity would remain for this dogmatic teaching. Still more, they would find that whatever teaching in theological doctrine is desirable for children would naturally follow from the primary lessons in moral experience. The great want in all our religious education, both in school and church, is more of ethical training. Men, as well as children, need to have their moral natures awakened and to be trained through self observation to feel for themselves that right is right not wrong. Christendom has had its conscience drugged by having the attention drawn away almost entirely and constantly to theological dogmas which, not having grown out of the moral consciousness, do not reflect or help it. In our scheme of theology all the theological doctrines presented for belief grow out of the moral consciousness, and therefore do reflect and help it. But the moral consciousness must come first, or nothing can come from it. In future lessons we shall endeavour to show how, from consciousness of the first great moral facts of his nature, the child may be led on to consciousness of God. T.E.P.

UNIVERSITY OF LONDON.

We understand that the meeting of Convocation called for Tuesday is likely to be one of the highest moment. The senate will offer for the acceptance of the graduates a new charter embodying provisions for the granting of degrees in all faculties to successful candidates without restriction of sex. The principle thus practically carried out has been already approved by Convocation. But there is danger lest, by raising side issues, the opponents of this movement should defeat the object of the senate, and that narrow professional prejudice should triumph. It is therefore of the utmost importance that all graduates who have at heart the interests of enlightened Liberalism should make a point of rallying to their *alma mater*, and keeping her still in the vanguard of true progress.

MINISTERIAL APPOINTMENT.—The Rev. T. Lloyd Jones, who finished his studies at Manchester New College, London, in June last, has accepted a cordial invitation to become the minister at Hale Chapel, Cheshire.

LIVERPOOL: NORTH END MISSION.—During Christmas and New Year's weeks four tea parties were held with great success. Twenty of the oldest class boys clubbed and invited the teachers and senior girls to tea on Christmas Eve, numbering 60. On the 27th December, 60 of the Sunday scholars under ten years of age had tea and a magic lantern exhibition, with costume crackers and oranges to finish. On 3rd January the congregational *soirée* was held, when about 70 were present; and on the 4th over 90 of the elder scholars and teachers had their party. On both nights a charade was acted, creating great fun. On the 24th ult., the Lodge of Good Temp'ars meeting at the Mission presented the missionary, Mr. H. W. Hawkes, with an illuminated address and a handsome inkstand, as a mark of esteem.

SCOTTISH UNITARIAN CHRISTIAN ASSOCIATION.

THE report of this Association for the year 1876-77 has just been issued, prefaced by the able and eloquent anniversary sermon preached by the Rev. J. C. Street, in St. Vincent-street Church, Glasgow, on 6th of November. The subject, "The Final Authority in Matters of Religion," is treated in Mr. Street's most vigorous and effective manner. From the report itself we take the following extracts:—

The Executive Committee during the past year have been able to carry on the regular work of your Association, but it has been with some difficulty. They have had to work with diminished resources, principally in consequence of the British and Foreign Unitarian Association lessening the amounts of the grants made to them. The operations contemplated by the committee, some of which had to be abandoned, demanded additional outlay, consequently the work has been somewhat crippled by paucity of means. In the present theological fermentation in Scotland, your committee believe that, if they were furnished with the funds necessary to do the work which presents itself ready to their hand, they could advance the cause they have in their keeping very considerably. In these circumstances, the committee have issued an appeal for funds, which has been sent far and wide throughout Britain. No very great response has, as yet, been received, which we attribute partially to the depression of trade. We trust that as generous a response will be given by our regular subscribers and the Unitarian public in Scotland as their means will allow.

The church in South St. Mungo-street has been doing good work during the past year. In spite of deaths, migration, and dull trade, the congregation and Sunday school have been making steady progress.

The resignation of the Rev. D. Scott, after a twelve months' pastorate, left the Aberdeen church without a minister. Since this has been written, the Rev. G. T. Walters, late of Burnley, has become the minister [see report of his inauguration in our present number]. The committee cannot but record the pleasure they feel in the evidence of a growing spirit of earnestness in the congregation in their determination not only to maintain their position, but also to make progress in spite of all the difficulties which beset them. This has been shown in their raising more funds this year than in any year in their previous history, and their resolve to form a closer working union than in the past.

Mr. Bennett has been doing good work in Paisley during the past year; for though no large increase of numbers has been won by his labours, yet he has laid a good foundation for building on in the immediate future. He has drawn that kind of respectful attention to our principles which is ever the precursor of conviction. Unfortunately, at a most interesting period of the year, Mr. Bennett was struck down by illness, and was unable for some weeks to fulfil his engagements. During this time his place was filled on Sundays most efficiently by Mr. A. Macdonald, of Glasgow, and the Mr. E. C. Jones, a student at the University, to whom the thanks of the committee are due for their services. The committee would commend the fact to their successors that we have laymen among us who are able to do such work, and would recommend that they be utilised. The committee are sorry to record the fact that, from circumstances over which they had no control, the cause in Dunfermline has ceased to exist.

During the past winter many lectures were given in different parts of Scotland, under the direction of the Jubilee Fund Committee. Your committee are sorry to record the fact that they are not to be continued during the coming winter, and that they have not the means of carrying them out themselves. The Rev. W. Bennett lectured in Kilmarnock, Johnstone, and Barrhead; the Rev. R. B. Drummond, B.A., in Galashiels and Falkirk; the Rev. William Mitchell in Ayr, Port-Glasgow, Greenock, Barrhead, Johnstone, and Kilmarnock. Mr. Mitchell had also made arrangements to lecture in Kilsyth, but at the last moment the hall was refused to him. He intended addressing an outdoor meeting there during the summer, but at the suggestion of the friends of our cause there, who are most kindly and helpful to it, he has for the present postponed his visit. Each of the lecturers is satisfied from the facts presented to them in the several localities they visited that a great amount of good has been done, and that some seed has been sown which will produce fruits which others will reap in happier days.

The committee have the sad task of recording the loss by death of George Hope, Esq., for years the President of this Association. He was well known throughout the whole country as the open adherent of liberal Christianity, and the friend and helper of every social and political principle that tends to elevate man and promote his best interests. He belonged to that rare class of men who possess moral courage; and in consequence he did not wait till a movement was borne on the rising wave of popularity to the light of success before he joined it. Hence, his help was all the more valuable. Your committee also are sorry to have to report the loss of another friend, both able and willing to lend assistance to your cause—Mr. W. Teacher, who for many years was a steady adherent of the Association.

In closing the report, the committee cannot but express their conviction that never did events call for more energetic action on the part of Unitarian Christians, and liberal religionists of all classes in Scotland, than at the present time—whether they

consider the sad removal by death of good friends, the theological conditions which surround them. They would therefore urge increased zeal on the subscribers; both in the furnishing of funds to their successors, and in the spread of their principles, which are greatly needed at the present hour among the multitudes, who have lost their faith in the old orthodoxies, and are wandering off into the dreary land of indifference, or into the land of negation of all spiritual life whatever. The committee would impress this fact upon the Unitarians of Scotland, that God in His providence seldom or never realises lukewarm hopes for men, but that He ever rewards earnest, conscientious labours and self-sacrifice with success to those who love the truth. With this faith they look forward to the future with trustful confidence.

ABERDEEN:

WELCOME TO THE REV. G. T. WALTERS.

THE ministry of the Rev. G. T. Walters, late of Burnley, Lancashire, in the above church was inaugurated on Sunday, the services being conducted both morning and evening by his brother, the Rev. F. W. Walters, of Glasgow. The subject in the morning was "The Church—the Sacrament of Humanity." In the evening Mr. Walters delivered an able discourse which he entitled "A Plea for Religious Rationalism." He commenced by asking the question how was it that Unitarians could not find a religious home in any of the popular and well accredited churches of Christendom? They knew something of all the Churches, and they were obliged to confess that other creeds were repugnant to their intellectual convictions, that their worship gave no inspiration to their souls, and that their sacraments failed to bring the promised grace. These were the negative reasons for the dissent of Unitarians. But they had likewise positive reasons for their isolated position. They believed that though the popular creeds had met certain conditions of men's minds, yet the human soul was slowly growing out of these into larger and freer conditions. By their teaching and their worship they were doing the little that lay in their power to prepare for the new demands of the developed consciousness. Mr. Walters then went on to notice a great source of disappointment and apparent failure in their work, and proceeded to vindicate their position by considering the objections that thoughtful people sometimes brought against their work. Mr. Walters concluded as follows:—The circumstances of this day's services give me an interest in the noble effort you are making in the cause of free religion in Aberdeen. Do not be afraid of going too far and moving too fast. There is no danger lest the world should move too fast along these lines of progress. Social position, wealth, popularity, all these are on the side of ancient faith, and in opposition to these we must exercise a boundless enthusiasm that knows not the meaning of "disappointment," and has blotted "failure" out of its vocabulary! You cannot be too earnest in season and out of season in serving the cause of free inquiry and spiritual religion. Take one fact. I am told that 1,300 livings of the Church of England are in the hands of the House of Lords, representing an annual income of two millions. And all this is no doubt a golden bribe to stand by orthodox opinion which requires much moral courage to resist. I am not complaining that these advantages are on the side of Conservatism; it always has been so, and I suppose always must be so. I am only saying that we need not slack our efforts through fear lest the world should move too fast. Rather let us show by persevering endeavour our firm belief that no material bribes, no social influences, can for ever withstand the advance of human thought and spiritual freedom. Tell men that you know a higher form of religion. Tell men that before they can get a satisfactory religion they must bring sincerity into it. It must no longer be a thing of speculation but of fact, not of doctrine but of life, not of fables and fictions but of daily experience. It must no longer be a religion of sensation and sentiment and gushing emotion, but it must be a religion built up of conscience and reason, it must be crowned by thought and aspiration, it must be a service of love and a constant growth in a manly character.

There was a good attendance at both services. The following (Monday) evening a social meeting was held in the schoolroom adjoining the church. About 230 partook of tea, and at the meeting which followed the room was crowded to overflowing. Mr. JAMES SHEPHERD presided, and in a few appropriate words welcomed Mr. George T. Walters into their midst, assuring him of the intention of the congregation to support him in his difficult task. The Rev. GEORGE THOMAS WALTERS, who was very warmly received, said that when he was leaving Burnley for Aberdeen some of his friends wished to know if he was going upon a new Polar expedition. His late church in Burnley was noted somewhat for being Radical, and he also was considered rather advanced. But he believed that both he and the Burnley church had won respect in that town, because they had consistently stood to their guns, and had not expressed extreme opinions one day and tried to wash them down another day. (Hear.) He should continue as he had begun. (Cheers.) He never wished to hurt people's feelings unnecessarily, but he should have the greatest pleasure upon every possible occasion in hurting their prejudices. (Applause.) Feelings might be good; prejudices were bad. With reference to vestments and sacraments, he did not intend to dress himself up when he had to go

upon their platform. (Hear.) He would not don a black robe to make himself look dismal, nor should he alter the kind of necktie that he wore during the week. When he was walking in the street he felt himself, and appeared to others, as an ordinary human being; and when he conducted their Sunday services, he would be still an ordinary human being, a man like themselves, and therefore he would not distinguish himself by any special clerical garb. (Cheers.) They had begun a great work together, and if they were only united and harmonious, they must feel confident of future success. Let them go forward boldly in their noble cause,—for a brighter day was dawning on the religious world, and they had a responsible position to maintain as humble pioneers of modern thought and liberal faith. (Loud cheers.)

Mr. ROBERT ADAMS made some amusing references to men whom he had known, who privately professed Unitarianism, but from reasons of business and policy never would join their society. He proposed a hearty vote of thanks to Mr. Frank W. Walters, for his two eloquent sermons of the previous day. The motion was carried with enthusiasm.

The Rev. FRANK W. WALTERS (Glasgow) thanked them for the kind manner in which they had received his services. If any one had told him a year ago that within twelve months he would be called upon to assist in the inauguration of his brother to Aberdeen, he would have said that the man who made such a prediction was neither a prophet nor the son of a prophet. He thought he had travelled a long way north when he came to Glasgow, but his brother (as younger brothers sometimes would) had outstripped him by travelling to a yet nearer point to the North Pole. (Laughter and cheers.) He could only hope that their new minister might be as happy with them as he (the speaker) had been during the last few months in a sister Scottish congregation. (Cheers.) Scotch climate might be cold, but he had proved that Scotch hearts were very warm; and the genial human atmosphere amply compensated for the bleakness of Nature. (Cheers.) He was glad of the opportunity of becoming personally acquainted with their Church—(hear),—and he confessed that he was greatly surprised and encouraged by their strong, healthy, and hopeful condition. (Cheers.) He hoped they would keep up the enthusiasm of that meeting. And if minister and people loyally supported one another in their difficult but noble enterprise, he was sure that, in time, all empty pews would be filled with men and women who came to rejoice in that glorious gospel which it was the high vocation of Unitarianism to proclaim to the world. (Loud and continued applause.)

Mr. JAMES MANSON delivered an excellent address upon man's co-operation with nature and Divinity.

A number of songs, glees, recitations, &c., carried the meeting till after ten o'clock, when the room was cleared for dancing. All were pleased at the successful termination of the best meeting ever held in connection with the church.

NEWS OF OUR CHURCHES.

AINSWORTH.—The New Year festivities were successful. New Year's Day was devoted to the children, and they appeared to enjoy themselves immensely. The annual meeting took place on January 2nd, the Rev. Ephraim Turland presiding. There was a large attendance. As usual, it had been found necessary to strictly limit the number of tickets so as to prevent overcrowding. After the company had partaken of tea, a full and varied programme was presented, consisting of dramas, songs, duets, glees, band selections, readings, and recitations, together with short and seasonable addresses by the Revs. W. C. Squier (of Stand), C. H. Osler (of Darwen), and R. Cowley Smith (of Belfast).

BIRMINGHAM: LAURENCE-STREET.—Last Sunday week the evening service was conducted by Rev. J. Allsop, who preached a forcible address on the unity of God. Monday was devoted to the repaying of members in the savings club.—As is usual here on Christmas Day, service was held; the Rev. F. Summers conducted it, and preached an appropriate address.—On Wednesday the congregational social meeting was held; about 200 friends were present, amongst whom were Dr. Russell and Mrs. Russell, Miss Russ II., Mr. R. Wills and Mrs. Wills, R. v. F. Summers and Mrs. Summers, the Rev. J. Wilson and Mrs. Wilson. After tea, Dr. Russell presided, and in a short address expressed sympathy with the objects of the mission and congratulated the members on the success that had attended their efforts during the past year. The meeting was also addressed by Mr. Wills, Mr. Cudwallader, Mr. T. H. Russell, and Rev. F. Summers. The pastor, Rev. J. Wilson, stated that the congregation had increased to a large extent, and after thanking the various speakers for the kind feelings expressed towards himself and family, he moved a vote of thanks to Dr. Russell, the president, and other friends for the help given. The speeches were interspersed with an anthem and glees from the choir. The rest of the evening was taken up by a few members of the Teachers' Association, who played in an admirable manner a piece entitled "Family Jars."—On Thursday, the Good Templars' Christmas Tea was held.—On Friday, the Teachers' Association gave a concert, when upwards of 200 were present. The weather being very unfavourable prevented many friends coming. A good programme was provided, which was concluded with a laughable sketch entitled "Turn Him Out," which was greeted with great applause.—On Saturday, a busy and enjoyable week was brought to an end by the Benevolent Society's Christmas Tea. The chapel was tastefully decorated with mottoes and evergreens.

BOLTON: FREE CHRISTIAN CHURCH SUNDAY SCHOOL.—On Wednesday evening, January 2nd, a very interesting tea party was held in the Lark-street Temperance Hall. There were nearly three hundred present. The Rev. A.

B. Camm presided. In addition to a varied and very well executed programme of pieces and music by the children, songs by Mrs. Camm, Miss Battersby, and Mr. Wilson were enthusiastically applauded. A feature of great interest in the evening was the presentation of a harmonium to Mr. Clarkson, the retiring choir-master. Mrs. Winkworth, in making the presentation, spoke very graceful and appreciative terms of the services rendered by Mr. Clarkson to the Free Christian Church, and more especially in the training of the young people connected with the Sunday school. Mr. Clarkson, after acknowledging the handsome gift, stated his reasons for retiring from the position he had so long held, and rejoiced in the appointment of an efficient successor in Mr. Battersby. Mr. Keddish, at the close of the meeting, stated that the school was in a very prosperous condition.

BLACKBOL.—On Wednesday evening, January 2nd, the annual congregational soiree took place. There were about 100 persons present. The little chapel was beautifully decorated by Messrs. Marsden and Helm. Around the walls were hung some very fine oil paintings and engravings, kindly lent by Mr. Wilkinson. Mr. Marsden lent some interesting photographs of Paris, Rouen, &c. Mr. John Chew presided. The programme of the evening was well carried out and thoroughly appreciated. The soiree was the most successful the congregation have ever had. (Our friends think it desirable that they should ere long have a resident minister in their midst.)

CREDITON.—A social meeting of the members and friends of the Lowden Hill Chapel was held on New Year's Day. After tea, to which about 100 persons sat down, the Rev. E. H. Bolland presided. Readings were given by the minister and the members of the Mutual Improvement Society, and songs by the members of the newly-formed choir. The party was the most successful one the Crediton congregation has had for years.

DUNDEE: NEW YEAR'S FESTIVAL.—The annual New Year's festival was held in connection with the Sunday School, on Wednesday, January 2. Over 230 persons were present, showing a considerable increase on previous years. Tea was provided in the schoolroom; afterwards the whole company adjourned to the church, where a Christmas tree had been set up and covered with presents. In most cases the gifts were from parents to their children, and from friends to friends, the teachers having distinctly intimated that only such could be expected, as they had no funds to provide presents, and objected on principle to the practice of encouraging children to expect such gifts. The distribution from the tree took nearly three hours. An old scholar, now living at the foot of the Rocky Mountains, in Colorado, sent some tokens of remembrance which were much appreciated.

HYDE CHAPEL SUNDAY SCHOOL, GEE CROSS.—The annual Christmas parties were held on Monday, December 31st, and Tuesday, January 1st. On the first day about 500 sat down to tea, and on the second 160 old people were provided with tea, of whom more than 100 were present at the school, their ages varying from 86 to 60. There were about five above 80, about 25 from 70 to 80, and about 70 from 60 to 70 years of age. The entertainment on each occasion was the Christmas Pantomime "Cinderella," and the laughable farce "Turn Him Out." The entertainment was unquestionably the best ever produced at the school. The acting, the singing, the scenery, and the dresses, were all excellent; and the way the pantomime was rendered did special credit to the stage manager, Mr. Joseph Linker, and the leader of the singing class, Mr. William Woolley.

KENDAL.—On Thursday, the 3rd, the school party was held in the Mechanics' Hall, where the teachers and scholars (100) and their friends, in all numbering 140, sat down to tea, other friends joining during the evening. Games, magic lantern, and music were thoroughly enjoyed. Eight prizes were given to those who had not been absent at the roll call more than eight times during the year.

LONDON: UNITY CHURCH, ISLINGTON.—The past week has been devoted to the festivities by the various agencies connected with this church. The first of these meetings was held on New Year's Eve, when those parents and friends of the school children who attend the fortnightly Penny Readings came in large numbers to a tea and social gathering. The schoolroom had been previously most tastefully decorated by the young people of the congregation, and when the tea was over the tables were spread with illustrated books, sketches, stereoscopes, other objects of interest, and a fine microscope. At one end of the room was a galvanic battery, and at the other an impromptu-made telephone, both of which afforded amusement. Instrumental music, singing, a personation of some scenes from "Lord Dundearry," and speeches from the Rev. T. W. Freckleton, Mr. Wade, and Mr. Hall, varied the entertainment, and all seemed thoroughly to enjoy the unrestrained intercourse and renewal of old friendships. Out of this meeting, it is hoped a young men's mutual improvement class may arise, under the presidency of the minister. We may mention that all the penny readings have been well attended and self-supporting. On Thursday, the 3rd inst., the elder scholars of the Sunday and day schools came to their annual tea and entertainment, about 100 being present. After the tea the young people sang glees and recited. These were followed by tableaux taken from well-known fairy tales, the groups being formed of the children, and extracts from the tales to illustrate them being read by members of the School Committee. They were exceedingly pretty and well done. A distribution of cracker bon-bons, by two little children dressed to represent the New Year, closed this truly happy and merry evening. On the next day fifty of the younger children met for tea, games, and the magic lantern, when there was a repetition of similar happy faces as on the two previous evenings.

LEICESTER: THE GREAT MEETING.—The Rev. J. Page Hopps is now giving special Sunday Evening Lectures. Last Sunday evening Mr. Hopps addressed a discourse to young men on "Strength, and How to use it Nobly." Next Sunday evening he will take up Canon Farrar's recent sermon on "Hell." The succeeding lectures will be devoted to "Finding one's life through Losing it," and "The Ideal Church of the Future." The cordial invitation given to strangers is being heartily responded to.

LANCASTER.—A meeting of the members and friends of the St. Nicholas-street congregation was held in the schoolroom on New Year's Day. About a hundred sat

down to tea, and the room was quite filled during the meeting which followed. The Rev. W. M. Ainsworth presided, and the meeting was addressed by the Rev. J. G. Evans, of Preston, the Rev. T. Lloyd Jones, and other speakers. A varied programme, consisting of songs, readings, and recitations was also gone through, all the pieces being performed in a highly creditable manner. Two anthems were also sung by the choir; and a very pleasant evening was spent by all present.

LEICESTER DOMESTIC MISSION.—The minister in charge of the Mission, the Rev. H. T. Basford, has issued a programme of work down to April, 1878. Every evening in the week is taken up with classes and meetings of various kinds, instruction and recreation being healthily mixed. Each Saturday evening a popular lecture or entertainment is given in the Lecture Hall of the Great Meeting Schools. The second course began last Saturday evening, when the Rev. J. P. Hopps gave a lecture on "Leicester Amusements." To-morrow (Saturday) evening Mr. T. Adcock lectures on "Our Boys," and the lecturers to follow are the Rev. J. E. Radcliffe, Mr. H. Major, B.A., Mr. H. T. Basford, Mr. J. Fletcher, Mr. A. H. Paget, Revs. J. J. Wright, Joseph Wood, James Thew, and J. P. Hopps. We hope to hear that the Saturday evening movement receives the earnest support of the class of people for whom it is intended, and that it thus shows the way of counteracting the demoralising by presenting elevating social and intellectual influences.

LIVERPOOL: HAMILTON ROAD.—On Tuesday evening, January 8, 1878, the first of a course of four lectures was delivered in the Town Hall, Merton Road, Bootle, by the Rev. S. Fletcher Williams, minister of the Hamilton Road Unitarian Church, Everton, Liverpool. Subject, "What do we mean by Unitarianism?" There was an audience of sixty-eight adults. Great interest was manifested all through the lecture, and an earnest desire to possess copies of our monthly calendar, which were distributed at the close of the meeting.

MACCLESFIELD: PARSONAGE-STREET.—The annual tea-party took place in the school in Parsonage-street on New Year's Day, when about 300 persons sat down to an excellent tea. The walls of the schoolroom were prettily decorated, near the platform being the strange motto "Macclesfield Races, Tea-cup Day, January 1st, 1878." The Rev. John Russell presided, and in a few pertinent remarks introduced a lengthy programme of glees by the choir, duets, songs, recitations, and dialogues. There were two representations which created much amusement, one entitled "Louders' Mistake" (in eight characters), and "My Wife's Second Floor" (in seven characters). A very pleasant evening was brought to a close about 10.30 p.m. with the usual vote of thanks.

NORWICH.—The people at the Octagon, some of whom never grow weary of well-doing, have just closed a very busy season with the usual district tea meeting, when the boys' schoolroom was crowded by the more active members of the congregation and their poorer brethren. The old scholars' party has been as enjoyable as ever. The teachers, too, met at Mr. Dowson's on New Year's Eve, when the Christmas basket went round, and literary contributions of various interest were offered to the assembled company. The congregational institutions appear to be in good working order, and a brightening prospect opens before the minister who has recently entered upon this important charge. Mr. Perris is about to commence a weekly meeting for teachers and religious inquirers, and the new "notes" will be partly adopted for class instruction. A course of Sunday evening lectures on "God," "Man," "Nature," "Evil," "Christ," and "Destiny" is also announced. The e and other signs indicate life and growth amongst our friends in the eastern metropolis.

RAVENSTHALL.—The annual festival in connection with our chapel here was held on Christmas Day in the large room of the Co-operative Hall. About 480 sat down to tea. The subsequent meeting was increased to at least 600. It was presided over by the minister, Rev. H. Hill. A long and varied programme of recitations, songs, glees, piano solos, &c., was admirably gone through by the Sunday-schoolers and choir, after which the teachers performed in very capital style the drama of "Jessy Lee, or the Return of the Wanderer." A most interesting and enjoyable evening was spent.

RIVINGTON.—On Monday, December 21, there was the usual Christmas Tree, which was on this occasion loaded with presents for the children of the Day and Sunday Schools. The number of presents was over 70, 14 of them being prizes for progress and punctual attendance. On the Wednesday following there was the Congregational Christmas Tea, at which, in spite of the stormy weather, more than 100 were present.

ROTHERHAM.—On Friday last a social tea and Christmas tree was held by the congregation at the Temperance Hall, when there was an attendance of over 130. It was a successful affair. In the course of the evening the Rev. W. Blayney, B.A., made a statement showing the present position of their new church building fund. They proposed to raise £3,000. Rotherham answered for £1,100; Sheffield, £500; British and Foreign, £400; Leeds, £159. 5s.; London, £152. 2s. 6d.; Halifax, £12; Wakefield, £14. 17s. 6d.; Bradford, £17. 15s.; Mansfield, £21. 18s.; Chesterfield, £16. 15s. 6d.; York, £30. 5s.; and with other towns and individual subscriptions, the promises now amounted to close upon £2,500. It was expected that the stone would be laid early in the present year. The evening's sale of work would go to the Pazaar Fund. During the evening, Rev. J. B. Gardner, Mr. Armitage, of Sheffield, and other friends addressed the meeting. Music and singing occupied most of the programme. Votes of thanks to the ladies of the stall singers were given. The proceeds, including trays given, realised about £25.

SWINTON.—The Christmas Congregational tea party was held here on Christmas Day, the schoolroom being quite filled with a delighted audience. The room was tastefully decorated with mottoes and evergreens. The Rev. W. Harrison presided, and delivered a short address on "Christmas." The remainder of the evening was given up to amusement, consisting of anthems, readings, and recitations, and the following dialogues and dramas: "Wanted a Servant," "Petty Muggins and the Scotchman," "The Three Graces," and "A Happy Pair." The parts were filled in a very creditable manner by the teachers and elder scholars. On New Year's Day the scholars' party was held, and was also largely attended by parents. The Rev. W. Harrison again presided.

Prizes were awarded to eleven scholars for good conduct and regular attendance. The three youngest children in the school received the usual present from the minister of a fancy box filled with sweets. A large number of the children gave recitations, all of them of an instructive and many of an amusing character. During Christmas week a Christmas tree was held for the purpose of raising funds for re-flooring the school, which was found to be eaten away with dry rot. Although trade is bad at Swinton, many of the people only working short time, yet after paying all expenses the sum of £16. 8s. 9d. was realised.

TODMORDEX.—The annual Christmas party of the congregation was held in the schoolroom on Saturday evening week, when there was a large attendance. Reports were read on the affairs of the congregation and school, and short addresses were delivered by the minister the Rev. Lindsey Taplin, Revs. F. E. Millson and Jas. Plack, and Mr. John Chadwick. Besides the singing of the choir and the music of the stringed band, there was the special attraction of bellringing by a company recently formed in connection with the school. The scholars' party had been held on the previous Saturday.

TENTERDEN.—The annual distribution of prizes took place on Wednesday evening week. There was a large attendance of parents and members of the congregation. The chair was taken by the Mayor (Edgar Winsor, Esq.), who distributed the prizes. A report was read by the secretary, J. E. Mace, jun., Esq. Addresses were delivered by the Mayor, J. Munn, Esq., W. G. Mace, Esq., and the Rev. R. C. Dendy, and carols were sung by the children. At the conclusion of the proceedings in the chapel, a Christmas tree was exhibited in the schoolroom loaded with presents for scholars and visitors. A very pleasant evening was closed by a vote of thanks to Mr. and Mrs. Dendy and the teachers.

WIGAN: PARK LANE.—The annual congregational party was held here on New Year's Eve. The schoolroom was tastefully decorated, and a bountiful tea provided. Mr. John Lowe took the chair, and addresses were given by Mr. Baker, Mr. Brittain, and the Rev. George Fox. Excellent singing was provided by the choir, and several dramatic sketches were well performed by some of the young people. Mrs. Baker presided at a fruit and confectionery stall, at which New Year's cards were also sold. These cards, purchased by persons present for their friends in the room, were afterwards delivered by Mr. Prescott, as the postman, and proved a very interesting feature in the evening's proceedings. The meeting, which was protracted till a late hour, was an exceedingly pleasant one, and was closed with the benediction.

WHITCHURCH.—The members of the Free Christian Church at Whitchurch celebrated their first anniversary on Tuesday evening by a tea meeting and a public meeting and entertainment. The public meeting and entertainment was held in the Assembly Room at the Town Hall, under the presidency of Mr. William Rathbone, M.P. for Liverpool. There were also on the platform the Rev. C. Beard, Liverpool; the Rev. T. Gasquoine, B.A., Oswestry; the Rev. J. Wood, Leicester; the Rev. R. C. Page, the Rev. W. Carey Walters, Whitchurch, and Mr. J. Gresty, and there was a very large attendance. The proceedings commenced with the singing of the hymn, "The year has gone beyond recall." The accounts read at the meeting showed a balance of £4 in hand. After speeches by the Chairman (William Rathbone, Esq., M.P.), the Revs. T. Gasquoine, C. Beard, B.A., W. Carey Walters, Mr. John Gresty, and others, votes of thanks terminated the meeting, a report of which we hold over for next week.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

"Our Sunday Schools," the "Mission of Unitarianism," and several articles in type stand over through press of matter.

THE DISTRESS IN SOUTH WALES.

To the Editors.—May I through your columns ask assistance towards alleviating the distress now prevailing in South Wales? Where there is a scarcity of food, there is no money to buy clothes, and this is one way in which women can especially help. With donations already received I have bought some material, which will be made up as quickly as possible into frocks, &c. Further money or material would be acceptable; in the latter case I should give some out to workwomen here, and so effect a further good by helping those nearer home. Any old clothing also, if plain and warm, would be useful for those who are totally unprovided against the cold weather. I am glad to find the funds are being distributed in no sectarian spirit, and one of our own ministers in the district tells me to direct all parcels to the rector of Merthyr. All contributions sent to my address will be thankfully received by yours truly,

ALICE BARTRAM.

34, Douglas Road, Canonbury, N., Jan. 8.

To the Editors.—The tales of the distress in South Wales are heartrending. Many of our Sunday scholars would, no doubt, be glad to help to feed the starving children of Merthyr and the neighbourhood. Before afternoon school on Sunday I read aloud the letter which appeared in the *Daily News* of the previous day, descriptive of the feeding of 2,000 hungry children with soup and bread. I suggested to the teachers and scholars that they should make a collection next Sunday. But they urged that they should like to do something at once. A collection was accordingly made, and though the school was quite unprepared, 17s. was raised, which I have sent to one of our ministers, the Rev. R. J. Jones, M.A., Myrtle Cottage, Aberdare, who has undertaken to receive subscriptions for the distressed people in his neighbourhood. My school will also repeat their Christmas entertainments, and devote the proceeds to the South Wales Relief Fund. I write in the hope that the example of Stand School will be widely followed.

WILLIAM CROKE SQUIER.

Stand, Jan. 8, 1878.

[We hope many friends and Sunday Schools will follow the good example thus set, and will be glad to make known the result.—ED. U. H.]

COMING WEEK.

BOOTLE, NEAR LIVERPOOL.—On Tuesday evening, in the Town Hall, Merton Road, Bootle, Lecture by the Rev. S. Fletcher Williams, on "What think ye of Christ?"
MOTTRAM.—On Sunday evening, lecture by the Rev. Alex. Ashworth, on "Little Sins."
STOURBRIDGE.—On Sunday evening, a lecture by Geo. St. Clair, Esq., on "Agnosticism."
WALSALL.—On Wednesday night, special service, preacher, Rev. J. Page Hopps.

MARRIAGE.

TAIT-PATERSON.—On the 2nd inst., at 3, Mackie Place, Aberdeen, by the Rev. David Scott, late minister of George-street Unitarian Church, Aberdeen, James Tait, Glasgow, to Eliza, youngest daughter of the late James Paterson, leather merchant, Aberdeen. No cards.

DEATHS.

ASHTON.—On the 6th inst., aged three, John Edward, eldest son of John Edward Ashton, at 3, St. Luke's Terrace, Cheetham.
HAWORTH.—On the 9th inst., at his residence, 29, Broadfield, Rochdale, Doctor Haworth, aged 64 years.
SHAEN.—On the 5th inst., at West Cottage, Royston, Herts, Janet, wife of the Rev. Richard Shaen, in her 70th year.

CHEAP ISSUE.—Paper 6d., post 7d., direct A. Hood, Devonport. "The Life and Teaching of Jesus Christ."

UNITARIAN MAGAZINE. Edited by FRANK W. WALTERS, Glasgow. Monthly, One Penny. Orders to be sent to Mr. PATERSON, 9, Pitt-street, Glasgow.

THE CHILDREN'S SERVICES in use at the Free Christian Church Sunday School, Bolton, are now Reprinted for Sale. A specimen copy may be had for four stamps, of the Rev. A. B. CAMM, Arkwright-street, Bolton.

QUENDRYTH: A Legend of the Heptarchy. By EDWIN SIDNEY HARTLAND. Price 5s. London: Simpkin, Marshall and Co. "A remarkable and beautiful drama."—*Unitarian Herald*.

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YOUNG DAYS (No. 25) for January, Now Ready. Price One Penny. Numerous Illustrations. CONTENTS.—The Seasons—Ida Mayhew—Children of God—An Old Chelsea Pensioner—London Waifs—Wolf!—Hans Richter's Christmas Tree—Chinese Proverbs—The Giant "Can't help it"—Puzzles—A Charade for January. Published by the Sunday School Association, 37, Norfolk-street, Strand, London, W.C.

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1878 { DIARIES AND ALMANACKS, } 1878

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The Unitarian Herald.

EDITED BY

REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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FRIDAY, JANUARY 18, 1878.

PRICE 1D.

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Post-office orders to be made payable to Mr. JOHN PHILLIPS, 55, Market-street, Manchester, to whom all orders and business communications should be addressed.

STRANGEWAYS UNITARIAN FREE CHURCH.

On Sunday the Rev. J. T. MARRIOTT will preach, morning and evening. There will be Communion after morning service.

CROSS-STREET CHAPEL.

On Sunday morning, January 20th, a Collection will be made on behalf of the Chapel Library. Preacher, Rev. WM. GASKELL, M.A. Divine service begins at 10.30 a.m.

LITTLE PORTLAND-STREET CHAPEL.

Sunday, January 20th, a LECTURE in Vindication of the Personal Jesus of the Gospels from Certain Modern Objections, by Rev. CHARLES WICKSTEED, B.A. Service at 11.15.

UNITARIAN HOME MISSIONARY BOARD.

MEMORIAL HALL, MANCHESTER.

The ANNUAL BUSINESS MEETING will be held

On TUESDAY, January 22, 1878,

in CROSS-STREET CHAPEL ROOM,

AT THREE O'CLOCK.

DAVID AINSWORTH, Esq., the Retiring President, in the Chair.

The following motion will be submitted by Mr. REYNOLDS:—

“That as a memorial to Dr. Beard, the founder and late principal of the Unitarian Home Missionary Board, it is hereby resolved that the present collection of theological and other books, and all future additions thereto, shall be called the Beard Theological Library, and that the use of such library shall be freely granted to all persons interested therein, on condition that they give such security for the safe return of any book or books entrusted to them as the General Committee may require.”

THE SOIREE

will take place the same evening in the Memorial Hall,

Mr. Alderman GRUNDY (Mayor of Manchester), the President, will take the chair at six o'clock.

The following gentlemen are also expected to be present and to take part in the proceedings:—Revs. John Page Hopps, Leicester; H. E. Dowson, B.A., Gee Cross; G. H. Wells, M.A., Gorton; and S. A. Steinthal, Manchester; Messrs. Henry Tate, Liverpool; George Buckton, Leeds; Richard Peacock, J.P., Gorton; Alderman Harwood, Salford; Herbert Burrows, Cambridge; Frank Taylor, Bolton; John Kendall, B.A.; Harry Rawson, and John Moore.

TEA WILL BE ON THE TABLES AT FIVE O'CLOCK.

The Musical Arrangements

Will be Conducted by Mr. THOS. RAWSON.

Tickets, One Shilling each, may be had at the Memorial Hall, or from Messrs. JOHNSON & RAWSON, Market-street.

H. E. DOWSON, { Hon. Secs.
F. NICHOLSON, }

HALE CHAPEL, CHESHIRE.—Introduction

of the Rev. T. LLOYD JONES to the Ministry on Friday the 25th inst. The Rev. James Drummond, B.A., professor in Manchester New College, London; Rev. Charles Beard, B.A., of Liverpool; Rev. E. S. Howse, B.A., of Altrincham, and others, will take part in the proceedings. Tea (one shilling) in the Chapel Schoolroom at half-past five. Service at seven.

Hale Chapel is two and a half miles from the Bowdon Station. Frequent trains from the Oxford Road Station, Manchester, between 4.40 and 6.; return trains leave Bowdon at 9.35 and 10.20.

HAMILTON ROAD FREE CHURCH, LIVERPOOL.

The Church ANNIVERSARY SERMONS will be preached on Sunday, January 27th, 1878, in the morning, at 11 o'clock, by the Rev. J. H. THOM; in the evening, at 6.30, by the Rev. CHARLES BEARD, B.A., Collections at each service in aid of the Church Funds.

EAST CHESHIRE CHRISTIAN UNION

FOR MISSIONARY PURPOSES.

The ANNUAL MEETING will be held in the Fitzalan-street Chapel, Glossop, on Saturday, January 26th.

The Business Meeting will begin at twelve o'clock noon, after which lunch will be provided in the schoolroom for visitors from a distance.

At three o'clock a Religious Service will be held, when a Sermon will be preached by Rev. W. GASKELL, M.A. After the service, tea will be provided at a charge of sixpence.

A Public Meeting will be held at six o'clock; E. C. POTTER, Esq., in the chair. The presence of representatives of the British and Foreign Unitarian Association, the Manchester District Unitarian Association, and the East Lancashire Unitarian Mission, and other friends is expected.

COMMISSION-STREET, BOLTON.

The BAZAAR will be held the second week in April.
A. LAZENBY, Secretary.

MANCHESTER NEW COLLEGE.

COURSE OF LECTURES

ON
THE BASIS OF RELIGION IN THE MORAL AND
SPIRITUAL NATURE OF MAN,

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PART II.—THE SPIRITUAL NATURE.

SYNOPSIS.

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III. Criticism of Schleiermacher's definition of Religion.

IV. Criticism of Theodore Parker's definition of Religion. Criticism of the statement that when religious truth is presented to the mind, we are conscious of its veracity. First step in a sound method.

V. Sources of Error. Spiritual qualifications of the Theologian.

VI. The Construction of Doctrines. Facts in Religious History confirmatory of the theory. Place for a Revelation.

The Lectures will be delivered on Wednesday, the 6th of February, and the five following Wednesdays, in University Hall, Gordon Square, at 8.30 p.m.

The Lectures will be open to the public, of either sex, on payment of an admission fee of 1s. for each Lecture, or 5s. for the six.

Tickets for this course may be obtained at the Hall on admission to the first Lecture.

R. D. DARBISHIRE, { Secretaries.
CHARLES BEARD, }

FREE-TRADE HALL MEETING of British

and Foreign Unitarian Association.—Friends who have not yet sent in their PROMISES of NEW or ADDITIONAL SUBSCRIPTIONS or DONATIONS will oblige by forwarding them, as early as convenient, to Mr. HARRY RAWSON, local treasurer, Market-street, Manchester.

BRITISH AND FOREIGN UNITARIAN

ASSOCIATION.

LOCAL COMMITTEE FOR MANCHESTER AND THE DISTRICT:

W. GASKELL, M.A., Chairman.
C. T. POYNTING, B.A., Hon. Sec.
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NEW SUBSCRIPTIONS.

	£	s.	d.
A. O., Manchester	0	10	6
Bowes, J., Manchester	0	10	0
Golland, Smith, Manchester.....	1	1	0
Golland, Miss, Manchester	0	10	6
Golland, Miss Mary, Manchester	0	10	6
Kay, Robert H., Manchester	2	2	0
Salomonson, Miss A., Manchester	1	1	0
Graham, John, Mossley	0	5	0
Firth, Mrs., Mossley	0	5	0
Heap, Joseph, Mossley	0	5	0
Lawton, Jon., N., Mossley	0	5	0
Barker, Philip, Nantwich	1	1	0

DONATIONS.

Tootill, John, Little Lever	0	10	0
Local Committee: Balance after defraying expenses of Free-trade Hall Meeting.....	3	13	4

Received during the past week:— NEW SUBSCRIPTIONS.

Ewart, Henry, Manchester	2	2	0
Heywood, Charles, Manchester	1	1	0
McKie, R. A.,	0	10	0
Woolley, G. S., Manchester	1	1	0
Harrison, Rev. W., Swinton.....	0	5	0
Leigh, Mrs. Timperley	0	10	6
Oakes, Joseph, Macclesfield.....	0	5	0
Houghton, James, Macclesfield	0	2	0
Hammond, Edward, Macclesfield	0	10	0
Holland, Isaac, Macclesfield	0	2	6
Roberts, Joseph, Macclesfield	0	2	6
Worsley, Joseph, Macclesfield.....	0	5	0
Yates, J. W., Macclesfield	0	2	6

DONATIONS.

Ewart, Henry, Manchester	2	2	0
Vickers, Richard, Manchester.....	0	10	0
Brooklehurst, W. O., M.P., Macclesfield.....	5	0	0
Brooklehurst, T. U., Macclesfield	5	0	0
Brooklehurst, Charles, Macclesfield	10	0	0

HENRY IERSON, Secretary, per Local Treasurer.
January 17th, 1878.

THE WELSH DISTRESS FUND.

	£	s.	d.
X, Nottingham, per Rev. Robert Spears.....	0	10	0
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Mrs. Ellen Odgers, Bath.....	1	0	0
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Aspland Squier (for children).....	0	4	0
Beatrice Squier do.....	0	4	0
Christabel Squier do.....	0	4	0
Dora Squier do.....	0	4	0
Egbert Squier do.....	0	4	0
Sunday Scholars, per Rev. W. C. Squier.....	2	2	0
Mr. Ellerbeck, per Rev. Robert Spears.....	0	10	0
Mrs. Ellerbeck, do.....	1	0	0
Mrs. Parslow, do.....	2	2	0
Mr. Henry Rutt.....	2	2	0
Mrs. Catherine Graves.....	2	2	0
R. W., Leicester.....	0	5	0
Mrs. Glover.....	1	0	0
Miss Simpson, Leicester.....	1	0	0
Mr. Ch. Huxham, per Rev. J. J. George.....	0	5	0

Jan. 16, 1878.
Any subscriptions sent to the Rev. J. JONES, Myrtle Cottage, Aberdare, will be distributed among our Churches—relieving the most needy cases of our people.

HOLLY BANK SCHOOL, Birkdale, Southport,

will RE-OPEN on Wednesday, January 23rd.
B. TEMPLAR, Principal.

MR. LANCASTER, Organist of Mill Hill Chapel,

Leeds, will be glad to Receive his PUPILS on and after the 17th of January, 1878.—For terms, &c., apply as above.

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SEASIDE EDUCATION FOR GIRLS

DYSART HOUSE, CLEVEDON.—Miss E. MARTIN'S pupils will ASSEMBLE on Tuesday, January 22nd.

SOUTHPORT.—BOARDING SCHOOL FOR

GIRLS.—Miss CURTIS will RE-OPEN her School, Jan. 23rd, 1878. Prospectus on application.—Westburne, Grosvenor Road, Birkdale.

KNUTSFORD.—MISS ARDERN'S Boarding

School for Girls will RE-OPEN after the Christmas holidays on January 21st. Terms and references will be sent on application.

POINT VIEW SCHOOL, HIGHER BROUGH-

TON, MANCHESTER.—Principals, Mr. and Mrs. RIGG. DUTIES RESUMED, Monday, January 21st. A small number of BOARDERS received; not more than six.

CAMBRIDGE.—W. STODDART, B.A., of

Gwydyr House School, can Receive a Few BOARDERS at moderate terms. Young Gentlemen prepared for the Camb. Local Examinations and the University.

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SCHOOL.—Miss LEWIN Receives several Little Boys and Girls as Boarders. The next Quarter will begin January 22nd.—Shakespeare-street, Nottingham.

EDUCATION.—BATH.—Mrs. JEFFERY

receives as BOARDERS Girls attending the Classes of the Bath High School. The NEXT TERM will COMMENCE January 22nd, 1878.—Address Mrs. JEFFERY, 9, Norfolk Crescent, Bath.

HOPE LEA, HEATON NORRIS, STOCK-

PORT.—HIGH SCHOOL FOR GIRLS.—Conducted by Dr. and Mrs. MARCUS, assisted by able masters. The majority of the Senior Girls who passed the last Oxford Examinations in the Manchester centre came from this school.—The NEXT TERM commences on Tuesday, January 15.

LANCASTER.—The Rev. D. DAVIES, B.A.,

will RE-OPEN School on Friday, January the 25th. A few VACANCIES either for juniors or seniors to join in preparation for the matriculation examination of the London University in 1879. Prospectus on application. Present address, “To the care of Mrs. Davis, Almswood, Evesham.”

BROOK HOUSE, KNUTSFORD, CHESHIRE.

BOARDING SCHOOL FOR GIRLS, conducted by Mrs. FRANK SHAWCROSS, assisted by Resident English and Foreign Governesses. Teachers of eminence attend for instruction in Music, Singing, Harmony, Drawing, Dancing, &c. Prospectus and references forwarded on application.

MOUNT VERNON HIGH SCHOOL,

NOTTINGHAM.—Established 1864.

Mr. EDWIN SMITH, M.A., with competent assistance, thoroughly prepares Boys for College, the University Local Examinations, or for Business. For prospectus address Sandy Knoll, Forest Road, Nottingham.

LINDOW GROVE SCHOOL, ALDERLEY

EDGE.—The premises have been erected for a First-class BOARDING SCHOOL, with extensive grounds for recreation, in a delightful country district. Every effort is made to educate the character, to have work done thoroughly, and to adapt it to the pupil's capacity, physical and mental. References and prospectus on application.

JAMES WOOD.

EDUCATION IN GERMANY.

Miss M. WAGNER (17, Helenenstrasse, Weisbaden, Germany), who has passed the Prussian State Examination, and possesses the experience of several first-class English schools, receives a limited number of YOUNG LADIES for Private Education, or to visit the excellent College of the town, with home assistance. Climate very healthy, with mild winter. Hot and other mineral springs. English and German references. For terms and further particulars address as above.

YORK: 26, HIGH PETER GATE.—Miss

AMY HERRING begs to announce that she has OPENED, at the above address, a SCHOOL for the instruction of Young Ladies in all branches, comprising a first-class education with liberal views. References kindly permitted by the following:—Dr. G. Vance Smith, The Parade, Carmarthen; the Rev. C. Welbeloved, 38, Monkgate, York; Miss Swaine, 1, The Crescent, York.—Terms on application.

Pupils are prepared for the University Examinations, several having passed most successfully.

HEATH BROW SCHOOL, HAMPSTEAD,

LONDON, N.W.

Classics and English subjects: Rev. E. M. Geldart, M.A., Oxon, and Mr. Arch. Ballantyne. Mathematics and Natural Philosophy: John Bridge, M.A., London. French: Dr. Bouron des Cleyes. French, examiner in: Professor Charles Cassal, LL.D. German: Rev. E. M. Geldart, M.A., Oxon. Chemistry: Mr. H. Maiden, under the direction of Professor Banfi, M.A. Writing: C. F. King, B.A., London. Writing Master in University College School. Drawing: Mr. W. H. Fisk, Head Drawing Master in University College School. Gymnastics and Fencing: Mr. Winterbottom. There is a PREPARATORY CLASS for little Boys and Girls under ten years of age. The NEXT TERM begins on Thursday, Jan. 24th, 1878.—Prospectus on application to Mrs. CASE.

DOINGS AND SAYINGS.

The *Spectator* draws attention to what constitutes a real scandal of the time—a wedding at which the bridesmaids' dresses were trimmed with robins!

In Liverpool 28 cocoa rooms have been set on foot, and have all proved a complete success. This is one of the most hopeful of modern efforts in the direction of social amelioration.

Mr. Forster's hopes of the Liberal leadership are well-nigh scattered to the winds by his Bradford speech. A man who "rocks" on such a question as disestablishment, who cannot tell how things may be situated in the next Parliament, or what may be his opinion in an altered state of circumstances, is certainly a most unfit pilot to take on board the State vessel in times like these.

The Council of the Church League for the Separation of Church and State recommend their members at the next general election to vote only for candidates who favour disestablishment, regardless of their opinions on other matters.

At the meeting of Convocation of London University on Tuesday night, a resolution proposed by Mr. Bompas, Q.C., for the adoption of a supplemental charter, which declares that all the existing powers and provisions relating to the granting of degrees and certificates shall apply to women equally as to men, was carried by 242 votes against 132.

Famine is raging awfully in the north-east of China. It extends over a district which includes at least 5,000 villages. It is within the mark to say 500 die daily, perhaps 1,000 may be within it. Thousands upon thousands have perished already. Houses are pulled down in every village to sell the timber and thatch, in order to get food. The people of Shansi are said to be living on the corpses of those who have died of starvation, and the strong are killing the weak for the sake of obtaining their flesh for food. The principal relief up till now has come from the Christian missionaries, the Chinese Government being almost helpless.

There are some Evangelical clergymen in the Church of England who are not inclined to follow the lead of Canon Ryle and the 14,000 of their brethren who signed the memorial condemning any alteration of the Burial Law. At Stanwick, Northamptonshire, the Baptist Church has lost, by death at the advanced age of 93, its senior deacon, and the founder of the Baptist interest in that place. The rector, Rev. G. Mansfield, LL.D., having been applied to, gave an impressive discourse in the parish church on the occasion of the funeral, and at the close of the burial service in the churchyard, courteously invited the Baptist minister, the Rev. Isaac Near, to deliver an address, an invitation which was readily complied with. We are glad to recognise this willingness to break down the narrow barriers of sectarianism at the grave, under the unrestrained impulses of a large-hearted Christianity.

SCOTTISH NOTES.

THE "TIMES" AND DISESTABLISHMENT IN SCOTLAND.

So critical—in spite of the Duke of Argyll's article in the *Contemporary*—do the conductors of the *Times* consider the position of the Church of Scotland that they are reported to be contemplating sending a special commissioner in the beginning of 1878 to collect reliable statistics and other facts relating to the various ecclesiastical organisations in Scotland. Hitherto it has been found impossible to say anything positive about the comparative strength of the Church and of its Dissenting rivals; and all that can be done is to hit the more or less happy mean between partisan pamphlets.

THE DUKE OF ARGYLL ON DISESTABLISHMENT.

Commenting on the article by the Duke of Argyll in this month's *Contemporary*, the *Scotsman* says:—

Taken as a whole, it is not unfair to describe it as a keen and even bitter pleading by a devoted Established Churchman for his own sectarian position in the disestablishment controversy. Of any one who has once entangled himself in such a contention, it is perhaps expecting too much that he should be able to rise to a thoroughly judicial and statesmanlike point of view, and it is only what may be looked for that he should say hard and unjustifiable things of those who come in his way, under the stimulus of what the Duke himself, when speaking reprovingly of some other people here calls "the subtle and powerful influences which make even men who are good and conscientious in all other matters, capable of any injustice to a Church to which they are opposed." . . . It is true that he exclaims in one place against the "complete vagueness, and uncertainty, and aimlessness of what is called modern thought," but he by-and-by makes up for this by conceding that "a reasonable liberty in theological belief is needed by the progress of knowledge and the well-considered development of religious thought," and by subjecting the Confession of Faith to a cavalier criticism worthy of the Rev. David Macrae. To the Duke the Westminster Divines seem to have been a body of bunglers. They have "ventured on some rash sayings." They stagger confusedly about from Calvinism to Arminianism and back again; and the Duke speaks of "the rawest Calvinism" with a contempt which would have procured him argumentative if not corporal punishment had he lived in the days and jurisdiction of the Genevese dogmatist. In the meantime, the discredited Standard is professedly, although the Duke cannot think really,

believed by the clergy; and in order to provide the "reasonable liberty in belief" desired—which of course means liberty to disbelieve as much as the Duke of Argyll, and no more—he recommends a system of subscribing with "reservations," and of deliberate dereliction by the Church Courts of the duties involved in their establishment, which, when fully carried out, would probably end in making the Established Church the most dishonest and demoralising institution in the country.

In reply to a deputation from the Paisley Liberation Society, the Disestablishment Association, and the Religious Equalisation Society, Mr. W. Holms, M.P., for Paisley, said he was in favour of a Royal Commission to ascertain the feelings of the people of Scotland on the question of disestablishment of the Church of Scotland, and should a bill be brought before Parliament as the result of that Commission, he would certainly vote for it. The deputation contended that a Royal Commission was unnecessary, as the majority of the people were in favour of disestablishment.

AMERICAN NOTES.

CONGREGATIONALISM IN AMERICA.

The *Watchman* does not like the looks of things just now in the camp of Congregationalism:—It is evident that one of two things is certain: either there is to be another schism in the Congregational body, or it must be taken as settled that a belief in the doctrine of everlasting punishment is not prerequisite to admission into the Congregational ministry. If the latter alternative is to be the conclusion of the whole matter, the gulf that divided between the orthodox and liberal Congregationalists is filled up. Bushnellism has left the name of atonement emptied of its doctrinal significance, and that is the teaching of an increasing number of pulpits. When the doctrine of retribution is repudiated, the rest of the creed will soon drop away. The work of Griffin and Beecher half a century ago is crumbling down.

The munificence of the gift of the Lenox Library to the city of New York is described as astonishing. The value of the collection of bibles alone is estimated at half a million dollars. There is a superb copy of the Mazarin Bible. There is an excellent copy of the Coverdale Bible, believed to be the most nearly perfect in existence after the famous one at Castle Ashby. There is a facsimile of the fragment of Tyndale's Bible now in the British Museum. There is one of the five or six extant copies of John Eliot's Indian Bible, printed at Cambridge (Massachusetts), in 1661-63, a book which it is believed only one man now living can read, the language into which it was translated by the good missionary having utterly perished. The collection of rare editions of Shakespeare is even grander than was supposed. There are no fewer than six copies of the first folio, and there are several copies of the second, third, and fourth. The first edition of "Paradise Lost," two volumes that belonged to Milton, one containing his autograph, the other a sonnet in his fine handwriting; a copy of the "Bay State Psalm Book," almost the first book printed in America; a book printed in Mexico in 1545, nearly a century before the first press was set up in any part of what is now the United States—these are some of the other treasures of this splendid library.

BOOKS AND AUTHORS.

The *Brahmô Year-Book* for 1877. Brief records of life and work in the Theistic Churches of India. Edited by Sophia Dobson Collet. Williams and Norgate.

We heartily thank Miss Collet for her second year-book, which not only contains an account (more complete than that of the former year) of the progress made by the Brahmo Somaj in India, but also a description of the literature of the Somaj propagandist and expository, with selections, together with some examples of devotional services,—meditations, prayers, and hymns. The list of Somajes, or societies, numbers 107, for all India, 61 of which are in Bengal. The marriage statistics are peculiarly interesting. A table is given, showing that in nineteen months therein comprised, there were 18 Brahmin marriages, of which 10 were intermarriages between members of different castes, and four were widow marriages. The bridegrooms' ages range from 19 to 37 and the brides' from 14 to 26—"a glaring contrast to the usual routine of Hindoo espousals." The Bombay Association contributed generously to the Relief of the Famine both in Western India during the early part of 1877, and later in the more severely stricken South. The outlines of religious education would supply many useful suggestions for our teachers.

The Society for Promoting Christian Knowledge has in the press a new work by the Rev. Brownlow Maitland—Lord Shaftesbury's heretic—entitled *Theism or Agnosticism*.

Mr. H. H. A. J. Munro, the well-known editor of *Lucretius*, has in the press a critical volume on *Catullus*. In the space of 200 pages he examines a considerable number of the poems, and attempts to clear up the difficulties which have hitherto presented themselves to the critic or student.

In the forthcoming number of the *Church Quarterly Review* Mr. Gladstone—who was himself in office during a part of the time dealt with in it—reviews the third volume of the *Prince Consort's* life. Besides this the number will contain an article on English ordinations; one on the spiritual claims of the Church of England, as against dissent on the one hand and Rome on the other; and another on the burials question.

OUR SUNDAY SCHOOLS.

SYSTEMATIC RELIGIOUS TEACHING IN SUNDAY SCHOOLS.

EDUCATION in religion then, like education in other subjects, is to begin with fixing the attention of the child on the *near and known*, and thence proceeding to the more distant and less known. The nearest and most known in religious matters is the child's own *moral experience*, the experience that the moral consciousness or conscience makes him feel that one impulse is better than another, and ought to be obeyed, &c. We will suppose that the scholar has been well exercised in this first stage of religious knowledge; he has learnt by actual experience that impulses of sensual appetite, idleness, selfish fear, anger, vanity, pride, covetousness, are inferior to other feelings of justice, kindness, self-restraint, &c.; he has learnt by experience that when he yields to the lower and refuses to listen to the nobler, conscience fills his mind with shame and scorn and condemnation of himself; that when he has put down his lower impulses and thrown himself on the side of his higher, conscience has filled his mind with self-approval, joy, and peace; and now we would say that it is from this first stage of *moral consciousness* that the child can be led up to the next stage, *God-consciousness*, or consciousness of God. Observe, we do not say mere knowledge of God—i.e., knowledge of Him, it may be, by hearsay—but consciousness of God, an actual feeling of the presence and contact of God, a personal acquaintance with Him. In all probability, the child will have learnt something about God by hearsay before this time, though probably it would be better for himself if he has not, and if his first conception of God rise out of his moral experience. Some, no doubt, will think that our order is a complete reversal of the true order, and that belief in God should be first communicated, in order that he may be referred to for the *sanction* of all moral obligation. This I consider to be a great error in religious teaching, both in school and church. It is the building of the pyramid on its apex instead of on its base. It is building the more known upon the less known. The truth is, the sanction for moral duty and obligation comes from no *theological idea*, but from the very *feeling of the sanction itself* as an original instinct. The very conception of holiness and righteousness in God is put into Him from our previous feeling of holiness and righteousness in ourselves. As Dr. Martineau had said "A man is the image and glory of God," and truly, it is from our own human nature, from its deep experiences, and earnest affections, that we form our conception of Deity. Without the stirrings of divine qualities within us, without some consciousness of that which we ascribe to the All-perfect, the names and descriptions by which he is made known to us would be empty words, as idly sent to us, as treatises of sound to the deaf, or some "high discourse of reason" to the fool.

And we believe that to thousands of minds the teachings regarding God as the Holy and the Righteous are but empty words for want of the previously awakened moral consciousness to give them meaning. It is because the thought of God and faith in God has not grown out of the moral sense, and had every portion of it permeated by moral qualities, that it has been a tree to bear in many minds such poisonous fruits as cruelty, bigotry, hatred, pride. The truth is, a holy God is conceived of as the magnified reflection of Conscience; but if there is no conscience to be reflected there is no image seen. We will suppose, then, that the scholar has been led more and more to feel the sanction of goodness in his own consciousness—to feel, that is, that right is right and noble, and ought to be preferred because *something* in him, yet above him, and which he feels has a right to command him, tells him that it is right and noble and ought to be preferred—that wrong is wrong, and base and hateful, and ought to be shunned, because that same authoritative *something* tells him it is wrong and base and ought to be shunned—from this, we repeat, he can be best led to the Consciousness of God. It is only necessary to go back and repeat the moral lessons of the primary stage, calling particular attention in each instance to the *decision of Conscience*, making the scholar notice the *authoritativeness*, the solemnity of the decision, leading him especially to feel how independent the decision is of

his own will, how unable he is to cut it up or put it away, *how it is above his power*, therefore above him though in him, and then to say, "Thus you feel that there is a Power acting on your mind above your power—a power which moves by its own laws like a wind blowing over you going on its own way. You feel, too, that this power claims to rule you, to rule all your life. It is the highest thing you know. It makes you feel that it has a right to command you. It makes you feel its authority. What is this Power, then? It is the touch on your mind of the Great Power that fills the Universe, and supports and carries on all things there—the great mind or spirit which we call God. It is He who touches your mind with himself, and seeks to rule you for the best, to make your life noble and beautiful, and as nearly as possible like His own. And now Conscience has opened into God, and in obeying Conscience you must henceforth try to feel that you are obeying God. We will offer an example of this method in the next. T. E. P.

MALTON.

RE-OPENING OF UNITARIAN CHAPEL.

It is with great satisfaction that we chronicle the re-opening, after a thorough renovation, of the Malton Unitarian Chapel, one of the oldest Dissenting places of worship in the town. The alterations are so complete that anyone accustomed to the dingy and uncomfortable appearance and character of the old place, who had not seen or heard of what has lately been going on there, would not be able to recognise the interior as that of the same building. At the exterior too, such improvements have been made that the whole neighbourhood is improved in appearance. Perhaps a sketch of the history of the chapel will not be out of place, and we give it in summary as recorded in the *Malton Messenger* by one of the oldest members of the congregation.

The building dates from the year 1715, and the original trust deed shows that it was erected on land given by Sir William Strickland, the fourth baronet, who was M.P. for the city of Carlisle, who was an ancestor of the present Sir Charles Strickland, Bart., of Hildenley, near Malton, and who died at Boynton, in 1735. The trust deed is essentially an "open trust," that is to say the trustees are not bound to maintain any particular doctrines, the deed expressly stating that the place is built as a "Protestant Dissenting Meeting House, for the worship of God, and for religious instruction." What special doctrines were taught at first is not quite clear, but the probability is that the congregation were Arians. Somewhere about the year 1750, however, a change occurred, and the place became known for a long time as the Presbyterian Chapel. Here we may state one reason why it is supposed the congregation were Arians at first. Soon after the change of views, a prayer was offered up in the chapel by Mr. Meldrum, thanking God that they had got the place out of the hands of the Arians. This prayer was preserved in the old Chapel Book, which was taken to Dr. Williams's Library, in London.

In 1783, the Rev. John Bartlett became the minister of the place. He was a most liberal-minded man, being very friendly with the clergy, as well as other ministers. About the beginning of this century he changed his views, and then there was a disruption in the congregation, some leaving and founding the Independent Chapel, and others staying at the old place. In 1784, the Presbyterian congregation made great improvements in the building, making it, in fact, in the form it remained up to the time of the alterations just made. The cost of the improvements in 1784 was about £400 of which £100 was raised in Malton, and the rest in different parts of the country. Of the £100 raised in the town, one gentleman (Mr. William Taylor, grocer and draper) gave £50, and it is said he gave it all in copper. The £300 was raised by the energy of Mr. Bartlett, who travelled all over the country getting subscriptions. He even went as far south as Exeter, and in the course of his wanderings he obtained money from both Churchmen and Dissenters. He obtained considerable assistance from the Unitarians at York, Wakefield, Leeds, Bradford, Sheffield, and Manchester. Mr. Bartlett's liberality is shown not only by the fact that he was intimate with, and respected by the clergy and other ministers, but about the time of the split in the congregation his case was brought under the notice of Lady Hewley's trustees, from whom he received part of his stipend, his opponents wishing the trustees to stop the supplies, but they decided that the charge made was very foolish, and continued the grant, expressing themselves well pleased that he was so liberal in his views.

Matters went on thus, with the diminished congregation, until 1828, when Mr. Bartlett's failing health caused him to require assistance. The chapel having now become fairly established as Unitarian, some of the students from the Manchester New College, York, came over occasionally and preached, and this was continued for some years after Mr. Bartlett's death, which occurred in 1830. Amongst the students who came here and preached about that time, who have since become known throughout the length and breadth of the land, were the late Dr. Beard, the Rev. Dr. Martineau, and the Rev. William Gaskell, M.A.

The next regular minister was a Mr. Cochrane, who only stayed a short time. After him came the Rev.

Marmaduke Charles Frankland, now of Chowbent, Lancashire, a gentleman who was very much respected throughout the town. The next was a Mr. Naylor, who only stayed two or three years, and then came Mr. Dunkerton, who died after being here but a very short time, and was buried in the chapel yard. He was succeeded in the ministry by the Rev. William Sutherland, who came in November, 1857, and remained till April, 1874, when he left for Topsham, near Exeter, where he still resides. During his stay of about fourteen years, Mr. Sutherland, who took a great interest in all public matters, gained the esteem of the whole town, being greatly respected even by many of those who differed widely from him in religious matters. After an interval of about a year, during which the pulpit was supplied by laymen from York, the present minister, the Rev. John Sutcliffe, came, which brings us down to the present time.

It may be mentioned that the Welburn Unitarian Chapel, which is now closed and is about to be sold, has had a long connection with the Malton Chapel. Being founded in 1824 by students at the College at York, it was supplied by them for several years, and was afterwards supplied by the resident minister at Malton. The congregation there having died out or removed, the chapel has been entirely closed for some time, and at the request of the trustees the Charity Commissioners have just made an order authorising its sale, and the application of the proceeds to the benefit of the Malton Chapel.

The proceedings connected with the re-opening of the chapel occurred on Wednesday week. The first item in the programme was

THE BAZAAR.

Which was opened in the Corn Exchange in the morning by E. H. Carbutt, Esq., mayor of Leeds, who was accompanied by Joseph Lupton, Esq., J.P., George Buckton, Esq., and Councillor Mathers, of Leeds (the latter gentleman being the chief promoter of the undertaking).

The Mayor said that when he heard from their very excellent friend Mr. Mathers that they were endeavouring to raise a fund to renovate their chapel, and that they wished the presence of some Leeds friends, they mustered a strong deputation to come, and they had with them three gentlemen who were well known in the body as very earnest Unitarians. He had accompanied them as Mayor of Leeds, it being understood by that he might by coming here add some little, not exactly to their popularity, but to give some little *eddit* to the proceedings by opening their bazaar. He understood they had spent between £330 and £350; that one of their congregation had done so handsomely as to give them a heating apparatus; and that they had raised altogether about £180, so that at the present time they wanted about £150; and he had no doubt that after the bazaar was cleared away they would have but a very small debt. His Worship then said a few general words on Unitarianism. They were not like many orthodox sects—they had no creeds to keep them together, the only thing was "The love of God constraineth us." They had no devil and no hell to frighten them, but considered they were here as children of God to work together for good. Their congregations were generally small, but of course they took in not only those just over the borders of Unitarianism, but those who hardly believed in a God, and those who were in doubt heard something to soothe their minds. They did not wish to proselytize, nor to upset any man's belief. But if their congregations were small, their principles were permeating society in every direction. He found three-fifths of the people he came in contact with nearly as good Unitarians as himself. They had given up eternal damnation, which was a great point gained. Being brought up in a Church of England school, and the only Unitarian there, he knew what it was to be a sort of black sheep, and some of them might feel the same position in this town, but he advised them not to be disheartened, for truth would prevail. After a few more words on the bazaar, the Mayor declared it open.

JOSEPH LUPTON, Esq., next addressed the company in cheering terms, after which a vote of thanks to the Mayor of Leeds was proposed by GEORGE BUCKTON, Esq., seconded by Mr. T. READ, supported by the Rev. J. SUTCLIFFE, and carried, and the Mayor replied.

The business of the bazaar was then proceeded with, and was continued on Thursday and Saturday.

THE RE-OPENING SERVICE

Was held in the chapel in the afternoon, and was fairly attended. The first part of the service was taken by the Rev. J. Sutcliffe, the minister, and the sermon was preached by the Rev. S. A. Steinthal, of Manchester, who discoursed most eloquently from Amos v. 4. After speaking of the danger lest familiar things should lose their power because of their familiarity, he referred to the fact of God being ever present, and the effect that should have upon us by leading us to a higher life. Then having showed that God could be worshipped in temples not made with hands, he showed the need of such places as they were then re-opening, and of special services with devout and grateful thanks to God. He spoke very strongly on the necessity of attaining a higher and holier life. The sermon was listened to with marked attention.

After tea in the Temperance Hall, a public meeting was held in the chapel at half-past six, and the place was well filled. The chair was taken by J. S. Mathers, Esq. who was supported by Joseph Lupton, Esq., the

Rev. S. A. Steinthal, Manchester, the Rev. C. Well-beloved, York, the Rev. J. Sutcliffe, Malton, and others.

The CHAIRMAN first called on

Mr. JOSEPH LUPTON, who expressed his delight at seeing many there who were not members of the congregation. He congratulated Mr. Mathers on the near completion of that improved structure, and then spoke of Unitarianism, Disestablishment, education, &c. He denied that Unitarianism was dying out, even in Malton, and hoped they would branch out till they reached out into the front street. He said the greater portion of our fellow creatures were outside all churches, and it was amongst them that Unitarianism should work.

The Rev. S. A. STEINTHAL, spoke in a most cheering manner on the points of agreement between Unitarians and other sects, showing that there are a great many things for which all can work in common. He also spoke strongly against binding churches with creeds made generations ago.

The Rev. C. WELLBELOVED, of York, congratulated the congregation on the beauty and comfort of the chapel, and then spoke at some length on some of the points of difference between Unitarianism and orthodoxy. They were not only Protestants and Nonconformists, and opposed to a State Church, but were Unitarians, believing in the unity of God as opposed to the Trinity. The two great principles they should uphold were freedom of thought and fidelity to conviction. He claimed that Unitarian principles were making their way in the country.

The CHAIRMAN then addressed the meeting. He described how from a comparatively unknown man Mr. Carbutt, of Leeds, had been elected to the Town Council and then to the position of Mayor, and said they even looked forward to his representing the town of Leeds in Parliament. He congratulated the congregation on what had been accomplished in the chapel, but said that did not matter unless they went out into the world and tried to comfort the bereaved and afflicted ones, give pride and self-respect once more to the drunken and fallen ones. If a man's religion led him to do such things as these, whether he were Trinitarian or Unitarian, he would advise him to stick to it, but not else. Whilst ever there was such work to perform there was earnest, hard duty for them all. Still he was not indifferent to matters of theology, and he saw that creed-making had done an immense amount of mischief in the world. He impressed on them that that place was merely the A B C of what they had to do. He did not wonder that a large proportion of the people were beyond the pale of places of worship, and their work was to reclaim them. He then spoke a few words on Disestablishment, contending that the Church of England had lived her three-score years and ten, and must give way to broader and more advanced views.

The Rev. J. SUTCLIFFE said their alterations would cost about £330, of which they had secured £180, so that they still wanted £150, and he had no doubt they would get it. He contrasted the state of things now with the time when he came, and spoke hopefully of the future. He spoke against creeds as tending to cramp them; and then impressed on them the necessity of getting a more expanded view of things, and of relying simply on the teaching of Jesus. In conclusion he moved a vote of thanks to their friend the chairman, who had set the movement on foot the result of which they saw that night, for all he had done for them.

Mr. SPAVEN seconded the motion, which was carried by acclamation; and Mr. MATHERS having replied, the meeting was brought to a close.

The chapel choir sang effectively, both in the afternoon and evening. Collections were made both afternoon and evening towards the restoration fund, the two amounting to £5. 16s. 1d. The special services were continued on Sunday, when the Rev. W. Elliott, of Stockton-on-Tees, preached both morning and evening.

In continuation of the services in connection with the re-opening, two sermons were preached on Sunday by the Rev. W. Elliott, of Stockton-on-Tees. The bazaar in aid of the restoration fund, which was opened on Wednesday week by the Mayor of Leeds, was again opened on Thursday and also on Saturday. On the latter evening, the band of the First North York Rifles kindly gave their services, and played several selections of music in good style. The attendance in the evening was very good, and the sales progressed satisfactorily. On Monday last the bazaar was again opened in the afternoon, and in the evening Mr. T. Botterill sold most of the remaining goods by auction. The string band which played on the first and second days again very kindly gave their services on Monday. The attendance was good considering the bad state of the weather, which has been unfavourable nearly the whole time.

YORK.—The Sunday scholars in connection with St. Saviourgate Chapel had their annual Christmas treat on the 7th instant. About 120, young and old, sat down to an excellent tea. A very varied programme was provided. A temperance drama, entitled "The Trial of Dr. Drink," was admirably performed by some of the teachers and elder scholars; prizes were distributed for good conduct and regular attendance during the past year, and a special prize presented by a member of the congregation for the best essay on "Christmas," some excellent reading and recitations were given, and a pleasant evening closed with the performance of a very amusing charade.

LIGHT AND SHADOW.

I know not, friend, the mystery that hath bound us
For ever in sweet harmony, on earth;
But this I know, the light that beams around us
Gilds all the main,
And we attain
A heavenly birth.

Why should we hold our prayer as unavailing,
If we may gain the home where heroes dwell?
Eternal right and simple truth prevailing,
Here shall commence
Life's recompense,
And all be well.

I question not the God who made the shadows
To darken where betimes the sunshine falls;
My way is on, still, over scented meadows,
And I will trust
The Good—the Just—
Who alway calls,

And beckons us to higher slopes, and higher,
Where in meridian brightness all is fair,
And shadows flee, and footsteps never tire:—
"Thy kingdom come,
Thy will be done,"—
Our answered prayer!

H. V. M.

The Unitarian Herald.

FRIDAY, JANUARY 18, 1878.

THE LARGER HOPE.

Canon Farrar's denunciation of eternal torment has emboldened some kindred spirits to speak out. We have already referred to Professor Challis's disbelief in future endless woe, as expressed in the *Guardian*. Now the Rev. F. C. Barker, writing from Spelsbury Vicarage, argues against that doctrine of despair, and in favour of "the larger hope." Mr. Barker pleads for this hope on several grounds. First, he maintains, from passages where the word occurs, that *aiônios* is not equivalent to unending. Secondly, he holds that if "the torment is endless, whilst those who are enduring it are the vast majority of mankind, then surely the final victory is Satan's." Thus "we admit the dualistic principle, and the Church is Manichæan. . . . What the mind requires is the complete triumph of good over evil, and the bowing of every knee to Jesus. God must some day be all in all. Short of that, where can we stop?" This would seem to be an argument conclusive enough. But Mr. Barker adds others of a Scriptural character, the sum of which is that "the second death is the means of bringing about the newness of all things." Mr. Barker's arguments are exceedingly pithy, but they do not concern us so much as the fact that the faith which he seeks to establish by them, the faith in the final triumph of goodness and the consequent extinction of evil, is winning an increasingly powerful and widening hold over the minds of men.

THE DECLINE OF BIBLIOLATRY.

Bibliolatry is losing its ancient defenders. Lord Shaftesbury still guards it, but there seems a probability that he will soon be its solitary protector. The *Guardian* is clearly preparing to abandon it. Our contemporary puts in a strong word for the volume of Mr. Brownlow Maitland, which Lord Shaftesbury has branded in the absolute tone that gives some warrant to the description of him as a "lay Pope." The surprising thing is that it justifies the attitude of Mr. Maitland towards the Bible, and contends that Lord Shaftesbury's position is completely useless against the free thought of the day. It is "utterly hopeless" to arrest the "wide, deep, and destructive spread of scepticism" on "the basis of mere Bibliolatry." More emphatic still are its admissions on the untenability of the old view of the Mosaic cosmogony. Criticising Lord Shaftesbury's censorious condemnation of Mr. Bonney's

Manual of Geology, it reminds him that Bishop Harold Browne, in the *Speaker's Commentary*, has conceded that the first appearance of the human race on this globe must be carried back to a far more remote period than was formerly imagined; and it warns him of the "desperate case" in which revealed religion is placed by attempts to "uphold the popular chronology of antediluvian ages as infallible." If Lord Shaftesbury, on reading this, did not regret that he had not followed the prudent principle of the least said the soonest mended, he must be a man of less good sense than we take him to be. He has but shown how his own notions of the Bible are being surrendered by the representatives of orthodoxy.

MORE ORTHODOX CONCESSIONS.

Is Wesleyanism relaxing the rigidity of its dogmas? Its organ, the *London Quarterly*, seems to be gently breaking the ice. In the current number is an article on "Atheism, Evolution, and Theology," which is an attempt to vindicate theology from the charges brought against it by some students of natural science, and show that its teachings may harmonise with the results ascertained by modern inquiry into nature. But in order to establish the latter conclusion the writer is compelled to make the sensible admission that "there is of necessity a human and tentative side to theology;" and, he adds, "it announces some things which are immutable, and which no vicissitudes of human experience can modify. But there are others—and the exact method of Divine procedure in creation is one—into any interpretation of which a human element must largely enter, and this will necessarily be controlled by the nature and amount of human knowledge." Unitarians have often said that theologians and scientists have both made mistakes, arising out of the dogmatic spirit they have each, and almost equally, shared. Theologians have been too fond of placing their own deductions, hypotheses, and interpretations among "the things which are immutable." Scientists have hastily concluded that because theology has been found to be in error on certain points of science, therefore none of its utterances on any point are of value. That there is a "human side" to theology, as the Wesleyan writer confesses, is not the whole truth. Theology, as a whole, is the human conception of divine things, and is liable even on matters of the greatest certainty to the influence of misconceptions and imperfect apprehensions. And, after all, science is subject to the same qualification. The conclusions of science, or what has passed for science, have been arrived at by slow degrees, and in the process opinions and deductions have had again and again to be modified, and even reversed. Once frankly admit that theology is capable of development—that the right of modifying its statements and extending its range of observation is undoubted, and the "quarrel" between science and theology will cease. It is not only no discredit, but an honour to theology to admit that it is not yet complete,—that it changes and advances as the mind grows. In fact, half the accusations brought in the name of science against theology, as in Tyndall's famous Belfast address, as in Dr. Draper's misnamed *Conflict between Religion and Science*, are directed against doctrines that have been either entirely exploded or greatly modified. In the *London Quarterly* article the writer represents a theological party which is approaching, cautiously and hesitatingly, but still approaching, truer

principles of Biblical interpretation than those which have largely prevailed hitherto in Wesleyan theology. He fully recognises the need of modifying the conclusions which used to be based on the Biblical account of the creation; and he argues from this that the theory of evolution may ultimately turn out to be perfectly in harmony with the Biblical records. Here we differ completely from our author, and are disposed to put the matter exactly the other way—that the Biblical records, by some jugglery of their language, will be somehow made to harmonise with the facts. There is nothing more curious in history than the facility which orthodox theology has shown in reconciling itself with whatever, after a hard battle, it has found itself unable to overthrow. These reconciliations always, in the long run, damage theology, and hide the real worth of the Bible. At the most they are only provisional. Not one of the multitude of them that have been devised has held water, and not one of them ever will. Still, when orthodox theology resorts to them, we receive it as a hopeful sign that it cannot any longer hold out against the facts, but must square its old notions with them to continue on with some outward show of plausibility, and to claim for itself still a place in men's belief.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE quarterly meeting of the Council of this Association was held on Wednesday, at the offices, No. 27, Norfolk-street, Strand, London. The PRESIDENT (Mr. Herbert New) occupied the chair, and among those present were Messrs. Edwin Lawrence, Joseph Lupton, J. T. Preston, S. S. Tayler, D. Martineau, Miss A. Swanwick, and the Revs. T. L. Marshall, J. Robberds, C. Wickstead, vice-presidents; the Revs. R. A. Armstrong, H. Austin, C. Howe, D. Maginnis, R. Shaen, J. Smith, and Mr. G. B. Dalby, home correspondents; Rev. H. S. Sally and Rev. C. T. Poynting, representatives of associations; and Mr. C. J. S. Eiloart, Rev. T. W. Freckleton, and Rev. J. Worthington, members of the Executive Committee. In the absence of Mr. H. New during the early part of the meeting, Mr. JAMES HOPGOOD temporarily occupied the chair.

The proceedings were commenced by the Secretary, Rev. HENRY IERSON, reading the minutes of the last meeting, which were duly confirmed as correct.

The report of the Executive Committee was then read as follows:—

REPORT.

The committee record with regret the decease of three valued members of the council, Mr. Charles Hill, one of their number; Miss Yates, late of Liverpool; and Mr. Edward Dixon, late of Wandsworth, both vice-presidents of the association. Mr. Hill having been a member of the committee, they adopted a resolution of sympathy, which has been communicated to Mrs. Hill and her family.

In accordance with the wish expressed by the last Council meeting that the association should be represented at the anniversary of the Protestantenbond of Holland in October last at the Hague, endeavours were made to secure the services of a deputation, but without success. A communication was forwarded, therefore, by the secretary, to be read to the meeting, expressing the sympathy of the association with the work of the Protestantenbond, with the hope that a deputation might be sent on a future occasion.

Deputations have been sent since the last Council Meeting to the anniversary of the Western Union at Bristol; to the opening of two churches towards the erection of which grants were made from the Jubilee Fund, at Oldham and Reading; and to the meeting in the Free-trade Hall, at Manchester. This meeting was held for the purpose of welcoming the Association under the auspices of the joint committees of the three local societies of Manchester, East Lancashire, and East Cheshire—taking the place of the usual provincial meeting of the Association. The meeting was a very large and very successful one, and at the breakfast to which the deputation were invited on the following day an influential committee was appointed with the view of helping forward the canvass of the several districts on behalf of the Association. This canvass has since been carried on with the co-operation of several members of the committee—Mr. T. C. Clarke, Rev. J. Worthington, and Mr. S. S. Tayler—with the most gratifying results. The consequent addition to the funds of the Association has been:—Donations, £107. 16s.; new and increased subscriptions, £272. 11s.

The committee have felt that special thanks were due to the united committees of the three societies, and to the local committees, for the cordial help which they have rendered to the association, and resolutions have been passed accordingly. In other districts also a canvass has been made,—as for example, in the west of England by the Rev. P. H. Wickstead, and by a lady, a member of the congregation, at Northampton—and the committee rejoice

to state that the visits of their representatives have been most heartily welcomed, while every assistance has been given to them by the ministers of churches in the prosecution of their work. Several large towns remained to be canvassed, which at present it has not been thought advisable to visit. The committee trust that the work will be before long successfully completed.

The total increase in subscriptions for the year 1877 was £436. 14s. 6d. Besides this an increase of £211. 11s. 6d. has already been promised for the year 1878.

As instructed at the last council meeting, the committee have voted £25 towards the expense of the recent repairs of the Essex-street Chapel.

The distribution of the interest of the Bicentenary Fund has been made by grants of £8. 15s. each to five ministers to whom this help has proved most welcome.

Grants have been made for lectures to be given by Rev. A. Webster in his district and the Rev. S. Fletcher Williams at Bootle and Kirkdale.

Grants have been made to the congregation at Malton towards the chapel repairs, to Walsall for the supply of hymn books, and to Carmarthen in aid of services. The proposed schedule of mission votes will be laid before the council. The committee are glad to state that there appears no present need for making greater reductions in these votes than have been made, though it will probably require all the additional subscriptions they have received and some sale of stock during the year to maintain them as they are.

The committee are informed that Signor Bracciforti continues his services in another hall in Milan. Mr. H. S. Bicknell has kindly undertaken to take charge of a special subscription to aid him in his work.

The committee have received from Mr. W. Roberts, of Madras, an application for means of purchasing ground for a new cemetery at Salem. This matter, with the whole subject of aid to the Madras services, awaits further inquiry.

The Committee are gratified to report that the translation by the Rev. J. E. Odgers of the late M. Coquerel's work on Conscience and Faith having been completed, they have given orders for its printing and publication. It will be shortly issued at the low price of 2s. 6d.

They have also requested the Rev. E. Higginson to revise for reissue his tract on "Christ Imitable," and the Rev. H. S. Solly has undertaken to revise for publication in tract form his papers in the *Truthseeker* on the "Development of the Doctrine of the Deity of Jesus Christ."

The sale of books for the last quarter has been £296. 6s. 6d.; the sale of the same quarter in 1876 was £276. 2s. 1d.

Grants of books have been made to Rev. M. Jochumssen, to the free library at Stockton-on-Tees, to the library of the Spicer-street Mission, and to friends at Retford for lending. About 9,000 tracts have been recently sent to Glasgow, Cheadle, Ringwood, Retford, Warrenpoint, Portsmouth, Cambridge, Colchester, Malton, Stourbridge, and the West Riding.

A number of copies of Dr. Channing's works have been granted to students at Bristol, Brecon, and Manchester; as also copies of Parker's Discourse, of his Ten Sermons and Prayers, and of his life by Reville, at the special request of the students of one of the Congregational colleges.

The CHAIRMAN moved without comment that the report of the Executive Council be received and entered on the minutes.

Some conversation arose as to the character of the meeting recently held in Manchester, when it was explained that this gathering had been convened and got up wholly by parties distinct from this Association.

At this stage of the proceedings Mr. New entered the room and took the chair.

Mr. LUPTON having seconded the adoption of the report, the resolution was put and carried unanimously.

On the motion of Mr. J. HOPGOOD, seconded by Mr. WHITEFIELD, the secretary was instructed to forward a copy of the report to the newspapers.

The Secretary having intimated that since the last meeting two members, vice-presidents of the Association, Mr. Dickson, of Wanstead, and Miss Dickson, of Liverpool, had died, it was resolved, on the motion of Mr. HOPGOOD, seconded by the Rev. J. ROBERTS, that the secretary be instructed to communicate to the relatives of the deceased the Council's sincere expression of regret and sympathy. Similar letters of condolence were also authorised to be sent to the relatives of the late Mr. Hill, recently a member of the committee, and to those of a member of the Hungarian Church.

In regard to the preparation of a new trust deed, it was stated by the secretary that the solicitor of the Association had been instructed to draw up a draft deed which would come before the next committee meeting. Hereupon it was resolved that the draft when approved by the committee be printed for circulation among the members of the Council.

The SECRETARY stated that the Mission Committee recommended certain grants to be made to congregations and missions.

The TREASURER (Mr. Tayler) then read a report of the finances of the Association, on which a discussion took place.

Mr. W. SHAEN moved, and Mr. PRESTON seconded, that the Council give the Executive Committee power to expend £1,600 in mission grants for the current year.—This was approved of and carried unanimously by the Council.

After the business had been concluded, the next question proposed was as to who should preach the anniversary sermon. The Rev. Wm. Binn was proposed by the Rev. T. W. FRECKELTON, and seconded by the Rev. R. A. ARMSTRONG, as being eligible for the office. Mr. Armstrong was then suggested as one to assist in the service. Both of these gentlemen were unanimously approved of.

All the business on the agenda being then concluded,

the Rev. C. HOWE referred to the Burials Bill and put his views in the form of a motion thus:—"That the Executive Committee take notice of the Burials Bill, and watch its progress during this critical time."

After a motion, proposed by Mr. ODGERS, and withdrawn, the meeting closed.

WHITCHURCH: FREE CHRISTIAN CHURCH.

THE members of the Free Christian Church celebrated their first anniversary on Tuesday evening, January 8th, by a tea meeting, and a public meeting and entertainment, as we stated last week. The arrangements were very complete, and great praise is due to Mrs. Haines and the ladies who assisted her in the management.

The public meeting and entertainment were held in the Assembly Room, under the presidency of Mr. W. RATHBONE, M.P. for Liverpool. The proceedings commenced with the singing of a hymn, after which the Rev. CAREY WALTERS read letters of apology for non-attendance from the Revs. H. W. Crosskey, Birmingham, J. K. Montgomery, Chester, and his father.

He then proceeded to read the first annual report which referred to the commencement of the services in the Corn Exchange, the subsequent hiring of the Assembly Room, when the former place proved too small to accommodate the large congregations which assembled, and the opening of the church on August 7th, by the Rev. Baldwin Brown. The morning congregations had varied from 60 to 100, and the evening from 200 to 250 persons. As soon as the church was opened a Sunday School was opened, which now numbered 120 children, with an average attendance of 85. A Thursday evening service, a young men's class, two children's classes, and a teachers' preparation class were also carried on, and the "Free Christian Record," started in October in connection with the church had a circulation of about 200 copies monthly. Without much steady and patient help the work would have been impossible, and in closing the report the minister desired to bear testimony to the self-sacrificing efforts of some, especially of his congregation, who had encouraged him, and helped largely the furtherance of the cause. The accompanying abstract of accounts showed that the receipts, including grants in aid to the extent of £40, had amounted to £206. 17s. 5½d., and the expenditure to £202. 17s. 5½d., leaving a balance of £4 in hand. Mr. Walters concluded by calling upon the chairman to address them, at the same time thanking him for his kindness in attending.

The CHAIRMAN, after expressing his conviction that they must have listened with very great pleasure to the report they had just heard read, said he would rather have hesitated in coming there that night if he had not in so doing followed, as was his habit, the lead of his chief in those matters, Mr. Beard, for any deficiencies they might find in him (the speaker) would be fully made up by Mr. Beard. He had been delighted to hear from Mr. Walters that the church had not been entirely made up of those who came from other congregations, but was largely composed of those who came from outside, for there seemed to him to be a great field of work there before them. He thought that Nonconformist bodies, and especially free churches, had arrived at a very critical period of their existence, and that they had a noble work to do if they were able to do it, but they were threatened by a very great danger. He thought anyone who was at all attentive to the signs of the times must have seen that old religious beliefs and bodies have been of late very much shaken, and if they were to be a religious people at all, the religion of conviction must take the place of religion of law, and it was especially with the former that free churches had to do. The danger arose from their gradually increasing prosperity, and their immunity from persecution, which made their fathers the robust and vigorous men they were glad to have known them to have been. They might, perhaps, say they were not altogether free from disabilities, as they were denied the use of their national burial-grounds, unless they used services they disagreed with. Eighteen hundred years ago the priesthood had been as they were now, unable to read the signs of the times. But they must let them be blind leaders of the blind, and he thought the great work Nonconformists had to do was not to attack the Establishment. He advised them to let the Church do that for itself. It was doing it far more rapidly than Nonconformists could do it for them. They must do their own work, that when Disestablishment came they would be prepared for it, and prepared to supply its place by a much more vigorous life. The real question was, whether they were worthy of the great work set before them. He could not remember the exact words, but a great poet had once said that there were two roads on which man may strive forward to virtue; by endurance the suffering man might reach her; by action the happy. Blessed was he whom the Gods loving led on both. He trusted that such a happy consummation would they be able to claim, and that they would show themselves worthy of the great good before them. Before he concluded there was one matter he wished briefly to refer to. He meant the war which was going on in the East, and the attempt which was being made to enlist the sympathies and action of England in it, not on the side of freedom, which was the side on which this country had always hitherto been found, but on the side of tyranny and oppression. Mr. Rathbone, concluded by expressing his conviction that if we were led into war our success would prove more disastrous for the world than our failure, and his hope that we might be spared so great a calamity.

The Rev. T. GASQUOINE, B.A., Congregational minister, of Oswestry, said that he felt he had almost more right to rejoice on the present occasion than any minister present, for he had shared the anxiety of Mr.

Walters and his friends even before the commencement of this work, and all through its progress. He wished to say a word or two to the congregation on the power of a Christian life. A great deal had been said lately about the relations of creed and life, and a great many able things had been said on both sides of the question, but all, friends and foes of free religious communion, were agreed in this, that there was immense power in a truly godly life. Indeed, for all practical purposes, if Christian living was done away with there might as well have been no Christ on earth, for he could only be known as he was manifested in the hearts of his followers. Their mission was to hold up this ideal to the gaze of men so that those who were lost in the maze of theological doubt might at any rate be won by the Christ himself, and that those who were lost in sin might be won by the attractive power of holiness. He had been asked to present a testimonial to Mr. Walters, and had it not been that he felt it would be more fitting that it should be given by one of the congregation nothing could have given him greater pleasure for he yielded to none in his affection for Mr. Walters or his interest in the Free Christian Church. He would, however, break the ice, if such an expression were fitting about so warm-hearted an affair as this presentation, and make way for the gentleman who was to represent the congregation.

Mr. JOHN GRESTY said: It has been thought right and fitting that we should present our minister with some token of respect, and the duty of presenting it has fallen on me. We are grateful to God that we have had the privilege of keeping him with us, and much appreciate the manly spirit in which he has worked for our church during the past year. I trust we may commence this year in unison with one another as minister and people, each one doing our best to our fellow-men, putting our trust in God, and praying that we may all be brought to the knowledge of the love of Christ. We all know how much it adds to a minister's comfort if the congregation are earnest and united; and I hope that during this year we may be so more and more. The following is the address which we now present to him, and we add to it a handsome gold watch and a purse of gold:—

(To the Rev. W. Carey Walters.)

Dear Sir,—On behalf of the congregation worshipping in the Free Christian Church, Whitchurch, it is our pleasure to tender to you at this the first anniversary meeting of the congregation, our heartfelt thanks for your labours during the past year. We have reason to be deeply grateful to our Heavenly Father for the success with which he has crowned our labours, much of which success is due to your constant efforts on our behalf. We desire especially to remember the work of collecting for the building fund of our church, as one of great delicacy and calling for a large amount of perseverance and earnestness. It is our wish to testify to our affection for and confidence in you, and our steadfast adherence to the principles on which our Church is founded, by asking you to accept the accompanying gifts and by expressing our earnest desire that the year on which we have entered may be one of great prosperity and joy.—Signed on behalf of the congregation,

JOHN GRESTY.

Mr. WALTERS, in reply, said he thanked the congregation most heartily for the kind gift. He valued it because of its intrinsic worth, which was very great, but most of all because he knew that the motives which prompted it were pure and good. He believed his people had confidence in him, and felt towards him much kindness, for they had shown it during the past year. He knew how unworthy he was of such confidence, and how far he fell short of the ideal which he constantly held up to their gaze, but he could honestly say that the nearest thing to his heart was the church-work with which he was connected. In his best moments he could say with the Roman Catholic poet, Faber:—

O Lord, that I could waste my life for others,
With no ends of my own;
That I could pour myself into my brothers,
And live for them alone.

Mr. Gasquoine had spoken of the great loneliness of their position. True, it was lonely. It was hard when the hand of Christian brotherhood was held out only to be refused, when the word of kindly feeling was met with a sneer and a bitter rebuke, but with earnest, steadfast hearts around him he should feel no loneliness for

Not in solitude if Christ anear me
Waketh him workers for the great employ;
Not in solitude if souls that hear me
Catch from my joyance the surprise of joy.

The truest thanksgiving would be to know that by his preaching and work he had made any home happier, any hearts lighter, and helped ever so little to further the cause of that liberty where-with Christ had made us free. He felt increasingly that the essentials of religion were very few and very simple. It was his aim to preach these constantly, leaving the theological subtleties which are deemed so important by many to others, for he felt certain that any gospel which was to regenerate the world and be accepted by thoughtful men must be a gospel of eternal verities, about which there could be no dispute. To base our faith on anything else, on the tradition of a past age, on a doubtful reading or the disputed meaning of a Greek word was to build a temple of wondrous beauty on a sandy foundation liable at any moment to be swept away by the advancing tide of progress and truth; while to build it upon the eternal love and righteousness of God, the divinity of that Inner Light which lighteneth every man, and the supreme grandeur of the Christ-life was to build upon a foundation which

no tempest could disturb. Once more he desired to thank his friends for their handsome gift, which would ever bring to mind one of the happiest though one of the most anxious years of his life.

A presentation of a gold watch to Miss Haines, who had ably presided at the harmonium during the year, was then made, and the chairman called on the Rev. Charles Beard, B.A., of Liverpool, to address the meeting.

The Rev. CHARLES BEARD said that, although Shropshire was not considered by the inhabitants of Liverpool to be the most advanced county in the kingdom, nor Whitechurch the leader in the van of progress, he rejoiced that they had been able to effect there a work which even Liverpool had not been able to carry out. He was surprised at the possibility of such a movement as had been inaugurated in Whitechurch, but it proved to him that wherever a brave and true man, with something of the prophet in him, had got brave and true words to speak, there people would be found to listen. He hoped Mr. Walters would stick to it, for though numerically the movement might be small, ecclesiastically the position which he held was of vast importance. The principle of free religious communion upon which the church was based was said by many to be impossible. He would reply in the words of the Latin proverb, *Solvitur ambulandi*—that is, if you want to know whether you can walk or not, try. Practically we all admitted the principle. Even in the English Church, where creeds and dogmas were expressed in most precise language, though the words used were the same, there was no guarantee that the same meaning was put upon them by the worshippers; in fact, we all knew that no two worshippers could be found together who meant by them exactly the same thing. Personally he had very often felt himself drawn much nearer to God by the worship of bodies which were as far from his views of truth as the East from the West, than he had sometimes in the worship of his own body. The gorgeous ceremonial of the Catholic Church, a church whose thought was the very antipodes of the views held by himself, had often soothed and comforted and blessed him infinitely more than the cold dead service of some church intellectually much nearer to him. He longed very intensely to hold out the right hand of Christian fellowship to all who were striving to do that which was right, both inside and outside the pale of Christianity. With the Roman Catholic priests who were doing such a good work among the Irish poor in his own town, on the one hand, and with the Theist in India who was endeavouring to reform his country's faith, on the other, he would strive to associate as far as was found possible. Wherever in fact there was obedience to the Will of God and allegiance to the Spirit of Christ, there he saw a Christian brother with whom he could worship and with whom he could work. He rejoiced therefore in this Free Christian Church, a church in which the worshipper was not asked to express his faith in dogmatic forms as a condition of communion, where Unitarian and Trinitarian could meet together as children of one God and servants of one Master, where the doubter would be welcomed and not shunned because of his doubts, and where religion could be taught not as the letter which killeth but as the Spirit which giveth life.

The Rev. JOSEPH WOOD, minister of Wycliffe Congregational Church and chairman of the Leicester School Board, after congratulating Mr. Walters upon the remarkable success which had attended his labours, said that without disrespect to the good people of Whitechurch, it did not seem likely that in the nature of things a movement for promoting freedom of religious expression and the broadening of religious sympathies should in a small country town bring forth such a sturdy one year old child as the Free Christian Church in Whitechurch. It was a sign that in the most remote parts of the country there was a latent feeling in favour of a more rational religion, and a freer church life, which only needed the cherishing care of able and earnest men like Mr. Walters to develop into vigorous life. Their church was not another organisation for separating men from each other, but for bringing all good men together, and bore witness to the principle that the religious life, while not independent of intellectual convictions, could manifest itself through most varied and even contradictory intellectual forms. They were sometimes twitted with their idea of the Church of the future, but certainly the Church of to-day was not that vision of beauty which might satisfy the aspirations of men. What was the condition of the Church? No one could be blind to the religious doubt and confusion of to-day. No one could deny that in the 19th century a serious breach had been made in the wall of that citadel, religion, and that the paths of faith were no longer smooth. No one could doubt that the intellectual difficulties in the way of religion were more serious to-day than at any time during the last 50 years. Doubts about the most vital subjects were in the air, and it was not possible to exclude them from the most guarded home, and no one could look at the growing alienation of the young and thoughtful from Christianity without desiring to stay the plague. This, then, was the mission of a free church—to be a "repairer of the breach and a restorer of the paths to dwell in." It was to show that religion was based, not on speculative theories and disputable traditions, but upon right reason and indisputable fact. At the basis of all true religion were these facts:—That we are here; that we did not come here of our own accord; that, being here, we hold relations to our fellows, which involve

duty, honour, self-sacrifice, trust, truth, and purity; that we have, as part of our nature, an ineradicable sense of right and wrong; that right-doing and happiness, wrong-doing and misery are for ever associated as cause and effect; that the history of the human race can only be understood as it is looked at as a great whole; that there is an Eternal Power which makes for righteousness, and that the supreme revelation of that Power is manifest in Jesus Christ. These are not questions of probability; they are indisputable facts, which everyone can verify for himself. To show the sweet reasonableness of a religion which does ground itself upon indisputable facts is the way to repair the breach and restore the paths. The only reason why men do not accept the rich essentials of the New Testament is the theory of infallibility with which they have been taught they are identified; the great reason why men do not follow Christ as our leader and adore him as our king is the supernatural theory of His Person, without which they are told they cannot be His disciples. To show men the possibility of true religion apart from these doubtful theories was the mission of their church, and he wished them all success.

A vote of thanks was accorded by acclamation to all who in any way had helped to make the meeting successful, and especially to the Chairman, who, in responding, said that he should go back to Liverpool much cheered by the heartiness he had witnessed, and with very earnest desires for the continued success of the Free Christian Church.

The second part of the proceedings was devoted to music (vocal and instrumental) and readings. The meeting, which was attended by 400 persons representing every religious body in the town, terminated about ten o'clock with the singing of the National Anthem.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

THE annual meeting of this Association was held in the Portland-street Church, Southport, on Thursday last. In the absence of the Rev. Charles Beard, B.A., President of the Association, through indisposition, the chair was taken by the Rev. T. HOLLAND, B.A., and amongst those present were the Revs. James Harwood, B.A., secretary *pro tem.*, Mr. J. H. Cook, treasurer, Revs. W. Binns, W. Mellor (Crewe), and S. Fletcher Williams.

The Chairman having opened the meeting with a brief speech, the Rev. J. HARWOOD read the

ANNUAL REPORT.

The committee were glad to be able to state that both the congregations which received assistance from the funds entrusted to them, are in a more healthy and hopeful condition than has been the case for some time past. The settlements of the Rev. W. Mellor at Crewe, and of the Rev. S. Fletcher Williams at Hamilton Road, Liverpool, have begun, it may fairly be hoped, a new period of prosperity for the congregations under their charge. The committee have much pleasure in drawing attention to the evidence of congregational activity and harmony which is offered by the reports of those gentlemen, and in expressing their confident hope that this is only the beginning of even better things than have been yet achieved.

The committee then refer to the reports from Crewe and Hamilton Road.

CREWE FREE CHRISTIAN CHURCH.

The report states that the year ending March 31st, 1877, was on the whole successful. There was an increase of seven seat-holders, and of thirteen sittings let. The average attendance at the evening services improved very much during the winter months, and especially during the course of winter lectures. On the first Sunday of 1877, the morning service, which had been given up for years, was recommenced, but the attendance so far has been far from encouraging. During the year a special effort was made to clean and paint the chapel, and to effect certain necessary repairs. This involved an outlay of over £20, which was raised by the end of the year. A Literary and General Improvement Class was carried on during the whole of the winter, with very favourable results, both with regard to numbers and character. The Sunday school ended the year in a generally healthy and prosperous state, the number of scholars on the books being increased from 35 to 45, and the average attendance from 30 to 40.

HAMILTON ROAD FREE CHURCH, LIVERPOOL.

The report from here for the year which closed on September 30th, 1877, is a satisfactory statement of the present position and prospects of the church. The year began with the names of 40 members on the roll, holding 61 sittings. Since then 16 new members have joined and four old members rejoined. Against these accessions there is reported the loss of one member by death, three by sickness, three from removals, and three from causes unavoidable. The result is that the roll contains the names of 50 members, who hold 79 sittings, or a net increase of 10 members and 18 sittings on the number at the opening of the year. It should, however, be distinctly understood that the worshippers at the Sunday services include a large number who are not attached to the membership of the church, but from whom it is hoped and believed that the roll will be gradually increased. The condition of the financial affairs of the church is described as satisfactory; and, upon an earnest appeal from the minister, an effort is now being made to still further improve it by placing the bowl in the vestibule of the church at each service, after the plan so successfully adopted in the Presbyterian churches, to receive the free-will offerings of the worshippers. During the two months in which the system has been tried the results have exceeded expectation, and if the general support it has already received be heartily continued and enlarged the church will have taken a steady step forward towards self-support. Reference is then made to the substitution of Dr. Martineau's *Hymns of Praise and*

Prayer for the Liturgy formerly used; to the Sunday school, and to the excellent cementing influence of the Social Union. The committee, in closing their report, state that they have found "a judicious adviser and friend in the minister. They are happy in being able to report that the services are now attended by larger numbers than ever before, and that the incoming year opens with brighter prospects than the year now closed did."

To this summary of the report the minister adds, that since it appeared a course of four lectures on Unitarian Christianity has been given in the Walton Institute, Walton. On each evening the weather was extremely unfavourable, and this circumstance, no doubt, tended to limit the attendance. The audience averaged 50, and included a fair proportion of strangers, some few of whom have since attended evening service at Hamilton Road Church. It is believed that the presentation of liberal religious views in Walton has not been without effect. The cost of these lectures was generally defrayed by private subscription among a few local friends of free thought in religion.

A course of lectures is now being given in the Town Hall, Bootle, and in the month of February a course will be given in the Masonic Hall, Westminster Road, Kirkdale. It is hoped that the simple and rational Christianity which the Church represents will be made known to a considerable proportion of the thoughtful, intelligent, and inquiring minds of these two districts. Whether the Church adds to its numbers by this proclamation of its faith or not, the Word will not be spoken in vain. Towards the cost of these lectures at Bootle and Kirkdale, the committee of the British and Foreign Unitarian Association, at the appeal of the lecturer, Mr. Williams, has made a grant of £20; and Samuel Sharpe, Esq., of London, has also, with characteristic liberality, contributed the sum of £10.

The minister looks forward with hope to the attainment of the object which induced him to accept in November, 1876, out of several choices, the pastorate at Hamilton Road—the building up of a church, which, strong in faith and prayer, increasingly enriched by communion with God, and filled with His Holy Spirit, shall be an earnest doer of Christ's work, and a fountain of vital piety to the neighbourhood and community in which it is placed.

The committee proceed to say that for some time past the fact that the pulpits at Crewe and Hamilton Road have not been occupied at once by settled ministers has enabled the treasurer to preserve something like a reasonable balance between income and expenditure. This, however, is no longer the case; and the fact must be faced that the income of the Association needs considerable and immediate increase. Your committee are not without hope that the favourable report which they are able to present this year may of itself lead to some improvement in this direction. At the same time they recommend that increased efforts should be made to interest all the Free Christian Churches in the district in what is evidently their common work, and to secure, if possible, simultaneous collections in its support. They are greatly indebted to their treasurer for long and zealous service on behalf of the society, and think it only right to him that he should be put in a position to discharge his duties without anxiety.

The reports, together with the treasurer's statement of accounts, which showed a deficit of £10. 13s. 5d., were received and adopted, and brief addresses on the work of the Association, and the necessity of extended support, were given by the gentlemen already named and by several members of the Southport congregation.

NEWS OF OUR CHURCHES.

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down. Several articles again stand over this week.

ABERDARE.—The Sunday scholars connected with the English Unitarian Chapel had their Christmas treat on Friday week, in the new schoolroom. Nearly 120 persons were present, including a large number of the congregation. After the usual supply of cake, tea, and fruit, the young people were entertained with a magic lantern. Each new figure was received by shouts of delight by the young people. The lantern and slides were purchased for the occasion by Mr. T. Phillips, who also undertook the manipulation during the evening. The entertainment concluded with a selection of music.

BURY.—We are requested to state that the whole of the scenery used at the scholars party is the work of Mr. J. R. G. Grundy. The only part painted by Mr. John Shuttleworth and Mr. Robert Grundy was six side wings.

BLACKLEY.—The friends here have had a busy Christmas. On December 22nd the annual Recital took place. A large number of recitations were given by the children, followed by four short dramas—"Ne'er do Weel," "A Genuine Article," "Deaf as a Post," and "Silence under Difficulties." After these came the chief drama, "The Little Savage," given by the teachers. Glee and pieces were sung at intervals, and the evening passed over very pleasantly and successfully. On the following Saturday there was a Christmas tree and fancy fair, the object of which was to augment the fund at present being raised towards the erection of a new chapel. The sum cleared by the undertaking is over £52. On New Year's Eve the teachers', and on New Year's Day the children's party was held. Both were well attended, the latter somewhat inconveniently so. Great praise is due to the teachers and young people who have all worked with cheerful energy, and brought to a successful close the first instalment of the Christmas and New Year's programme. Another portion has still to come.

BRIGHTON FREE CHRISTIAN CHURCH.—On Sunday last, the Rev. T. R. Dobson delivered a lecture on "Opinions concerning the Soul and a Future Life," which was listened to with intense earnestness by a large number of people. The subject was dealt with in the true spirit of liberty of thought, showing a courteous deference for the views of the various thinkers of the day, whilst asserting earnestly the lecturer's own lack of

sympathy with the theories advanced in the nineteenth century by Frederick Harrison. Those who were fortunate enough to be present on this occasion must have been greatly impressed by the happy combination of the broadest liberal thought with true spiritual fervour, by the comprehensive well-digested allusions to the recent discussions upon the future life, and the careful sifting of the matter, rendering it interesting and understandable to any thoughtful mind. The lecturer earnestly asserted his own faith in the soul's true immortality, in its preservation of its own personal character, in the real continuance of individual life hereafter, whilst he deplored the popular gross conceptions of the future life, which have brought about the doubts and denials which distinguish our day. The lecture was one of a series now being given by Mr. Dobson, all of which are marked by that deep thoughtfulness and reverence which characterise his teachings.

BELFAST: YORK-STREET NON-SUBSCRIBING CHURCH.—On January 4th a congregational soirée was held in the house of worship. The attendance was very good; the arrangements for tea, &c., most satisfactory; the musical part of the programme, under the superintendence of Mr. W. H. Quinn, even exceeding previous performances. The thorough success of the entertainment was evident in the delight of all present. The minister of the congregation (Rev. R. J. Orr) was in the chair, and Revs. John Jellie (Cairncastle), James Kennedy (Rademond), Professor Orr (Comber), D. Thompson (Mountpottinger), and J. Pollard (Stanhope-street), addressed the meeting in humorous and pithy speeches. The programme is too lengthy for insertion, eleven o'clock striking ere the proceedings closed with chanting the Lord's Prayer by the choir. A vote of thanks was given to the tea makers, Mrs. Andrews, and Mademoiselles McMillan, Sweeney, Jennings, Campbell, McDowell, McCune, Corbett, Gordon, Miss Pettigrew, Miss Mitchell, and Messrs. Mitchell, Shaw, Chambers, and Wm. Johnston, afforded great pleasure by their songs and recitations. The annual business meeting of the congregation took place on the succeeding Sunday, January 6th, after morning service. Rev. S. C. Nelson conducted worship, and preached an excellent discourse from Ecclesiastes vii. 10. Robt. W. Gordon, Esq., was made chairman, and the committee submitted their report. After some discussion and the passing of the report a new committee was elected, W. P. Jennings being appointed treasurer in place of H. Ferguson, resigned; R. M. Kennedy collector of stipend, and R. Thompson secretary. The regular attendants at worship seemed unanimous, and those interested in the proceedings, which did not terminate till after three o'clock, were numerous. On Tuesday, the 8th inst., the Sunday-school children's party was appointed. This though not the best attended of the gatherings, was perhaps the most fully enjoyed. The recitations of the youngsters were on the whole admirable, and singing by the choir, Miss Pettigrew, Miss Mitchell, and Miss McDowell's class most agreeably diversified the evening's entertainment. After a vote of thanks to the teachers, responded to by Mr. Robert Kennedy, the children were sent home with oranges, &c. A number of prizes for good attendance and class work were distributed.

BOLTON.—At Commission-street, on Sunday evening, after a sermon by the Rev. A. Lazenby, on "England's neutrality in the present war," the following resolution was carried, on the motion of Mr. Councillor Bromley, seconded by Mr. John Lancaster:—"The members of the church and congregation worshipping in the Commission-street Unitarian Chapel, Bolton, earnestly pray that Her Majesty's Government will maintain a strict neutrality in the present war between Russia and Turkey, being convinced that any departure from such a course would be opposed to the social and moral interests of humanity."

CEFNCOED: THE QUARTERLY MEETINGS.—The last meetings of the South Wales Unitarian Association were held in the Old Meeting House, Cefncoed, on Wednesday and Thursday, the 26th and 27th ult. These meetings were very interesting in many respects: First, they were rendered attractive as they formed a sort of an induction to the newly-appointed minister, the Rev. J. Hathren Davies, who came to settle here in the month of July of last year. They were also pleasant inasmuch as they were so well represented by ministers from all parts of Wales. When it will be remembered that Cefncoed is, as we may say, in the furthestmost part of Glamorgan-shire, and some eighty miles from the stronghold of Unitarianism—that is, Cardiganshire—it is a matter of no little surprise that no fewer than fourteen ministers collected together on the days of the meeting. Among those present may be mentioned the Revs. Thomas Thomas, Pantydeafid; E. W. Lloyd, Cwmbach; R. J. Jones, M.A., Aberdare; J. J. George, Aberdare; N. R. Williams, Merthyr Tydvil; R. C. Jones, Lampeter; John Davies, Allt-y-placca; John Evans, Gellionrhys; William James, B.A., Aberdare; William Davies, Penrhwi; William Rees, Rhydygwin; J. E. Manning, M.A., Swansea; and Jenkin William, Blaengwrach. On Wednesday evening services were held both at Dowlais and Cefncoed simultaneously. At the former place the Revs. Thomas Thomas and E. W. Lloyd officiated, and at the latter the Revs. Jenkin William, William Davies, and William Rees. On Thursday morning the introductory service was conducted by the Rev. T. Thomas, after which two eloquent sermons were delivered, the one in English by the Rev. J. E. Manning, M.A., the other, in Welsh, by the Rev. John Davies. At three o'clock in the afternoon a large and attentive audience again assembled in the chapel, when an interesting discussion took place on the subject put down for the Conference—"Would an authorised creed be of any service to us as a Unitarian body?" The subject was introduced by the Rev. R. C. Jones, Lampeter, who was followed by the Revs. John Davies, Thomas Thomas, J. E. Manning, and R. J. Jones, M.A. As far as we could glean from the different speeches, they all agreed in saying that such a creed would do more harm than good. At the evening service the Rev. R. C. Jones introduced, and the Revs. John Evans and Thomas Thomas delivered, two capital discourses, which were most attentively listened to by some hundreds of people of every denomination. It is only fair to state that during the evening service a splendid anthem was most successfully gone through by the Aberdare and Cefncoed choirs. It was decided that the next meetings should be held at Swansea. Thus were brought to a close the best meetings that were ever held in this chapel. Our hope is that these meetings will prove the

means of giving a new life to this much-neglected congregation, which has bravely stood its ground, in spite of the storms and threats of the theological world, for nearly fourteen years, during which long period it has been without a settled minister. We hope also that, by God's aid, we shall be able to do something to promote the welfare of the human race, and establish the kingdom of God here on earth.

COLNE.—The Rev. Wm. Matthews is giving on Sunday evenings a series of six lectures on "Some of the World's Great Benefactors." On Sunday week the subject was "Luther as a Theologian and Reformer;" last Sunday, "Priestley as a Theologian and a Scientist." The subjects to follow are "Channing, and the Worth of Human Nature," "Parker and Free Religion," "Paul and the Demolition of Priestly Ritual," "Christ, and the Healing of the Woes of Human Life."

CHELTENHAM: UNITARIAN SUNDAY-SCHOOL CHRISTMAS ENTERTAINMENT.—On Sunday, the 23rd ult., the winter anniversary of this Sunday-school was held, sermons for the occasion being preached by the minister, the Rev. D. Griffith. The children of the school, under the guidance of Mr. Hailing, conducted the musical portion of the morning and evening services, singing a number of hymns with great sweetness and precision. Good collections were made towards the school funds. On the evening of Thursday, the 27th ult., the teachers and scholars' winter entertainment took place in the school-room, when (although their numbers were thinned by the illness prevalent) a goodly band of young people assembled. After tea had been disposed of and the tables removed, the scholars collected to listen to an address from the minister, and to receive from his hands their prizes (forty in number), each book being presented with a few encouraging remarks to the recipient. A varied entertainment then followed, into which the Sunday scholars entered with eager delight. Mr. Matthews kindly contributed his valuable help in the form of a very interesting magic-lantern exhibition, and another kind friend, Mr. Marks, gave them a most amusing and clever performance in ventriloquism. Singing by the scholars, and a distribution of oranges amongst them brought the evening to a pleasant conclusion.

GUILDFORD.—In connection with this place of worship there was held, in the Temperance Hall, Ward-street, on Wednesday evening, a most enjoyable conversation. The hall was tastefully decorated for the occasion, a number of flags and banners being hung round the room, and relieved by effective arrangements of evergreens, presenting a very pretty appearance. Mr. A. Angell, analyst for Southampton and the borough of Guildford, chose as his subject "Philosophy of Combustion," and sufficed it to say that in the hands of this gentleman the lecture was rendered highly attractive and interesting by a number and a variety of brilliant experiments. A novel feature in the programme was a lecture by a Mr. C. T. Kingzett, the discoverer of "Sanitas," or, as it is otherwise termed, "Nature's Hygiene." The Rev. W. A. Clarke proposed a vote of thanks to all who had lent their aid in enabling them to spend so pleasant an evening, and Mr. Edwin Ellis acknowledged the kind compliment paid.

KING'S LYNN.—On Thursday, the 10th inst., the choir of the Free Christian Church here, and others, thirty in all, were hospitably entertained by Mr. and Mrs. Edmund Green at their residence. The entertainment could not have been better nor more plentiful; everything showed that the wants and comfort of the guests had been most thoughtfully considered and anticipated. Indeed, nothing that willing hands could do, or generous hearts could dictate, seemed left out of the programme. This is the third annual gathering of this kind which has taken place under the roof of Mr. Green, and than which neither of the former was certainly a greater success. It would have been impossible perhaps to have crammed into the hours more of music, fun, and hearty fellowship than they contained; it was an evening the memory of which will be as music to the souls of those who were present, in the midst of the toils and sterner and harsher aspects of life throughout this year.

KING'S LYNN: FREE CHRISTIAN CHURCH.—The following resolution has been carried by the committee of the Free Christian Church of King's Lynn, and forwarded to the Secretary of Foreign Affairs:—"The committee of the Free Christian Church of King's Lynn, having faith in the declaration made by the Earl of Derby—viz., 'That the greatest of British interests is peace,' entreat the Government to still adhere to that policy, by observing in the future, as at present, a strict neutrality in relation to the war now raging in the East."

KIRKCALDY.—A lecture was delivered in the Public Buildings, on the 14th inst., by the Rev. Alex. Webster, Perth, on the ultimate authority in religion. The chair was taken by Mr. William Porter, late of the East End Congregation, Glasgow. Though the advertisement of the meeting most depended on was not inserted in the local papers through oversight, there was a full meeting. Clo attention was given to the lecture, and it was quite evident that the lecturer's views met the sympathies of most of those present. Pamphlets were eagerly sought for at the close. Kirkcaldy still offers a good field for our work, and some of the friends of our cause resident there are determined to try to organise a society.

LIVERPOOL: HOSPITAL SUNDAY.—Last Sunday was Hospital Sunday in this town. The collection at Renshaw-street Church heads the list with the magnificent sum of £475. 8s. The Rev. Charles Beard preached an able and suggestive sermon on the reform of medical charities. The collections at our other Unitarian churches in Liverpool have yet to be reported.

LONDON: AVONDALE ROAD CHAPEL, PREKHAM.—The approaches to this chapel are so bad, and interfere so seriously with attendance at worship, that the committee on Friday last convened a meeting of the inhabitants of the neighbourhood in order to secure united action. It was considered that nothing could be done by the authorities for six months at the least, and it was resolved to open a subscription list for the adoption of some means of making a temporary pathway. The estimated cost is £25, to which the chapel will of course be expected to make a liberal contribution.

MILES PLATING.—On Friday evening, January 4, Messrs. Burgess, Coleman, Howard, and Fielding gave an entertainment to the choir and to a number of old friends of Varley-street in the Conservative Hall, Harpurhey. The room was nicely decorated, and everything was got

up in good taste, Mrs. Robert Fielding taking charge of the refreshments. The choir sang some choice pieces of music, and Mr. Ben Brierley gave a reading, and a most pleasant evening was spent by all present.

NOTTINGHAM.—The annual meeting of the teachers of the High Pavement Sunday-school was held on the 6th inst., the Rev. R. A. Armstrong in the chair. Reports were read from the committee, the secretaries of the penny bank, and the managers of the school library, and adopted, and at the close 34 of the teachers were kindly invited to take tea together, which they did. It appears that the average attendance of female teachers is, morning, 10 out of 11; afternoon, 14 out of 15; and of those in the morning 81 were present in time, and in the afternoon 101. In ten classes there are 290 girls, while in the boys' there are 115 scholars in thirteen classes.—On the 2nd, 3rd, and 4th inst., the wardens of the Church invited the members of the congregation to a series of parties. The whole suite of school-rooms on the level with the Pavement were adapted to the purpose by the removal of all the desks and the introduction of plentiful drapery, couches, chairs, and tables. The walls were covered with mirrors, paintings, engravings, and photographs, and the gallery in the infants' schoolroom was completely hidden with shrubs and virgin cork. Many of the members lent valuable plants and pictures, and some of the gentlemen kindly sent a telephone to amuse the guests, while others contributed vocal and instrumental music. The numbers actually present were, on the first night 136, on the second 143, and on the third 182 persons.

OLDHAM.—On Tuesday last the second of a series of public lectures, under the auspices of the Young Men's Mutual Improvement Class, was given in the schoolroom by the Rev. E. Armitage, Congregationalist, of Waterhead—subject, his Tour to Florence.—Mr. James Taylor in the chair. The lecturer gave an interesting description of the city of Florence, and a brief sketch of the wonderful, yet terrible, history of the Florentines. The hearty applause that greeted the lecturer at the close showed that the mastery manner in which he had delivered the lecture had been highly appreciated. The usual vote of thanks brought the meeting to a close.

SAFFRON WALDEN.—On Sunday week Mr. Brinkworth preached an able sermon suitable for the close of the year, from Ephesians v. 16—"Redeeming the time." Several persons have called upon him, and thanked him for it since Sunday. A Watch Night service was again held here on Old Year's night, commencing at 10.30 p.m. There were more present this year than there were last year. The service was varied with singing, prayer, and addresses. Master Brinkworth sang a piece prepared for the occasion: "One more year has gone," and an address was given by the pastor from Isaiah xxxviii. 15, "What shall I say?" The year 1877 was reviewed and its chief events summarised. The Old year died out and the New year commenced in silent prayer. It was brought to a close by singing "Come, welcome the New Year with Anthems of joy."

SUNDAY SCHOOL EXCURSIONS.—Mr. John Fox, of the High Pavement School, Nottingham, being much interested in this question, has recently addressed a letter of inquiry to several of the local clergy, ministers, and superintendents, and the result of the replies received seems to be that these excursions are almost universal; that school managers are afraid to give them up while others retain them; and that though a few are very strongly in favour of them, most persons of experience are but lukewarm in their praise, and doubtful of their good effect, while one or two think them decidedly mischievous.

STALYBRIDGE.—At the annual meeting of members of the Unitarian Church, Stalybridge, held January 9th, 1878, it was unanimously resolved, "That we the members of the Unitarian Church, Stalybridge, are of opinion that any departure from a strictly neutral policy by the British Government in the war between Russia and Turkey will be highly criminal. We, therefore, earnestly pray, that the Government will use its influence to keep the country from any armed interference in the Eastern struggle, and to oppose any increased expenditure on our armaments."

SUNDERLAND.—We take the following extract from the *Sunderland Daily Echo* of January 14th:—"We learn that the Rev. James MacDonald, minister of the Unitarian Church in this town, has accepted an invitation to the ministry of the Unitarian Church at Kendal, and will leave Sunderland in March. In his four years at Bridge-street Church Mr. MacDonald has largely increased the congregation and done a great deal in the town, apart from the results seen in the church, to spread free religious views. His going away will be to the regret of many in and out of the ordinary congregation who knew him not only as a minister, but as a friend, whose social qualities and literary and scientific knowledge made intercourse and friendship with him both valuable and pleasant." We are informed that Mr. MacDonald will enter upon his duties at Kendal on the first Sunday in April next.

TODMORDEN.—The annual teachers' party was held on Saturday last, when about 140 sat down to tea. Afterwards a meeting was held, and Mr. Thomas Lee was elected to preside as chairman. The Secretary (Mr. H. Davies) read an excellent report, which showed the school to be in a very flourishing condition. The chairman gave a short earnest address to the teachers, after which the evening was spent in a very enjoyable manner in dancing, games, songs, and recitations.

TAUNTON.—The tea party and prize distribution took place on Thursday, January 10. The scholars assembled in the upper schoolroom at five o'clock, and the meeting after tea was held in the lower schoolroom, where decorative mottoes met the eye, including "Welcome to the Children," "A Happy New Year," &c. The Rev. John Birks, pastor, presided over a crowded audience, and in his opening remarks congratulated the friends upon the increasing success of the schools, of which they had evidence before them that night. A programme of considerable length, consisting of recitations and music, was then gone through, and elicited much applause. The prizes of handsome and valuable books were then distributed by the chairman to those children who had been most punctual and regular in their attendance during the year, and the meeting closed with singing the hymn, "Nearer, my God, to Thee," and repeating the Lord's Prayer.

ROCHDALE: CLOVER-STREET.—On Sunday the annual meeting of the Sick and Burial Society was held in the Schoolroom, Mr. John Leach in the chair. The report showed that there were on the books 73 members paying 1d. per week, and 115 at 2d. per week, and that after paying all demands there was a gain on the year of £78. 7s. 1d., and a total balance in favour of the society of £1,070. 8s. 1d.

WALSALL.—Mr. Hopps' lately published book of "Hymns, Chants, and Anthems," has been adopted for regular use by the congregation.

YEOWIL.—The annual New Year's tea and entertainment took place on Monday. There was a goodly attendance. The entertainment was presided over by Mr. H. E. Bunce, of Frome; and the large programme of amusements was satisfactorily gone through. At the close a hearty vote of thanks was accorded those friends who provided the tea and assisted at the entertainment. The vocalists were accompanied on the piano by Miss A. J. Ralls and Miss Geard. Several of the pieces were loudly applauded and redemanded.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

THE UNITARIAN POCKET ALMANAC.—The Editors of the "Unitarian Herald" beg to state that they are in no way connected with the preparation or publication of the above Almanac.

CHURCH LIVINGS.

To the Editors.—The Rev. Charles Wicksteed has called my attention to a passage in the report of my sermon at Aberdeen, stating that I had been informed that 1,300 livings of the Church of England were in the hands of the House of Lords, representing an annual income of two millions sterling. In reference to this, Mr. Wicksteed says: "No such amount can be credited to any 1,300 livings of the Church of England, whether in the hands of the House of Lords, the Crown, the Crown officers, or private patrons, or all put together." I am obliged to Mr. Wicksteed for calling my attention to an error, which indeed is so palpable as not likely to lead any one astray. The statement should be that 1,300 livings are in the hands of the House of Lords; and livings, representing an annual income of two millions sterling, are subject to private patronage.

FRANK W. WALTERS.

Glasgow, 16th January, 1878.

THE BIBLES OF HUMANITY.

To the Editors.—Mr. Dalby, in his letter of December 8th, thinks that when we regarded the Bible as, at least, a record of divine revelation, it was fitting that we should make exclusive use of it as a lectionary in our public religious services,—“whereas now, when we see in the Hebrew and Christian Scriptures only one of the great Bibles of humanity, there seems to be no reason why our readings and our texts should be derived only from the former.” I do not think that we are all agreed upon the question of the position of the Bible in the literature of the world; but I am quite sure of this: that in a purely comparative point of view we do well to make of the Bible, as a lectionary, that exclusive use which is characteristic of most of our services. Exclusive use of a thing may be justified by its comparative excellence and superiority, as well as by its isolated and unrelated origin or character. If a thing, while not standing absolutely alone, is yet demonstrably the best of its class, I contend that we do well to keep to that thing. In all departments we may well be content with the best which exists; and while possessing the best, it is certainly foolish to sigh for the inferior. Now, I want to say that in a comparative view of the world's sacred books, the Bible is in such a sense and to such an extent the best of all that we are right and wise in keeping to it as we do. Our action is justified by the facts. I believe that, as a rule, those who know very little about the ethnic scriptures are most inclined to praise them, while those who know those scriptures most intimately and accurately perceive most clearly their pitiable inferiority as compared with the Bible. For twenty years I have taken a deep interest in this question, and the more I have been able to learn of the ethnic scriptures the more clearly I have seen that there is comparatively very little in them which is worth the attention of Western religionists, and that we do well to prize and use the Bible as we do. If you take away from the Koran all which has been derived from the Bible you take away the best of it. Hindu books cannot be seriously compared with the Bible. It would be impossible for us to take many readings from the Persian and Chinese books. The innumerable volumes of the Buddhist Tripitaka must be the dreariest things in literature, containing scarcely anything worth reading publicly to intelligent Westerners. There is so much in the Bible which is good and noble; there is so little that is excellent in other sacred books. The gems of the ethnic scriptures are few; those of the Bible are innumerable. I know that we are apt to prize the rare and despise the common; but surely our present use of the Bible is justified by the fact that good things are common in it, instead of being very rare, as is the case in the other sacred books. Out of 140 Buddhist books you may find two or three, such as Khuddaka P'atha and Dhammapada, which are worth attention; the rest are well nigh worthless. Now, the peculiar glory of the Bible is that, on the contrary, it is generally good and uplifting, and that it contains a few books which are useless to us. Then, too, it should be known that the other Bibles of humanity have been flattered by their translation, whereas no translation of the Bible has been able to express anything like all its wonder and glory. Some fervent admirers of the ethnic scriptures are, perhaps, not aware that many of their finest gems are not theirs: they belong to the translation. Even the Sayatri loses its glory when Sir William Jones ceases to paraphrase, and when Wilson soberly translates. The Bible gains by profound study and intimate acquaintance, while the other scriptures lose. The more we really know about them the more we ought to prize the Bible. At the very utmost a few isolated sentences can

be extracted from other sacred books. What is to prevent a minister from quoting such in his sermon? He may quote them, if he will. They may add impressiveness to what he says. But, as to our devotional services, no ethnic sacred book is fitted to stand side by side with the Bible. The Bible fully deserves its exceptional position. As to the charge of inconsistency brought against us by a few ex-orthodox people, I can only reply with the proverb—“One extreme begets another.” When men break away from orthodoxy they are very apt to go right away to the other extreme. But, as for us, we shall travel most safely if we keep to the middle of the road.

Ainsworth.

EPHRAIM TURLAND.

THE DISTRESS IN SOUTH WALES.

To the Editors.—You will be pleased to know, I think, that while Mr. Squier, of Stand, was reading to the children of his school the letter from the *Daily News* about the starving children in Wales, I was doing the same to our school here. I then told them that they might decide what use should be made of ten shillings, the greater part of the proceeds of our Christmas entertainment. I distributed blank papers, and each child wrote what he or she chose, quite without help from the teachers. With but two exceptions every paper with “soup” or “children” written on it. I had great pleasure in sending the money to Mr. Williams, our minister at Merthyr-Tydfil, who has very kindly written the children a long letter of thanks, which has quite repaid the children for their sacrifice. The money was intended for library books, and they quite understood that they must be content to read the old ones.—Yours, &c., SOPHIE R. SHARMAN.

Plymouth, 14th January, 1878.

To the Editors.—The distress in South Wales has become a household word. The places mostly figuring therewith are Merthyr and Aberdare. An impression seems to be widely spread that the assistance sent to the former place extends to the latter. This is not so. A mountain ridge separates the two valleys, and the relief committee on each side of the hill use the means of relief sent to them for the benefit of their immediate neighbours. The consequence of the misapprehension which I wish to correct is that Merthyr gets the lion's share. Aberdare is an iron and a coal district. A few years ago extensive ironworks were in full operation at Hirwaun, Llywcoed, Gadlys, Abernant, and Aberaman. These are all closed now, and the immense quantities of coal consumed in their operations are not in demand. The demand for coal for the export trade is reduced almost to a minimum. From these facts alone it is evident that great distress must exist among ironworkers and colliers. Sober men who in good times built or purchased cottages have had to sell them. Men who held positions of trust as overlookers are in poverty; their little stores in the bank have been withdrawn to feed their families. In fact widespread poverty prevails and much complete destitution. With your permission I would earnestly appeal to a generous public for assistance in alleviating the great and sad distress. Donations sent to the Rev. R. J. Jones, M.A., Myrtle Cottage, Clifton-street, Aberdare, will be distributed without regard to sect or creed. Real want will not be refused.—Yours, &c., J. JOSEPH GEORGE.

COMING WEEK.

BOOTLE, NEAR LIVERPOOL.—On Tuesday evening, in the Town Hall, Merton Road, Bootle, Lecture by the Rev. S. Fletcher Williams, on “What is the Great Salvation?”

GLOSSOP.—Saturday, the 26th inst., annual meeting of the East Cheshire Christian Union.

HALE.—On Friday next, Induction service.

LONDON: LITTLE PORTLAND-STREET.—On Sunday morning, the Rev. Charles Wicksteed, B.A., will lecture on “The Personal Jesus of the Gospels.”

MANCHESTER: MEMORIAL HALL.—On Tuesday, annual meeting and soiree of the Home Missionary Board.

MANCHESTER: STRANGEWAYS.—On Sunday, morning and evening, the Rev. J. T. Marriott will preach.

MANCHESTER: CROSS-STREET.—On Sunday morning, preacher, Rev. Wm. Gaskell, M.A. Collection in aid of the library.

MANCHESTER: ROCHDALE ROAD.—On Sunday, fifth meeting of the session of Sunday-school teachers.

MOTTRAM.—On Sunday evening, lecture by the Rev. G. H. Vance, B.D., on “Excuses.”

STOURBRIDGE.—On Sunday evening, a lecture by the Rev. John Gordon, on “Universal Redemption.”

WALSALL.—On Sunday, opening of the new organ. Preachers, Revs. Peter Deau and John Harrison.

DEATHS.

DUNKERKEY.—On the 10th inst, at Milton Villa, Heaton Moor, Manchester, after a brief illness, William Dunkerkey, aged, 36 years.

MAXWELL.—On the 10th inst., at 93, Tetlow-street, Walton road, Liverpool, aged 80, Alexander Maxwell, late gridiron master, Prince's Dock, Old Basin.

M'LAUGHLAN.—On the 31st ult. 1877, at Wales Bank, New-church, Rossendale, aged 33, William McLaughlan.

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REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS

PRICE 1D.

THE TRUTHSEEKER, Edited by the Rev. JOHN PAGE HOPPS, and published on the first of every month, is a free and unsectarian Review of all books and events relating to the development of religious life and liberty in the Christian Church. Every number contains original lectures and essays, together with reviews of present and permanent interest. Price Threepence.—London: Trubner and Co., 5, and 59, Ludgate Hill. Manchester: Johnson and Rawson, 89 Market-street; and John Heywood, Deansgate.

DOINGS AND SAYINGS.

The Bishop of Rochester seems to be well to do. He has just purchased Selsdon Park, which is larger than the Archbishop's place at Addington. There is a fine billiard-room in the house, and Bishop Thorold is going to convert it into a chapel.

As showing the need of funeral reform, the *Rock* states that at a recent funeral of a Ritualist clergyman in the diocese of Salisbury an embroidered velvet pall of so sumptuous a character was brought into requisition that before being used it had to be insured in the sum of £250.

Great interest is felt in the forthcoming proceedings in the Convocation of the province of York. The Bishop of Carlisle has given notice of a motion which calls attention to the state of the law as it affects the Church, and raises the whole question of Church and State—rather a remarkable step for a bishop to take.

The *Herts Reporter* mentions that at Basingstoke on Sunday week, between the hours of service, a football match was played on the Vicarage grounds. A large number of men and boys were in attendance. It is rumoured that a return match is to be played on Sunday afternoon next. Such proceedings make quite a ferment in the village. What will the end be?

Correspondents of the *Church Times* are much exercised upon the question whether Bishop Claughton, at a recent communion service at St. Andrew's, Bedford Square, London, laid his hand upon both chalice; in the event of such an omission one writer is aghast at the thought that "some of the communicants must really have received in one consecrated kind only."

It would seem that certain clergy of the Church of England are anxious to defend religious education against the "existing regulations of the Code and the provisions of the Education Acts," which they say are "practically disestablishing Christianity" by divorcing it from education. So the Rev. Wm. Stanyer, as secretary of the "Religious Education Defence Society," is asking Churchmen throughout the country to petition the Earl of Beaconsfield, "That regulations should be made providing for the teaching of the Holy Scriptures in all public elementary schools, and that encouragement be given thereto by examination report and annual grant." A bill, he says, is being drafted for introduction into Parliament to bring this about and to prevent our schools from becoming "nurseries for secularism." We would suggest to Mr. Stanyer that the defence of religious education would be better worked out by himself and brethren by diligent labour in the Sunday school.

The *Birmingham Post* announces that the State clergy, finding that they cannot overawe the School Board, are now retreating from their *non possumus* attitude, and consenting to take a share in the work of religious education after the example set them by Nonconformists. It is said that, under the direction of the Rev. E. I. Houghton, the diocesan inspector for religious teaching, arrangements have been made with the School Board for the use of four of the most important schools, and in these schools religious instruction in the principles of the Church of England will be given on Saturday mornings to children whose parents are willing to permit them to attend. It is not intended to rely upon voluntary teachers, but a staff of competent paid teachers will be provided—selected probably from the Church school teachers in the town—and the funds necessary for this purpose are, at least in part, provided by a grant obtained by the bishop from the Society for Promoting Christian Knowledge.

We regret to hear that the distress in China, to which we lately referred, has assumed alarming proportions. Four large and populous provinces are now suffering from absolute famine. One province alone, that of Shansi, is as large as England, and contains a population nearly equal to one half of the entire population of Great Britain. Here the sufferings of the people are terrible beyond description. For three years little or no rain has fallen, and at last it has become impossible even to sow the seed from which a harvest might be reaped, the ground being utterly parched and dried up, and there being no means of irrigation. Added to this, the geographical situation of this province prevents grain being imported from other regions, except at an enormous cost. Surrounded on nearly all sides by ranges of high mountains, almost the only available means of transporting food is on the backs of donkeys and mules. The Chinese Government have voted various sums, amounting in all to more than a quarter of a million sterling, and have made grants in grain to the extent of about 12,000 tons. The Protestant missionaries have also appealed for aid, and are engaged in distributing food among the starving poor.

The *Western Mail*, of the 2nd inst., under the heading "Secularism and Charity," states that the Messrs. Hudson, of dry soap fame, have sent £500 into the Merthyr district to be given out in small quotas of goods or money by the agents for their article, namely, the various grocers of the town, but

lay a restriction upon the disbursement of the gift. All ministers, it appears, are to have the privilege of aiding the apportionment of the money amongst the poor, to whom tickets are to be given that will be cashed by the grocers in money or goods, excepting to those of one religious denomination—the Unitarians! Upon this exception the *Mail* remarks "In a common calamity which has fallen grievously upon all the working classes, it would be idle to suppose that the Unitarian has been more exempt than his brother Baptist or his brother Methodist; yet, because he has chosen conscientiously to follow the religious convictions of his mind, he is to be debarred from the benefits extended to men who in many cases have not exercised their mind at all in the matter, but blindly followed in the rut chosen by their forerunners. Without raising the issue as to the superiority of any 'ism,' it does appear to us harsh in the extreme that one sect should have been singled out for opprobrious distinction, when if the wealthy soap firm had anti-Unitarian notions they might in the exercise of Christian charity have ignored their scruples in this action of benevolence, which, to be pure, should have no leaven of the bigot, any more than it should of the advertiser."

BOOKS AND AUTHORS.

The *Expositor*, for February. London: Hodder & Stoughton.

THE debate on the Language spoken in Palestine in the time of Christ goes on, the Rev. W. Sanday, in an elaborate paper, arguing strongly against the contention of Dr. Roberts that Christ habitually spoke Greek, and maintaining that the Great Teacher spoke Aramaic. The editor, in his valuable commentary on the Book of Job, presents some suggestive renderings in notes on chaps. xvi., xvii. Mr. Cox is a very sympathetic and thoughtful commentator, and the present paper is one of the best of the series on the wonderful Old Testament drama. Professor Milligan discusses minutely some recent critical readings in the New Testament—Matt. vi. 12, vii. 29.—Mark vi. 22, Mark vi. 20. Under the title of "Divine Myths," the Rev. Rayner Winterbotham takes the position that the early records of Genesis are myths, and that all the efforts made to reconcile their statements with history and science are only so much earnestness and ingenuity thrown away. Mr. Winterbotham's is a remarkably candid paper; and altogether the magazine is an undoubted power in promoting a more rational view of the Bible and of theology generally.

The *Congregationalist*, for February. London: Hodder and Stoughton.

THE opening article is a trenchant and powerful reply to Mr. Forster's speech at Bradford, and to the Duke of Argyll's *Contemporary* article against disestablishment. The Rev. T. C. Finlayson continues his exposition of the "Golden Texts" in the Sunday School Union lesson; and we note that he gives to the prologue to the Fourth Gospel an interpretation which does not claim it as a proof of the Deity of Christ, and which many Unitarians would at once and gladly approve. Mrs. Reaney, of Reading, writes sensibly on "English Girls in Society." A bit of graphic writing and of pleasant reading is Mr. Hollowell's account of "Divine Worship at Bangor," where the characteristics of a Welsh service are vividly sketched. The biographical paper on Mr. John Bright, M.P., tells the story of his early life, mainly under the guidance of Mr. William Robertson, of Rochdale, who has published the life of the right hon. gentleman. In the notices of books the Rev. Joseph Cook's *Boston Monday Lectures* meet with discriminating criticism. The number is quite up to the average in variety and interest.

The *University Magazine* for February. London: Hurst and Blackett.

The *University Magazine* presents, this month, a new feature, which will go far to make it the magazine of the universities *de facto* as well as *de titulo*. Under the head "Spirit of the Universities" appear letters from Oxford, Cambridge, Dublin, Edinburgh, and Glasgow, full of university news and college gossip. The portrait is that of Sir John Lubbock, a very good one, as those of the previous series have been; the memoir not so good—stuffed with facts but wanting in attractiveness. Perhaps we have been spoiled by past character-sketches, which have lent such brilliancy to the brown cover. The Marquis de Nangis gives a vivid etching of the surprises which marked the career of "the thirty-fourth King of Italy." The first of Mr. W.M. Rossetti's two lectures on "Shelley," a continuation of Mrs. Boole's exceedingly interesting records of her husband at home; a descriptive critique of Professor Clifford ("The great Panjandrum") at St. George's Hall, are among the longer articles. A short one on "The Earl of Shaftesbury and his Critics" takes the part of his Lordship and of the Dean of Carlisle and Canon Miller in withdrawing their names from the S.P.C.K., on the ground that Mr. Maitland, in his book on the *Argument from Prophecy*, the publication of which by the society was the cause of their retirement, had acted like a general who, finding his artillery old-fashioned,

should evacuate his line of defence without order from the Minister of War. It seems to us there is a great deal of truth in this way of putting it. The reviewer does not say that the artillery is not old-fashioned. In another article, however, "those well-meaning folk" are credited with absolute folly for having tarred Mr. Bonney's "Geology" with the same brush as Mr. Maitland's "Prophecy." The ground of the distinction is that the latter is purely speculative, and moreover, "provisional, transitory, and unconvincing," while the former is "a simple abstract of the actual state of our existing knowledge of facts." When a *University Magazine* can write thus on the province of fact and theory, what is to be expected from the intelligence of the town, not to say from the country? On behalf of Lord Shaftesbury we must insist that Mr. Bonney's facts will do as much damage to the traditional interpretation of Genesis i. as Mr. Maitland's speculations to that of Isaiah vii. We have just room for a charming true story from Mrs. Boole's paper:—

On entering the breakfast-room one morning, he found one of his children occupied in making toast, and addressed her in German. No answer. After repeating his remark two or three times, he asked, "Don't you understand me?" "No." "I don't think I've used any new words, have I?" "I wasn't listening." "Why weren't you listening?" "A pretty thing it would be if mother came down and found her toast as black as the chimney because little girls were talking German with their fathers."

SCOTTISH NOTES.

"SABBATH" AND "SUNDAY."

The proceedings at a recent meeting of the Glasgow Trades House were disturbed by the lively eruption of a Dr. Donald Munro, who proposed that the words "Sunday" and "Christmas," occurring in a set of rules submitted for confirmation, should be deleted, and "Sabbath" and "25th December" substituted. He argued that the terms objected to tended to bring about "a return to the darkness and ignorance of heathenism and Popery, and the ritual and superstition of prelacy," and that the word "Sunday," in particular, was anti-Scriptural, and attacked the wisdom and sovereignty of God, who, being the maker of the "Sabbath," was entitled to the privilege of naming it. The heir of the throne had, he added, lately insulted the feelings of the Scotch people by landing from the train at a spot saturated with the best blood of Scotland's dearest sons on a Sabbath morning. The doctor's appeal found no response among the members, and the rules were passed as originally framed.

THE RELIGION OF NURSES.

The question of the employment of Roman Catholic nurses in the institution came up prominently at the annual meeting of the subscribers to the Glasgow Royal Infirmary. From the directors' report, and the speech of the chairman in moving its adoption, it appeared that there had been a falling-off in the subscriptions, and especially in the contributions of the working classes, and that there was reason to believe that this was partly attributable to the insinuations that had been made to the effect that partiality was shown for Roman Catholic nurses. Mr. William Kidston moved, as an amendment, that the introduction of Roman Catholic nurses and other servants was objectionable; and that it was necessary, in order to restore public confidence in the institution, to infuse new blood into the directorate. In Mr. Kidston's view, it could not be admitted "that an illiterate, low-bred Papist made such a good nurse as an educated, intelligent, Bible-loving Protestant." The report was adopted by an overwhelming majority.

Professor Crombie, of St. Andrew's University, has delivered the first of the Baird Lectures in the Blythwood Church, Glasgow, his subject being "The Genuineness and Authenticity of the Gospel of St. John." The lecturer enumerated the assaults made on the gospel, beginning with a short account of the Alogi in the second century, and alluding to the doubts of English Deists in the latter part of the eighteenth century. The work of Bretschneider, *The Probabilia*, was passed in review, as being the most formidable attack that had yet been made against the gospel. He concluded by referring to the support given to the traditional view by Schleiermacher and his pupils.

The Scottish Disestablishment Association, at a meeting held at Glasgow, have approved of an alteration in the constitution of the body. The declaration that the fundamental principle of the Association was that the interests of the country and religion demand the disestablishment and disendowment of the State Churches of England and Scotland was deleted; and a paragraph substituted which declared that the object of the Society was the disestablishment and disendowment of the State Church in Scotland. This makes the Association more purely a Scottish one, which will doubtless tend to secure concentrated effort on the overthrow of the Scottish State Church, and will probably most aid in the ultimate abolition of that of England.

OUR SUNDAY SCHOOLS.

SYSTEMATIC RELIGIOUS TEACHING IN SUNDAY SCHOOLS.

In two articles under the above head in the *Unitarian Herald* of January 11th and January 18th, it was shown that in the religious teaching of the young the moral consciousness should be the stepping-stone by which to reach the religious consciousness, that from Conscience we must rise to God. We now offer an example of the method.

We go back then to any of the lessons of the moral course. We take now lesson vi. (August 17, 1877), the story of the Good Samaritan, and use it with the scholars in some such way as follows:—

You remember how in the story the traveller is riding along the road overhung by crags among which dwell fierce robbers. Some of these rush down upon him, beat him down, take his money, strip him of his clothes, and leave him bruised, bloody, stunned, half dead upon the road.

Now I want you to think first of the conduct of the robbers. First, find out by reflecting in your own mind what impulses in them led them to this cruel act. Will you say they wanted the traveller's money, that was the *Desire of Gain*. Yes; but was this all; think again. If they had worked for gain there would have been no harm in it. O, yes, they must have been possessed with a *Love of Ease or Idleness* which led them to seek gain without work. Perhaps, too, they had so long indulged in acts of violence and cruelty that the impulse of our nature which is given to *enable us to be violent or angry* when it is necessary, had become so strong as to give them pleasure in acts of violence and cruelty.

And now do you think it likely that these robbers had in their minds no little whisper of a feeling of compassion? Was there nothing that said to them, "Spare the man and let him go by?" I think there must have been some such feeling. I think there must have been something in them which made them feel that they were going to do a very bad act. But the robbers would not listen to this pleading of Compassion, or to this feeling that what they were thinking of doing was bad; they listened to them so little that they did not even know that they felt them. They allowed themselves to be hurried away by their lower impulses.

And now I want you to ask yourselves what you think of these robbers for their *conduct with regard* to their own nature; for refusing to listen to their higher feelings and giving themselves up to their lower one. You think that *they were wicked, base, hateful*. Are you sure that you think this? Yes; quite sure. Try if you cannot make yourself think otherwise. Try if you cannot persuade yourself that after all the robbers did the right thing, the noble thing, and that it would have been weak, soft folly in them to pity the traveller and lose the opportunity of taking his money. No; however much you try you cannot help thinking that it was wicked, base, hateful. You can no more make yourself think the opposite than you can make yourself think that hot is cold or black is white. What is that feeling that tells you the feelings which the robbers obeyed were lower feelings, and that in obeying them and not listening to the higher they were doing wrong? It is Conscience, and you see you have no power over Conscience to put it down, to make it go away, or make it tell a different story. And now try to recollect, did you make that Conscience, that feeling about the robbers come? Did you invent it or even tell it to come? No; it came of its own accord. It is true that by education you have been taught to attend to it, and therefore to feel it better; but education even did not put it in your mind, or give it the voice with which it speaks to you. Mark this fact, then we shall come to it again presently.

And now go on to the conduct of the Priest. He comes to where the wounded man is lying, he hears his piteous tale, but instead of helping him, feels his own *Fears* awakened. "Ah! robbers about; should not like to be stopped and plundered, should not like to be knocked on the head." He feels, too, the lower impulses *Love of Rest and Ease*, and these plead against *Compassion*, which does live in him, and whispers to him the persuasion to render help. He listens to his lower impulse, puts down his nobler feeling and hurries on, passing by on the other side—leaving the poor traveller to die. Again, what do you think of that Priest because he listened to his lower impulses and refused to hear the higher? "That he was base, mean, contemptible. His conduct was shameful and hateful." Try, again, and see if you can help feeling and thinking thus. Try if you cannot make yourself think and feel that the Priest acted the nobler part and is worthy of praise. No, you cannot do it, anymore than you can make yourself feel that ice is warm and a burning coal, cold. You have no power over this feeling of conscience. It will not go away, will not change at your bidding. You did not invent it, or make it. It seemed to come to you of its own accord. Education taught you to reflect on your own feelings; but even education did not teach you to know which were higher and which were lower. But pass on to the Levite. He sees the wounded man and feels *Compassion*

prompting him to relieve, but again in his mind rise base *Fear* and mean *Love of Ease and Rest*, and he passes by on the other side. What do you think of him? Just as you did of the Priest, that he is a poor man, cowardly being, that his conduct is hateful and shameful. Try again if you can alter this feeling and think more kindly of this poor Levite. No you cannot. There the condemnation of him will stay in the mind however you try. It will not alter, nor go away any more than it came, at your bidding. T. E. P.

THE SUNDAY SCHOOL TEACHER.

BY CUTHBERT C. GRUNDY, F.L.S., F.C.S.

SINCE the old chief use of Sunday Schools has passed away with the coming of a more general diffusion of primary education amongst the people, I believe two leading ideas have taken its place. On the one hand, the purpose of making the Sunday School chiefly a place for theological instruction, in the hope that the children may be led to choose and hold the religious beliefs of the church with which the school is connected, and of which, to use a phrase frequently employed to express this idea, it may be the nursery. On the other hand, the feeling to allow theology a much less prominent place in the general class teaching of the Sunday School, to have rather the purpose of general care and culture of the mind and heart of the children, and to leave the more marked doctrinal teaching to gatherings of the whole school or to attendance at chapel. The two ideas need not necessarily be antagonistic; the one may be and ought to be a help to the other, for the simple cultivation of head and heart will lead, where any character exists, to the adoption of a generous theology, while the inculcation of the beliefs of Unitarianism as naturally tends to the strengthening and elevation of the powers of the mind and the goodness of the heart. But notwithstanding this happy alliance and this divine unity, the characteristic of Unitarianism, a teacher can scarcely fail to base at all events his general work upon one of these ideas more than upon the other, and to make any suggestions from me useful I must preface them by telling you at once that my purpose in teaching, while pointing out from time to time the difference between Unitarianism and orthodoxy, has been less to give direct religio-theological instruction than to try, by any and every means, however round about, however "secular," to induce individual thought and to cultivate the religion of the heart. I feel that if we accomplish this we need have little fear that a blighting theology will later take hold of our scholars. They will be prepared for the more theological teaching of addresses in school and of sermons and lectures in chapel, and, I believe, will appreciate these more truly and carry out more thoroughly the lessons inculcated by them than if the instruction in the class had been more definite and less general in its religious teaching. And now to any suggestion I may be able to make. With a class of rough-handed, rough-mannered, work-a-day lads, bouncing and shouting and laughing and working and playing as if higher things were foreign to their nature and out of place in dealing with them, the teacher is apt to gain, perhaps unconsciously, an idea that he has very common place, almost unworthy, material to deal with. Now I believe that this idea of the commonness, the roughness, of the material we have to work upon is just the one thing which stands most in the way of our success. If a teacher is to work with pleasure and success he must have a firm belief in the really great nature he has to work upon and have a firm faith in its wonderful capacity for development. Are we likely to look with zeal for a thing in the existence of which we scarcely believe? Are we likely to earnestly try to cultivate a plant in whose capacity for development we have but slender faith? It was the advice of Faraday, to be prepared beforehand for the result of your experiments, to have your mind and your eye on the alert for the effects that should occur as the result of the processes at work; and it seems to me that we also, in our work of development and change, should act on this advice. The essayist having further enforced the necessity of having faith in the scholars, enters a strong protest against corporal punishment in Sunday-schools, and then proceeds:—Let us not expect too much from our scholars, and not forget that we have been lads ourselves. I think, too, that if we will be boy-men, entering into boyish feelings and boyish interests, we shall gain a hold upon the lads that dignity and austerity will fail to possess. In this way scholars will certainly not look frightened of you and avoid coming near you or speaking to you, but, what is perhaps better, they will stay to speak with you and greet you with a smile. Lads, like children of an older growth, prefer being led to being driven. They would rather follow to a pleasant "come with me" than be pushed on with a frowning "go there." I think I have said enough to give an idea of what I wish to suggest in our intercourse with scholars—faith in

their good qualities; patience; to constantly remember the power of influence and example, not only in our actions and words, but in look and bearing; to feel and show a kindly interest in them, not only in class, but whenever and wherever we meet; and to lead them by kindness, rather than to attempt to drive them by force. As to the method of teaching, Mr. Grundy recommends that it be exclusively oral, without books, maps, or pictures. Let us be simply "friends in council." But he adds:—It is difficult for one teacher to advise another. Each teacher can himself best judge of the means most likely to accomplish the object in view. I am not one who thinks a high-class education is an absolute necessity in a Sunday school teacher, although, other things equal, the more education he possessed doubtless the better teacher he will be. An uncultivated, good man will do more good in our school than ever so clever a man who lacks moral integrity and kind feelings. Whatever means may be employed, if we but succeed in keeping a lad, and especially one who is just developing into the free man, just beginning to have an independent place in the world, just beginning to feel his strength for good or for evil, at an age when doubts and difficulties spring up, and power to resist and temptations to succumb develop; if we succeed in keeping such a lad or such a girl strong for good, upright and true, honest and kind, we have accomplished an act worthy of our most profound desire; deserving the patient, earnest devotion of every power; worthier than the bravest deed of war, grander than the greatest work of science, more beautiful than the fairest work of art. I believe that a little kind and hearty interest in our scholars, and the being to them something of a friend, as well as a teacher, is of more importance than anything else towards the accomplishment of our work, and we all can do and be this.

THE NATURAL HISTORY OF ATHEISM.

In a review of the work of Professor Blackie, under the above title, the *Glasgow Herald* says:—In the last chapter, on the atheism of reaction, we find the author at his best. He lodges a vigorous protest against the hard Calvinistic doctrines which have been repulsive to so many minds, driving them to the opposite extreme of atheism. He begins by rebelling against the authority of any one "with or without lawn sleeves," "dealing damnation round the land" on those who do not accept dogmas about the Divine nature. One after the other original sin, eternal punishment, creation out of nothing, so-called answers to prayer, and rigid Sabbatarianism, come under the Professor's free pen, and he does not spare them or their upholders. Speaking of asceticism, he says:—

"I for one, can never look upon these sallow saints pursuing skulls, and gazing up into heaven through the narrow window-sills of a dark cell, which you see on the walls of all great picture galleries, without feeling myself driven for relief into a heathenish sympathy with a brawny Hergules, a blooming Venus, or a rubicund Dionysus."

And we cannot refrain from quoting the following story of one of those ministers in the North who will have no music and no eloquence "but the alternate whine and screech of their own sepulchral voices:—

"One of them, I have been informed, in a district of the wide county of Inverness, wishing to abolish merry meetings and dances of every kind in his parish, and knowing that a fiddle or some musical instrument was a necessary adjunct of such assemblies, took occasion one day, when her husband, who was a fiddler, happened to be absent, to call on a woman of his congregation, in order to give her a serious remonstrance on the grave sin of fiddling at balls and weddings. The woman confessed that it was not exactly the most saintly occupation, but she did not see there was any harm in it; that even King David, the man after God's own heart, danced before the Lord, which he could not have done without a fiddle, or some such instrument; and, besides that, her husband might often earn a pound in the half-year by his fiddling, which could not be well wanted when the rent was to be paid. 'Well,' said the minister, 'here's a pound for you, and give me the fiddle.' The woman obeyed: she brought down the fiddle and pocketed the pound, and the reverend gentleman forthwith broke the back of the instrument with a violent bang upon the table, and flung the wreck off into the fire. This was dramatic enough; but the fiddle was not yet exterminated. The woman, true to her descent from Eve, had, on this trying occasion, encountered the clerical bear with a touch of the wisdom of the serpent. She had brought down an old obsolete fiddle from the garret, and left the real offender unharmed in his case!"

Professor Blackie affirms that Tyndall, Martineau, Atkinson, and the rest condemn certain notions regarding God and creation of which "no sane theist ever dreamed;" "and evolution," he further says, "is a doctrine to which no Christian theologian can have the slightest objection." But when one thinks of the numerous volumes of outpourings of wrath and anathema which have been hurled at Darwin and his co-workers, one must conclude, if the Professor is right, that sane theists are in a minority, and that a large number of ministers claim the title of Christian theologians who have no right to it. The book is full of smart points and descriptive epithets, and it is delightful reading. We hope it may have an extensive circulation.

E PLURIBUS UNUM.

BY MRS. E. D. CHENEY.

"Many in one," our fathers said,
Many in one, say we;
Of differing creeds, of differing forms,
Love brings us unity.

Let Science scan the open page
Of sky and sea and land,
And tell the secrets written there
By Time's mysterious hand.

Let Art reveal the inner thought
In Nature's forms of grace,
And feel God's presence everywhere,
See everywhere his face.

Let Faith attune the hidden strings
That Science cannot sound,
And Future, Past, and Present bind
In one harmonious sound.

From each, from all, may life outflow,
To each and all flow in;
It needs us all to swell the chords
Of Life's triumphant hymn.

The Unitarian Herald.

FRIDAY, FEBRUARY 8, 1878.

FREE TEACHING AND FREE LEARNING IN THEOLOGY.

We wish to call attention to the lectures which are to be delivered in the Memorial Hall, Manchester, in connection with the courses of study prescribed by Manchester New College for its local theological examinations in May next. The object of these lectures was primarily to help candidates in preparing for the examinations, but it was determined at the same time to enlarge their scope so that they should be of practical value to all who attended, whether going in for the examinations or not—the acquisition of sound systematic knowledge being the main thing, of which the examination certificate is only the proof. These lectures are an attempt to give such instruction in theology to our young people—young men and women from sixteen years upwards, who have time for further culture and desire to use these opportunities to the best advantage. In order to give an opportunity for attending more than one course—though, as a rule, one course is quite sufficient at a time—the lectures are given at different times. The course on the Old Testament History and Literature, by the Rev. T. Elford Poynting, begins at three o'clock; that on the Rational Grounds and Truths of Moral Religion, by the Rev. James Black, begins at four o'clock; that on New Testament Literature and Theology, by the Rev. Charles T. Poynting, begins at five o'clock on Wednesday afternoons; while the last course, on the History of the Church in its more Critical Periods, by the Rev. S. Alfred Steinthal, begins at half-past seven o'clock on Tuesday evenings. Each course will include about twelve lectures, and also conversational instruction. As to the fundamental principle of the lectures it is not necessary to say much here. That principle is essentially free teaching and free learning in theology. The main aim is to show those principles by the use of which the learners may find the truth for themselves. Lecturers under such a system will strive to be as impartial and single-minded in teaching the several branches of theological study as if they were giving lessons in geology or chemistry. We recently urged the paramount claims of a systematic study of some part of theology in all real culture, and the subject was handled with admirable fullness and power in the paper read by Professor Upton at the Inaugural Meeting on Wednesday. The comparative smallness of the audience at that meeting, however, once more deeply

impresses us with the need of urging the matter with all importunity. How can any one profess even the most elementary acquaintance with the best thoughts of the greatest minds if he knows nothing of that subject which has occupied the best thoughts of the greatest minds at every time? Theology is in every sense the queen of the sciences, and no subject better repays in every way—in training and disciplining the mind, the imagination, the affections and sympathies—faithful conscientious study. And to-day especially, when old traditional theologies are breaking up on every side, how are our young people to distinguish truth from falsehood, how to know what real foundation is left, unless carefully trained in the use of that instrument by which alone truth can be determined? Do not we, with all our vaunted love of truth, need some quickening of our conscience in this respect? How many of our young people are still a prey to that most destructive of superstitious prejudices, that all that is necessary in these matters is a few stock negations and cheap phrases! Truth is not learned in a day. And here if absolute truth be inaccessible, yet the love of truth is the one foundation of the whole of the moral and religious life. No pains, we are assured, will be spared to make these lectures what are wanted by the young people in this respect, and we trust that a due response will be made in reply to these efforts.

THE ECCLESIASTICAL CRISIS IN BERLIN.

WE are glad to learn that the article in the *Theological Review*, by the Rev. A. CHALMERS, of Cambridge, on "The Ecclesiastical Crisis in Berlin," has attracted very favourable attention in liberal circles in Germany, and called forth high praise from a portion of the religious press. In a critique upon it in the *Neue Evang. Gemeinde Bote* (which is quoted at length by one of the chief organs of the PROTESTANTEN-VEREIN), it is stated that Mr. CHALMERS' description of the present unfortunate condition of religious affairs in Berlin is "so unsparingly accurate, so painfully correct in every particular, that the German reader, no matter how anxious to question its correctness, would find in it nothing to contradict, to alter, or to soften down." A similar complaint is paid in reference to Mr. CHALMERS' examination of the causes of this unsatisfactory state of things, and to that part of the article which tells the story of the late disputes, while the concluding portion is translated in full and given in both papers. The writer of this critique also finds opportunity for dealing a sharp home-thrust at HERR VON TREITSCHKE, who in a somewhat inaccurate and extremely one-sided article, has lately brought his great influence to bear against the Liberal party. He strongly recommends him to study the account given of the present conflict in the *Theological Review*, and assures him he will find there more exact information and a better understanding of the whole situation than he at present seems to possess. We are sometimes apt to complain that the literary work done by Unitarian ministers is only read within our own denomination, and it is therefore all the more gratifying to find that Mr. CHALMERS' extensive acquaintance with German thought and modern religious movements has found appreciation amongst our continental allies.

AMERICAN NOTES.

James Freeman Clarke's little book, containing six lectures on *Essentials and Non-Essentials in Religion* is already proving a word in season to many inquiring minds. From Georgia the *Christian Register* receives a pleasant testimony of its usefulness; and in one Ohio community it has wrought a wholesome change in the temper of one class of religious people. It is a good book for Unitarians to give away—or keep. We hope to hear soon that it is on sale at the rooms of the British and Foreign Unitarian Association, London.

REV. DAVID MACRAE ON HERETICS, HERESY, AND FETISHISM.

SPEAKING at Clackmannan at the annual soiree of the U.P. Church, and referring to the chairman's remark that some people thought him a great heretic, Mr. Macrae said that, if heresy meant revolt from ecclesiasticism and superstition, he was a heretic in good company. As to the present revolt from Westminster orthodoxy, he doubted if he and others in revolt were more heretics than the Church to which they belonged. That would be seen by-and-by. The real heretic was the Westminster Confession. The Westminster dogma of everlasting torment in itself is a subversion of God's character as revealed in Christ, and amounts to a denial of the Gospel. Carried to its issue, it robs God of His goodness, His mercy, and His justice. It robs Him even of His sovereignty, giving sin a power of maintaining itself against Him for ever, and so leaving the devil to all eternity master of the situation. Whether he (Mr. Macrae) was a heretic, was even at variance with the Church in rejecting such dogmas, would by and by be seen. The first necessity, in the present state of things, was that the present policy of evasion and concealment should be reversed, and the Church's real convictions be made known. The second was that her Confession should be squared with her actual faith. The third was that this should be done on grounds that would make her new creed a help and not a hindrance, and allow her henceforth to advance freely, as God shall guide, to the full knowledge, and proclamation, and practice of the truth. He had good hope from the appointment of the U.P. Revision Committee. It was the first victory in a cause that would advance from Church to Church and liberate the theology of Scotland. Theological emancipation was not a thing to be achieved by a stroke. The conflict was only beginning. It was being waged against enormous odds; it would need the help of all who loved the truth more than the traditions of men. People were alarmed at the spread of Romanism, and the prospect of a Roman hierarchy in Scotland. But we were only reaping what we had sown. Making a Pope of the Confession of Faith, frowning upon the exercise of independent judgment, and teaching the people to try men, and even the Bible, at the bar of human tradition, was another form of Popery. It was Romanism in a Geneva gown. We have been playing at a game which Rome plays best. We are involved in a fetishism which is only baptised with Christian names. The Church is made a fetish when attendance there is made a substitute for Christian life. The Lord's Supper is made a fetish when consecrated bread is made to do duty for a consecrated heart. The creed and formula is made a fetish when it is allowed to stand between us and the Bible. The Bible itself is made a fetish when it is allowed to stand between us and God; when the letter is put in place of the Spirit; when the Book is worshipped instead of Him of whom it tells; when the lamp is made an idol of instead of being used as a light to guide our steps. The Bible, the Church, the sacraments, the creeds and catechisms of every name, are to be judged by their fitness to make men good, to bring men into living communion with God, into Christian fellowship with one another, and into harmony with the spiritual laws of the universe.

BISHOP FRASER'S CONCESSIONS.

BISHOP FRASER often gives expression to liberal sentiments in theology, but never, perhaps, has he openly taken so wide a departure from the old hard and fast line of orthodoxy as he did in an address given on Monday last to the Liverpool Sunday School Church of England Institute, at the Liverpool College. Again and again has he pleaded for greater simplicity in our conceptions of Christianity, and again and again has he urged the prejudicial effect on religion of the spirit of dogmatism. But, as far as we are aware, he has not, until Monday last, so boldly uttered opinions widely divergent from that theology which makes Christianity dependent upon the infallibility of the Bible. He was speaking of the difficulties that beset the work of Sunday schools in consequence of the religious doubts of the age. He said that there were many points of doctrine upon which reading, and study, and reflection had made him think, and upon which the outcome of these thoughts was that he knew to-day much less clearly than he thought he knew 25 years ago, and that he should be much less disposed to give a positive opinion to-day on many points than he should a quarter of a century ago. He thought that Protestants had dogmatised just as freely and just as absolutely as any other school of theologians. They had dogmatised far too peremptorily. There was a time when the literal interpretation of the cosmogony of the first chapter of the Book of Genesis was thought to be an undoubted truth, and when the days of the creation were said positively to be days of twenty-four hours. There might be some who held that doctrine still, but it must be admitted that those views had undergone a severe revision,

and he supposed that most of them, if they were perfectly honest, would say that at the present moment they were not prepared to give a dogmatic, positive interpretation of the first chapter of the Book of Genesis; but, as Paley told them long ago, it would be the greatest of blunders to make Christianity answer with its life for an interpretation of which no one could pretend to say that it had the stamp of divine truth upon it for every historic incident in the Mosaic record. The vital principles of Christianity were very few—that was a point he was always anxious to insist upon—were very practical, and very simple. To believe in a Father who made us, in a Saviour who redeemed us, and in the Spirit who sanctified us; to recognise that there was a law of God, a very simple one—Christ summed it up in two commandments—by which we were to govern our steps, and that in the effort to rule our way aright we had a help from God, which we had only to seek by the appointed means of prayer and the sacraments, to obtain; and to believe in the resurrection of the dead and the eternal judgment—there they had the sum and substance of Christianity. If they could get people to lay fast hold upon those, and if they could make those truths practically operative upon the minds and hearts and consciences of their scholars, they might put on one side such questions as these: “Were those days of the 1st chapter of Genesis days of 24 hours?” “Was the deluge universal or not?” “Were the patriarchs’ 960 years of 365 days or not?” “Were those last verses of the Gospel of St. Mark the genuine product of the Evangelist or not?” “Was that verse in the 8th chapter of the Acts of the Apostles genuine or not?” “Were those verses of the three heavenly witnesses in the First Epistle of St. John genuine or not?” They did not teach these vital things; and though he admitted that if, as people told them, the Christian faith was a house of cards, no doubt it would be a matter of supreme danger to allow doubts of this kind, even for a moment, to find entrance into people’s minds, that was not the idea of the church of the living God which the Bible presented to us. It was not a house of cards, but a house of solid stone resting on a sure foundation, built up by the faith of the apostles and prophets, Jesus Christ himself being the chief corner stone.

LIVERPOOL DOMESTIC MISSION.

REPORTS addressed to the committee of the Liverpool Domestic Mission Society by their ministers to the poor, the Revs. John Shannon and F. Summers, have just been circulated, previous to the forty-first annual general meeting of the society, which will be held on Friday evening next, the 15th inst., in the Mission Room, Beaufort-street, under the presidency of George Holt, Esq. We take from the reports, which are of a very interesting character, and which testify in many ways to the good work of the mission, a few paragraphs. The Rev. John Shannon says:—

THE CONDITION OF WORKING PEOPLE.

Working people are not as prosperous as they were three or four years ago. I hope there is not much actual destitution; but money is by no means plentiful. As I go from house to house I hear great complaints about the scarcity of work. Shipwrights, boiler makers, riggers, sail makers, and the various classes of unskilled labourers, tell me that employment is very irregular. The slackness of work at the Mersey Steel and Iron Company’s works affects the condition of the people I visit.

Mr. SHANNON then gives some touching instances of how families contrive to exist on very slender earnings, and cites cases relieved out of the Poor’s Purse. As proofs of the honesty of the poor it is worth noting that he advanced £2, 10s. to a respectable widow, with two children, for the purchase of a sewing machine, to enable her to support herself and family. The money has been returned. He lent £3 to another until her two boys returned from long voyages with their wages. With the exception of a few shillings this has been repaid. A small sum lent to a third has been refunded. He advanced £1 to a woman, whose husband is very irregularly employed, on the faith of a legacy which should be forthcoming. The delay of law is proverbial, and as the legacy has not been received, the money has not been repaid. The woman, however, is honest; she has faithfully paid smaller sums lent to her, and he has confidence that this will be returned in due time.

KINDNESS AMONG THE POOR.

Several poor people that I know have charge of children who do not belong to them, and apparently treat them in every respect as their own. Two children who come to our Sunday School are brought up by a woman upon whom they have little claim; and this woman has a large family of her own. One of these children is an orphan; and the other has a father living somewhere, but he takes no interest in his child. I called a few weeks ago at the house of a woman who has ten children, and to my surprise she told me she had brought up, and been a mother to, an eleventh child that did not belong to her. Mrs. K—, who lives in a cellar in R—-street, is a poor but very respectable widow, and maintains herself by keeping a shop for smallwares and sweets. Until lately, I thought a boy about nine or ten years old, who lives with her, was her own child. She has told me that the child belonged to a poor widow who

died some years ago; that she was engaged to nurse him as a babe, while his mother was in a situation; that he was left an orphan and without friends; that she could not bear to think of his going to the Workhouse; and she is bringing him up as tenderly, and educating him as carefully, as if he were her own.

THE MORAL CONDITION OF THE POOR.

It is hazardous to venture an opinion respecting the moral condition of my district; I think, however, it is encouraging. My own impression is that the drunkenness is less than last year. I have certainly seen fewer drunken people in broad daylight, and at the doors of public houses. The festive season of Christmas and New Year has passed by, and I have not heard of any scene of riot or disorder. The hard times may partly account for a decrease of inebriety; but I have a strong conviction that a higher moral feeling is growing on this subject among the working classes, and that they are becoming more alive than formerly to the sin and shame of drunkenness. Wherever I go among the homes of the poor, I find members of Bands of Hope, Good Templar Lodges, and other Temperance organisations, and these people must all exercise a salutary influence among their friends and neighbours, not only in setting an example of strict sobriety, but also in creating and sustaining a healthy popular opinion respecting the sin and disgrace of drunken indulgence.

I hope these remarks will not leave the impression that, through long intercourse with the poor, I am becoming insensible to the evil of intemperance. I believe it is the greatest sin and curse of our country, responsible directly or indirectly for nine-tenths of our poverty, and a great part of our crime. I have during the year, conversed with some incorrigible drunkards, who have been advised and warned in vain; but I also know hopeful people who have listened to reason, have forsaken their evil ways, and are giving every promise of becoming respectable members of society. There are some saving money when they can, and attending our week evening meetings and Sunday services, who not long ago were leading thoughtless, spendthrift lives.

WHAT COTTAGE OWNERS MIGHT DO.

I think the owners of cottage property and collectors of rents might do something to raise the moral character of the poor. Since I came to Liverpool I have known courts of six, eight, or more houses (often belonging to two or three separate owners) once respectable, that have deteriorated in value through allowing, in the first instance, one or two drunken families to settle in them. The respectable people gradually moved away, and those courts were abandoned to the dissolute. Care in choosing new tenants might have prevented this unfortunate result. I know a lady who owns a good deal of cottage property, within a few yards of the Mission House. She looks after it, and collects her own rents. She tells me she has little trouble with it, and scarcely any difficulty in getting the rents. When a house is empty and a new tenant applies, she is not satisfied with a written character, or with seeing an old rent book. A tenant will sometimes apply under an assumed name, or show a rent book that does not belong to him. She always seeks a personal interview with his late landlord or collector, or some respectable person to whom he can refer. Owners of small houses, by acting as judiciously as this lady—looking after their property personally, and not trusting too much to collectors; keeping it in good repair and decent condition, inside and outside; and exercising great care, and making minute inquiry respecting the character and respectability of the tenants they choose—would be, I believe, consulting their own best interests, and also conferring a blessing on the community.

SUNDAY SERVICES.—The attendance at the Sunday morning service averages about 80; consisting of a few adults, the scholars of the Sunday school, and the members of the choir, who are, for the most part, older pupils of the school. The attendance at the evening service kept up better last summer than usual. During the autumn months it has been 100 or more. The congregation is endeavouring to organise itself a little more. Monthly collections are made, monthly committee meetings are held, cards of membership are issued, and a list is kept of those who look upon the chapel as their religious home.

SUNDAY SCHOOL.—Mr. Summers has superintended the school during the past year. The average attendance in the morning has been 56; in the afternoon 93; which is an improvement upon last year, more especially in the morning. The Sunday school library contains 365 books; during the year there have been 39 readers, and 1,971 issues of books; and 49 new books have been bought and added to the library. Mr. White has sold in the school 38 copies of *Young Days*. Mr. Currie, as usual manages the savings bank; and interest is given to the children on all money allowed to remain till the New Year.

PROVIDENT SOCIETY.—The amount collected in the mission district during 1877 has been £1,671, 11s. 11d., against £1,570, 4s. 7d. of the previous year. Provident visiting brings the rich and poor, the intelligent and less instructed, into friendly intercourse, and thus helps, in some measure, to bridge over the chasm which, unhappily, separates the different classes of society.

Mr. Shannon concludes his report by expressing his warmest thanks to the many friends who, during the past year, have cheerfully and regularly given valuable help in the day and Sunday-schools, in the musical training of the young, in provident visiting and collection, in the mother’s

meeting, and in the week evening readings and entertainments. Without their aid the work of the mission could not be efficiently sustained, and he feels assured that the consciousness of doing some good is their all-sufficient reward and satisfaction.

The Rev. Frederic Summers supplements Mr. Shannon’s report by giving an account of the principal part of his work in visiting the distressed and dying, and in conducting the various agencies in connection with the mission. Mr. Summers especially mentions the institutions which he has himself set on foot, and given life and aid to, by his zeal and energy, during the last twelve months,—Wednesday evening service, Sunday evening college services (which are held in one of the courts of the lowest street in the district, after the usual Mission-room service), Mothers’ Meeting, Girls’ Sewing Class, Weekly Temperance Meeting, Band of Hope, and Penny Entertainments. In all these ways the Mission is exercising a redeeming influence; and when the friends and supporters of it come together on Friday evening next, they will assuredly feel that, in an effective, though quiet and noiseless way, the institution is “bringing a little human love to mend the world.”

ULSTER UNITARIAN CHRISTIAN ASSOCIATION.

ANNUAL MEETING.

ON Friday evening the second annual meeting and soiree of the members and friends of this association were held in the Ulster Minor Hall—the Rev. William Napier (Clough) presiding. There was a large attendance, and amongst those present were—Rev. C. J. McAlester, Rev. Alexander Gordon, M.A.; Rev. John Jellie, Rev. T. H. M. Scott, M.A.; Rev. J. Pollard, Messrs. Richard Patterson, Nicholas Oakman, Wm. Campbell, James Neill, James McFadden, Alex. Hunter, J. W. McNinch, Dr. McMorde, Messrs. N. A. Campbell, R. J. McMorde, Robert Irvine, John C. Hunter, George Patterson, J. W. Russell, Robert McClelland, jun.; Frederick Little, D. C. Patterson, William Spackman, Joseph McCaul, W. B. Boomer, James McClelland, C. R. Russell, G. Orr, M.D.; John Carmichael, Joseph McNinch, Thomas Ritchie, W. O. Hume, W. H. McFadden, Drummond Porter, Robert Thompson, W. H. Ash, John Dickson, John Nelson, W. Sweeney, jun.; Wm. Taylor, D. Petticrew, W. Boyce, Robt. Rankin, W. P. Jennings, E. J. McErvel, W. H. Quinn, John McCormick, George Sinclair, John Cronne, Wm. Kennedy, J. A. Gray, James Leslie, James Cronne, James Hamilton, D. Lowry, W. Orr, L. Drennan, Geo. Linn, Robert Gray, and a large number of ladies. After tea the meeting was opened with prayer by the Rev. Alexander Gordon.

The CHAIRMAN then said he would rather some person of more experience, weight, and influence than himself had been called upon to preside. Nevertheless, he was happy to take the chair upon the occasion, and bear his humble testimony to the unspeakable worth of the Christian faith which they all professed in common. He deemed it an honour to be allowed to do something even in an humble way to promote the growth and spread the influence of Unitarian Christianity. It was to promote that holy cause, and for the purpose of spreading abroad literature of a healthy Christian tendency that the Ulster Unitarian Christian Association, which held its second annual meeting that night, was formed. He remembered, as he was present at the inaugural meeting that time two years ago, the fewness of those present, as compared with this meeting, giving rise to doubts and misgivings. He was happy to see such a large gathering now before him, and he thought there was no occasion for their doubts and misgivings; their success had amply rebuked their fears. (Applause.) He need not tell them that he entertained the heartiest good wishes for the success of the Ulster Unitarian Christian Association, because he thought the principles which it set forth were the principles of their early fathers, and without casting reflection on any person, on any church or denomination whatever, he believed that Unitarian Christianity, as expounded by their early fathers and set forth in the writings of Dr. Channing, were the nearest and truest approach to the printed Gospel. (Hear, hear.) That Unitarian Christianity was based upon the foundation of the Prophets and Apostles, Jesus Christ Himself being the chief corner-stone. It was the religion calculated to win the affections and satisfy the inclinations and cravings of our reason. It was calculated to rouse them to a sense of their duty, to promote the growth of Christianity, to foster love and truth, and therefore he would do all that he could that it might be spread abroad. He did not mean to say that it was the only form of Christianity that was admirable, because he thought all forms were calculated to do good. It was their aim to set forth what they believed to be gospel truth, not in any offensive manner, but in love and affection. He hoped no publication would come from their depository which would wound the susceptibilities of any one. (Hear, hear.) Perhaps no church in proportion to its members could show a larger number of men of power and genius, men who have done great work, who were ornaments to their species, and a benefit to mankind. (Hear, hear.) They knew the cause of the origin of this society. It was that they might not have any complicity with the spreading abroad of views which were justly felt to impugn the divine origin of Christianity. While they gave their opponents at that time credit for sincerity, they must take credit to themselves, for they intended to hold aloft the banner of the Lord Jesus Christ, and through

good and evil report they would so. (Applause.) They did well in separating from the old society. (Hear, hear.) Since the separation the course of that society had developed itself so as to more than realise their fears. (Hear, hear.) And not only that, but objectionable literature, against which they protested, had been circulated in all its fulness, and he had it on reliable authority that large numbers of publications ignoring the existence of religion, and setting it forth as a hindrance to civilisation, had been disseminated.* That was going a step too far, and he thought it bad enough to disseminate works impugning the Divine origin of Christianity. It was for the Ulster Unitarian Christian Association to follow the course they had shaped for themselves through good and evil report. Let them stand fast in their Unitarian faith, and let them not be led away by spurious liberalism. (Applause.)

The Rev. C. J. McALESTER then read the annual report, from which the following is an extract:—

"Your committee have much pleasure in stating that the several local treasurers have, in the great majority of cases, devoted themselves actively and successfully to the work of gathering in contributions in aid of the association's funds, as the list of subscriptions to be appended to this report will clearly show. Last year the annual subscriptions amounted to £93. 9s. 6d., contributed by 354 individuals. In the year just closed the annual subscribers amounted to £150. 7s. 0d., contributed by 433 individuals. This enumeration does not include, for either year, life members and other donors who did not enter their names in the list of annual subscriptions. Of these there were, in 1876, 36, as appears from the appendix to the printed report. This year, as was to have been expected, the number of such contributors was much smaller; but still the constituency of the association has been considerably enlarged, a circumstance which must be highly gratifying to all persons who approve of the great principles for the promotion of which it was established. The treasurer's statement of accounts will show that the largest contribution to our funds made during the past year was sent, unsolicited and unexpected, by a lady resident in the south of England.—The sale of books and tracts at the depository amounted during the year to the sum of £147. 14s. 6d. This may perhaps appear to some persons an inadequate result for all the care that has been devoted to the procurement and publication of works calculated to promote the objects of the association; nor do the committee conceal that they would have had much pleasure in reporting sales to ten times or twenty times that amount. But it is to be observed that the whole of the sum above specified represents literature, properly so called, the privilege of selling stationary on her own account being part of our agent's well-earned remuneration, by our agreement with her, as reported to the last annual meeting. Still further, it is to be noted that all the works on sale at our establishment are offered at or under the first cost; and lastly, sales for money alone are taken into account. Large quantities of various publications have been given gratis at the depository, in pursuance of instructions given to your agents to do so under proper limitations, and various grants have been made to members of the Association and others for gratuitous distribution. The committee have to express their regret that Mr. Richard Patterson has been obliged by the pressure of other business to retire from the office of treasurer to the Association. They are grateful to him for his valuable services while he held office."

Rev. T. H. M. SCOTT (Dunmurry) said he felt gratified at being present that evening, and it was with pleasure that he moved the adoption of the excellent report just read. He shared entirely in the regret expressed by the Rev. Mr. McAlester at the absence of one from amongst them that evening who, if present, would be accorded a warm and hearty greeting. He alluded to the Rev. John Scott Porter—(applause)—whose name had only to be mentioned in any Unitarian Christian Society to elicit the warmest approval, and whose memory would be endeared to Unitarians as long as the Unitarian name existed. They could now only hope that, with God's blessing, he would be soon in their midst again, restored to perfect health. (Applause.) The speaker then entered into an elaborate review of the work done by the society, and concluded by wishing it a prosperous future.

Rev. JOHN JELLIE seconded the resolution, and said that although from a theological standpoint, perhaps, he belonged to the more liberal section of Unitarian Christians, he sympathised most heartily with the object of the society. (Applause.)

Rev. C. J. McALESTER then delivered an eloquent address on "Unitarian Christianity." He concluded by moving the following resolution:—"That Unitarian Christianity, including as its two leading principles a belief in the sole deity of God our Father, and in the divine mission and authority of the Lord Jesus Christ, commends itself to our love and veneration as being in accordance with the best feelings of the human heart, and perfectly fitted to promote the moral and spiritual good of all who embrace it."

Mr. JOHN NELSON seconded the motion, which was passed.

The Rev. ALEXANDER GORDON moved—"That it is especially incumbent on all who desire to promote

the cause of true religion to educate the young in Christian knowledge; and we recommend the committee for the ensuing year to use all the means in their power to increase and extend the efficiency of the Sunday-schools." In the course of his observations, the Rev. A. Gordon alluded at some length to the benefits arising from Sunday-school teaching to the young, and impressed upon his hearers the necessity for instilling into the minds of children at an early age sound Unitarian principles.

Mr. WILLIAM SPACKMAN seconded the resolution, which was passed.

The following resolution was adopted with acclamation:—"That we desire to convey to our venerable and valued friend, the Rev. John Scott Porter, our sympathy with him in his recent illness, our gratification that he is in a great measure recovered, and our earnest hope that he may be spared for years to come to labour in the cause of Christian truth and freedom, with which his name has been so long and so honourably associated."

The office-bearers were re-elected, and a vote of thanks to the chairman concluded the proceedings.

FREE TEACHING AND FREE LEARNING IN THEOLOGY.

On Wednesday evening, in the Memorial Hall, Manchester, Professor Upton, B.A., delivered the inaugural lecture of a course to be given there during the ensuing session. The attendance was not large; among those present we noticed the Revs. T. E. Poynting, James Black, M.A.; Charles T. Poynting, B.A.; J. B. Lloyd, James Harrop, T. Lloyd Jones, Wm. Harrison; Messrs. James Bennett, S. B. Worthington, W. H. Herford, B.A., Harry Rawson, John Thomas, and others.

In the absence of the Rev. Wm. Gaskell, M.A., R. D. DARBISHIRE, Esq., presided, and opened the proceedings by saying that those who had seen the advertisement convening that meeting would have learnt something of the nature of the movement which they had taken in hand. They were of opinion that no life is sufficient that did not take in a fair cultivation of man's whole nature, and embrace the religious questions which affect his relation to God, to this life and to the next. (Hear, hear.) At present there is too much inclination among men to seek learning for its immediate fruit through worldly advantage—tempting them to live a life for to-day. There is a great want of the culture of the soul and the spirit, so that men might rear their souls not only for to-day but for the time to come. (Hear, hear.) They were anxious to apply the same methods that they had learned to apply in scientific culture—to rely upon honest research and a frank declaration of results—and to have faith in the ultimate issues that might arise from their abiding by such conditions. (Hear, hear.)

Professor UPTON then delivered his lecture, changing the title of it from "The distinctive character and method of theological study" to that of "The demand in the present day for the introduction of theological information and study into general culture," and was frequently applauded during the delivery. He said it would be his aim to show that not only was the study of theology and truth always desirable, but that there were special reasons in the present day why it should receive general and careful attention. He trusted the time was not far removed when the conviction which inspired those gentlemen who had taken in hand theological investigations in that place would so spread and deepen in the minds of thoughtful men all over the country, that, instead of indifference being shown to these non-academic lectures, the thorough study of theology would be duly recognised in all their great educational institutions. He might be told that there were good and cogent reasons why theological studies should be excluded from the curriculum of their colleges. Of those who opposed the introduction of theology into this curriculum there were some who maintained that theology was based not on facts but fancies, and that to establish classes for such investigations in University College, London, or Owens College, would be as if they were to appoint a professor of alchemy or astrology. He first dealt with the question in its relation to scientific knowledge, and showed that from that sphere of inquiry theological considerations and perceptions could not be wholly excluded. It was impossible for thoughtful students of science to escape from the necessity of importing theological ideas into scientific conceptions. Students of science could not eliminate the influence of cause and force from physical investigation, and cause and force were philosophical and theological ideas which derived life and significance from the conception of volitional causation. The question of the day was whether they should have science studied in conjunction with thorough theological training, or in conjunction with such crude and negative ideas concerning the nature of the Eternal as might be expected when savants, in sensational lectures, endeavoured to make a wreck of opinions which had been the bread of life to mankind for ages. What was true of science was also true of history and morals, and if not in their time, at all events before many generations had passed, correct views of theology would prevail, and there would be no wish to exclude theology from the halls of culture, but, on the contrary, an eager desire to give it an honoured place.

We hope to present our readers with a full report of the lecture on a future occasion.

At the close Mr. W. H. HERFORD moved a sincere and earnest vote of thanks to Professor Upton for his

lecture, and said he wished that a greater number had heard it, and expressed a hope that they might have the pleasure of seeing the address in a visible form, so that they might refresh and perfect the impression which it had made upon them. (Hear, hear.)

Mr. S. B. WORTHINGTON said he had great pleasure in seconding the motion, and expressed his belief that theology was as real a science and as much worthy of scientific treatment as any other matter of study. (Hear, hear.)

Mr. JOHN THOMAS said he should like to see the address in print; after which the motion was put and carried with applause.

Professor UPTON briefly replied, and the meeting terminated.

MIDDLESBOROUGH: CHRIST CHURCH.

On Monday evening, the 28th ult., the members of the above church assembled to welcome the Rev. W. L. Spencer to the pastorate of their church. The chair was occupied by Mr. T. F. WARD, who reviewed the relation of the church to science, and showed that of all the churches the Unitarian had the least to fear from scientific discoveries. Indeed they were favourable to all discoveries of truth in all departments of nature, and he was of opinion that these were true revelations of the wisdom and goodness of the Infinite God, who was the author of nature. He hoped the welcoming they were having that night would have a strengthening influence upon their numbers.

Mr. C. BELL said he had a peculiar pleasure in rising to give their new minister a hearty welcome, but would ask the question why welcome him to their town, and on what grounds did they take this particular step? They did not expect impossibilities from their brother, who would have a considerable number of difficulties even in the church to contend with. They expected their minister to build his Church week after week, month after month, year after year, to make their religion felt among them and others. "First the blade, and then the ear, and then the full corn." He would say:—

First diligently concoct your plan,
Then resolutely persevere.
As yet you know not half your skill:
Unnumber'd difficulties fly
Before a bold determin'd will.

They did not expect uniformity of opinion, but they expected their minister to think and lay before them facts that they might see the way of truth. They would, at any rate, give him freedom of thought, and he was certain they had sufficient confidence in him that he meant to do right, and would help them to use to the utmost their intellectual and moral abilities. They left him free, but asked him to think out the great problems of the age, and lay them before his congregation, in order that his hearers might have light and life more abundantly. They wanted to get rid of the many foibles and narrowings to which they were subject. In conclusion he urged upon them individually that the success of their new minister depended in a great measure upon themselves, and they ought to help and encourage him by attending as regularly as they could at church, and bringing as many as they could with them; by bringing outside poor lost children to the Sabbath school, and by helping that institution both by their purse and individual effort in teaching. He then shook hands with the Rev. W. L. Spencer, and said, "In the name of this church, allow me to welcome you here as our minister for the purpose of helping us forward in the great work we have before us."

The Rev. W. ELLIOTT, Stockton, had pleasure in extending to their new minister a hearty welcome on behalf of the district which was included in that magical circle called the Northumberland and Durham District Mission Association. He welcomed Mr. Spencer as a worker, and he would find an abundant scope for his powers in a town like Middlesborough, for in addition to the vice and immorality which existed in their midst, he would find it a happy thing to try and build up those connected with his church and Sunday-school—the weak, the sorrowful, the young, the aged, the sinful, each should come in for a share of his labours. The Gospel of Jesus Christ was the great instrument and power with which he would be able to work, but he was open to receive light and aid from all quarters—from science, from experience, and the revelations of God's wisdom and goodness in the great works of nature. He urged upon all present to cordially co-operate with their newly-appointed minister, and hoped the blessing of God, our Heavenly Father, would rest upon him and his work.

Mr. W. L. FALLOWS cordially supported all that had been advanced, and hoped that there would be no half-heartedness, but a thoroughly earnest spirit of love and hearty work.

The Rev. W. L. SPENCER rose to respond. He saw that the work which had been indicated was indeed arduous, and he greatly doubted his power to accomplish it, but he would promise them this, that he would do his best, and the best could do no more. He would use his utmost endeavours to organise an earnest, Christ-like, and God-like church, and he claimed their sympathy and co-operation, or all would be in vain. He would endeavour to promote true and just conceptions of the Bible, and the position it ought to occupy. We had no right to treat it as a book designed to teach the science of the present day, but to gather from it, and especially from the teachings and life of Christ, those great moral and religious lessons and impulses which it is so well calculated to give. It was true he would be placed in antagonism to some of the popular theology of

*We give the report above as it appears in the columns of two Belfast contemporaries, but we are reluctant to believe that the chairman's intention was to assert upon reliable authority that publications setting forth "religion as a hindrance to civilisation" were disseminated from the depository of the older society in Donegal-street.—Eds. U. H.

the day, but he trusted he would not be a mere puller down and a rooter up, but a planter and a builder up; a developer of the divine life which ought to animate all men and women. He contended that no church should be formed merely to give men correct theological views, but to stimulate pure religion, to influence men to think good thoughts, to feel good feelings, to live good lives; in short to love God, to love man, to love goodness, and exhibit them in practical everyday life. He hoped by their combined efforts in the church and in the Sunday school to build up a cause so that they might have a church of the future worthy of their noblest efforts.

The Rev. W. J. TAYLOR, South Shields, had come to welcome Mr. Spencer, and as he had been a fellow student in the Home Mission Board, he probably was better acquainted with him than any one there.

Mr. HAMMOND moved and Mr. EADON seconded, in neat and telling speeches, a vote of thanks to the visitors from a distance.

During the evening Mr. Hall, Miss Marshall, and the Misses Mc'Nay contributed greatly to the enjoyment of the meeting by their songs and music. The CHAIRMAN moved from the chair a vote of thanks to the singers, and Miss Maria Fallows, who presided at the pianoforte. After the meeting, tea and coffee were handed round, and the proceedings were of a conversational character. A very successful and enjoyable meeting was thus terminated.

NEWS OF OUR CHURCHES.

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

AN APPEAL.—A correspondent writes: Would you kindly allow me to draw attention to the advertisement of the Rev. M.A., in your columns; and to ask whether any person interested in Free Christian Work among the poor in Bristol, could lend a room or building which could be fitted up aesthetically, and in which, with the attractions of good music, a religious service might be held? The advertiser would not, however, wish to identify himself, in name, with any special sect: his object being simply to institute a worship, with spiritual teaching, to meet the requirements of human nature, unfettered by the repetition of a creed.

ACCRINGTON.—On Saturday last, the 2nd inst., the District Sunday School Association held its second conference for the session 1877-8. After tea the president (Mr. Peter Bibby) occupied the chair, and opened the proceedings with a hymn. After a few introductory remarks, he called upon Mr. J. E. Benson, of Manchester, to read a paper on "How to make the Sunday School successful." The essayist argued that, if we are to do any good in the school, we must show love and kindness to our scholars, pay visits to their homes, and strive to win their affections. He also urged the introduction of good and lively singing, the selection of words and tunes adapted to the children; and, to make the school a success, the establishment of mutual improvement societies, bands of hope, and schoolrooms clean and neatly decorated. A discussion followed, in which the Revs. H. S. Solly, M.A., E. W. Hopkinson, W. Mathews, Messrs. Crabtree, Halstead, Mackie, Anderton, and Lancaster took part. A reply from Mr. Benson, and a vote of thanks to him for his paper, and one to the president, brought the proceedings to a close.

BIRMINGHAM: LAWRENCE-STREET SUNDAY-SCHOOLS.—It is worth recording that seven of the scholars (four girls and three boys) connected with the above schools were presented, at the close of the morning service on Sunday last, with bronze medals, for their attendance and conduct at school. Three of them had made a perfect attendance for five consecutive years. It is the custom at the close of each Sunday-school year to present to each scholar who has made a perfect attendance, and who has not received a bad mark, a medal made of white metal, as an extra prize. No excuse is taken for any absence or lateness, no matter what the cause. Dr. Russell, president of the mission, presented the medals, and in a few well-chosen words said that it gave him great pleasure to praise their efforts, because they had such determination and perseverance: for he knew that such results could not be obtained without great determination. Punctuality, perseverance, and steadiness of character were great qualities to possess, and would go a great way to make them successful in life, and help to fit them for the life hereafter. Such qualities would make them valuable members of society. They would find that their influence would make their homes happier, it would extend to their workshops and act upon those around them. Mr. Moore, of Pitsford, who has given the white medals for so many years past, kindly gave them on this occasion.

BIRMINGHAM: OLD MEETING HOUSE.—The annual meeting of the congregation was held on Tuesday, the 29th January. Arrangements were made for holding the business meeting in the chapel, and a social gathering afterwards in the Lecture Room. The experiment was successful, the attendance at the earlier meeting being larger than has been usual on such occasions, the numbers being considerably increased when the adjournment to the Lecture Room took place. The Senior Warden, Mr. Thomas Martineau, occupied the chair. Letters of apology for absence were read from Mr. W. S. Harding, Rev. J. Alsop, and Mr. Spilsbury Putler. A report was presented from the Wardens and Vestry Committee, and a statement of accounts by the Treasurer. Reports were also presented from the Sunday-school Committee, the Ladies' Benevolent Society, and the Sewing Society, and adopted unanimously. Mr. Townly was elected Warden, and Mr. J. A. Jones re-elected Treasurer, and thanks were voted to the retiring officers. In the course of the speeches that were delivered by the Chairman, Mr. Prime, Mr. Councillor C. H. Edwards, Mr. Councillor Whitfield, Mr. Charles Harding, and others, reference was made to the Congregational work of the past year, and especially to the extension of the Minister's Fund. The social meeting passed off very pleasantly. An excellent

tea was provided, and some admirable vocal and instrumental pieces were given by several friends, and by Mr. Bond and members of the choir. In the course of the evening, Mr. Alderman Collings, in a humorous and telling speech, moved, and Mr. Councillor Payton seconded, a resolution, expressive of the continued confidence and esteem with which Mr. Clarke is regarded by the congregation. In reply, Mr. Clarke reminded his hearers that it was more than twenty-five years since he became minister of the Old Meeting, and sketched the changes that had occurred during that period,—the erection of the vast railway station close at hand, and of the "acres of shops and warehouses" around, which had led to the residences of the congregation being more widely dispersed, and to the consequent difficulty in getting them together at evening meetings,—the loss of old friends by death,—and the accession of new,—and said, that his cordial intercourse with the members had throughout rendered his life "a continued sunshine and happiness." Proceeding to inquire "What is our work?" he sketched the progress of the individual man, beginning life helpless and ignorant, but destined to growth,—in infancy, delighting in tales of fairyland,—in boyhood, in histories of manly adventure,—in more advanced youth, in the Poetry of Love,—and showed how unreasonable it would be for man at any one time, to bind his future within the limits of his present thought. Applying this illustration to the history of Religion, he said the Founders of our Church had said such restriction should not exist with our community—they would form their own conclusions and serve them honestly in their day, but leave nothing to bind the opinions of the future. He concluded a powerful address by warmly thanking his congregation for their sympathy and support.

CWMBAE, ABERDARE.—The Rev. E. W. Lloyd, having devoted nearly the whole of his time during the last three weeks to the distribution of relief to the distressed poor, was unable to prepare for his Sunday work, and consequently his friend, the Rev. R. J. Jones, Myrtle Cottage, kindly conducted the service on Sunday evening last.

HUDDERSFIELD.—The fortnightly entertainment, held at the Mechanics' Institution on Saturday last, was one of the most successful of the season. The large room was densely crowded, and hundreds who sought admission were unable to obtain it. Joseph Lowenthal, Esq., occupied the chair. The concert was given by the Fitzwilliam-street Philharmonic Society. This band of about forty amateur instrumentalists have, with their able and much-esteemed conductor, the Rev. J. Thomas, B.A., done much and varied service in connection with the institution. They always attract a large assembly; and, although their programme on every occasion contains a portion of classical music, no performances are more thoroughly enjoyed by the people who attend these meetings, and certainly none are more elevating. Before closing the proceedings a vote of thanks to the performers for their very kind and excellent services was moved by Mr. Ruddock, seconded by Mr. Sugden, and carried with loud acclamation.—The Chairman conveyed the resolution to the performers in very appropriate terms, when the Rev. J. Thomas replied. He said he was a musician, and there was a moral to be drawn from the performance of an orchestra like this. First of all every member of this orchestra had to learn his instrument by steady practice. It was practice that made perfect in all arts. If they thought otherwise let them take up a fiddle and try. Now, the conduct of life was art, that is doing, and doing right. Therefore to approach perfection in the conduct of life they must constantly practise doing right in small things and in great, in the easy matters first, in the hard ones next, in all the affairs of life at home and abroad. Secondly, the practice of an instrument obliged them to study the theory underlying the practice. He who was quite unacquainted with the corresponding theory must necessarily make mistakes. Wrong methods led to wrong practice, and wrong practice did not bring out right playing. Here, again, there was resemblance with life; for all anxious to live rightly must learn the laws of life, its theory, its method. Thirdly and lastly, he would point to the fact that every member of the orchestra, however well he could play his individual instrument, was obliged, nevertheless, to play it in harmony with the rest, and subordinately to the whole effect desired. For that purpose the members were disciplined to submit to a presiding mind, that directed the energies of each, and combined and controlled all for the musical result. So was it in life. Whatever abilities anyone might have, to exercise them for himself solely would lead to a jarring effect, but to subordinate them to the great mind that presided in each one's soul, and directed us to live for one another and the welfare of society as a whole, would produce harmony.

LEICESTER.—The annual meeting of the Great Meeting congregation was held on Wednesday evening, Jan. 30, in the schoolroom. After tea the chair was taken by the minister, the Rev. J. Page Hopps, who congratulated the meeting on a year of perfect peace, but of peace without the slightest sign of stagnation. He thanked them for enabling him to feel, as he did, the greatest possible satisfaction in his work. In proceeding to justify their somewhat isolated position, he argued that the tendency of thought and feeling all over the world was in their direction. In America, the great revival had shown nothing more clearly than the harmony there was between the old theology and the mind of the 19th century. In Italy, a young and gallant nation was gradually overpowering the priest and the church. In Germany the influence of the secular arm was almost too palpable and potent. In France, the Republic was giving an answer to the priest. At home, in Scotland and in England, the whole tendency of things was away from the views of God, the Bible, man, and the future life, against which they were making a stand. The ideas of the age on these great subjects were all surely tending their way; and this was their justification in still continuing to occupy their old position. Much, however, remained to be done. They had to combat sacerdotalism on the one hand and credulism on the other. They had to testify against the dogmas of natural depravity and endless punishment. The old theology began with us by saying that we were born in sin and shapen in iniquity; and it ended with us by dismissing us to possible endless torture. Against both these dogmas they contended. The little child they welcomed

as the pure gift of God; the man they dismissed from earth with no other thought than that the God who brought him here would provide for him hereafter. In place of these two pernicious dogmas they put two great trusts, a trust in God's infinite perfections, and a trust in man's infinite or indefinite improvableity. The reports for the year showed that several improvements had been carried out in connection with the chapel and its institutions, and that a balance of over £200 remained in the treasurer's hands, after paying all expenses. The meeting was addressed by Ald. Kempson, Messrs. E. Clephan, A. Paget, E. F. Cooper, A. Else, George Hall, and others, on various resolutions connected with the Congregational report, and a petition to Parliament against the war vote.

LIVERPOOL: HOPE-STREET.—We understand that Mr. J. C. Perry, B.A., who is now in his final term at Manchester New College, has received and accepted a cordial invitation to the pastorate, which has been vacant since the retirement of the Rev. E. M. Geldart, M.A., at the close of 1876. Mr. Perry is expected to enter upon the pulpit on the last Sunday in September.

LIVERPOOL: RENSLOW-STREET.—The Rev. Charles Beard has recently concluded a course of Sunday evening lectures on "The Grounds and Evidences of Religious Belief, with special reference to Modern Scientific and Philosophical Thought." The lectures have attracted large congregations, the church having been on each Sunday evening throughout the course well filled. After a short interval Mr. Beard began on Sunday evening last a course entitled "Restatements of Christian Doctrine." The subject of the first address was "God." Next Sunday evening the topic will be "Man," and the succeeding themes will be "Christ" and "The Bible." On Sunday morning next Mr. Beard will begin a series of Sermons on "The Relation of the Fine Arts to Human Life and Society." On Monday evenings Mr. Beard is now engaged in giving a course of lectures at the schoolroom, Mount Pleasant, in connection with the Manchester New College Local Theological Examinations, on "The Political, Moral, and Religious Condition of the Roman Empire in the First Century."

LIVERPOOL: KIRKDALE.—The first of a course of four lectures, expository of Unitarian views of religion, was delivered on Tuesday evening, in the Skelmersdale Masonic Hall, Westminster Road, Kirkdale, Liverpool, by the Rev. S. Fletcher Williams, minister of the Hamilton Road Free Church, Everton. The subject of the lecture was "What is Christianity? What Churches teach and what Christ teaches." There was an attendance of 78, which included a number of ladies. The lecture was listened to with great attention, and was brought to a close, without any discussion, by singing the hymn, "Come, kingdom of our God," in which everyone heartily joined. A quantity of Unitarian literature was given away at the close of the lecture, and there was an eager desire to obtain it.

LEEDS: HUNSLLET.—On Monday week, the 28th of January, the annual congregational tea party was held, and was well attended. The main features of the report for the past year were satisfactory. The attendance at the services and at the Sunday school had been maintained in numbers slightly above the average of the preceding year, and the various activities had kept their place. A considerable improvement in the offertory was noted, and the financial position of the church was rather better than in the preceding year. The delays in the erection of the additional class rooms had been at last overcome, and the building was now nearly completed. Resolutions adopting the report, nominating the new committee, and thanking their predecessors, were moved and adopted. Mr. Jos. Lupton, J.P., spoke in most encouraging tones. Addresses were also delivered by the Rev. Charles Hargrove, M.A., of Mill Hill, who spoke on making the Church the centre of our sympathies and labours; by the Rev. Robert Wilkinson, of Holbeck, who took as his topic the influence of religious opinions upon life; and the minister, Rev. Dendy Agate, who referred to the reasons which had induced him to accept the invitation to the pastorate at Scarborough, and expressed the sorrow which he felt at the prospect of parting from his Hunsllet friends. During the evening a glee and two anthems were sung by the church choir, and it was felt that a very pleasant time had been passed.

MIDDLETON.—On Sunday last the teachers and scholars contributed £1.1s.1d. to the relief fund for the suffering children in South Wales. In the evening of the same day a petition to Parliament in favour of peace—moved by Mr. T. B. Wood, J.P., seconded by Mr. Samuel Lawton—was unanimously adopted by the congregation, and has been forwarded to Mr. R. N. Philips, M.P., for presentation.

MILES PLATTING.—The fifth annual presentation of prizes to the members of the publication department took place on Monday evening, January 28, when about 200 persons were in attendance. Mr. Peter Turner, president of the society, occupied the chair. A miscellaneous programme of glees, recitations, and a dialogue ("The Wife's Mistake") having been gone through by the members, the Rev. J. T. Marriott, in fitting terms, distributed the prizes to the eight canvassers (members) who had sold in the neighbourhood during 1877 4,386 copies of various temperance works, entire profit of which, £7, was invested in a bookcase, chifforier, books, and other useful articles. A vote of thanks was accorded to Mr. Marriott, and the meeting closed with singing and prayer.

NEWCASTLE-ON-TYNE.—The biennial sale of work, resulting from the meetings of the Ladies' Society in connection with the Church of the Divine Unity, has recently taken place, and has been more successful than on any previous occasion, the sum realised being £123.

PECKHAM: EAST SURREY GROVE.—The annual New Year's festival of the above was held on Wednesday and Thursday, 30th and 31st ult., when the most successful meetings, both as regards numbers and arrangements, ever held in the building, were celebrated. It was found impossible to accommodate the whole of the scholars at one meeting, and, as in past years, a large number of the scholars' parents were unable to obtain admission, it was deemed advisable to extend it to two evenings. On Wednesday 100 scholars and about 80 friends sat down to tea, and that number was considerably augmented later in the evening. The appearance of the building elicited much praise—the decorations being very neat and tasteful—especially four new and handsome mottoes—the work and gift of a

member of the congregation. At the meeting which followed under the presidency of the Rev. John Taylor, addresses were delivered by Rev. John Marten, Messrs. Geo. Smith, of Coalville (The Children's Friend), who gave a deeply interesting account of his labours; A. J. Marchant (superintendent); and Mr. Toye, of Stepney Sunday School. A very interesting and enjoyable entertainment followed, in which the following friends assisted:—Vocalists, the Misses Rowe, Rose, Griffin, and Clifford; Master Wood, Mr. Swales, and Mrs. F. Gascoigne Chambers gave "The Pyramid of Bayonets," by J. Brunt, F.S.A., and by desire, "Nothing to wear," and "The Maniac." On the following evening between 80 and 90 of the younger scholars partook of tea, and were afterwards entertained with a magic lantern entertainment.

STAND.—On Saturday last, a very successful entertainment was given on behalf of the distressed people in South Wales. It consisted of readings, recitations, songs, a dialogue, and a drama. The proceeds, being made up to £5, have been sent to the Rev. R. J. Jones, M.A., of Aberdare, for distribution.

SHEFFIELD: SPARKS FROM THE REV. MR. FAY'S ANVIL. The Rev. Eli Fay, the minister of the Upper Chapel, Norfolk-street, Sheffield, has just closed a very successful course of Sunday evening lectures. All classes have been well represented in his great congregations, but particularly one which the rev. gentleman once characterized as "very respectable sinners." Mr. Fay evidently makes it a point to make points, as the following, given by the *Sheffield Telegraph*, among others of a similar character in his last lecture, plainly show:—

"When a daughter of luxury and refinement goes to the cottage of the poor to smooth the pillow of the suffering, give bread to the famishing, or read to the dying the words which have given hope, strength, and courage to millions of the departing, tenfold more than if in a fashionable church she opened, with bejewelled fingers, her gold-clasped Bible, and merely read of the scene on Calvary, she illustrates the doctrine of Christ crucified. When he who has no idea that he is good enough to talk about God and religion, but who, in his own manly though unpolished style, advises a friend not to give up the battle of life, not to become discouraged and think that he is really good for nothing, but to arise and renew the struggle, and be a man, and do the right, and as the truest God-speed under the circumstances, puts in his hand a little of the needful, he preaches Christ crucified. The modern self-styled practical man has no idea that a pot of flowers in the home, a kiss on a baby's cheek, a great hope, a new idea, a true and holy love, a noble purpose, a profound reverence, a keen sense of justice between man and man—for want of which capital and labour are in a fearful quarrel, and the industries of all England are alarmingly embarrassed—is quite as practical as more work, better wages, or the necessities of life at reduced prices—possibly, and indeed usually, much more practical."

UNIVERSITY OF LONDON.—We have great pleasure in announcing that Mr. Philemon Moore, late of the H.M.B. and Owens College, has passed the matriculation examination of University College, London, and that his name appears in the first division. Mr. Moore is now pursuing his studies in connection with M.N.C.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

Letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald Office*, New Cannon Chambers, 55, Market street, and not to the private addresses of the Editors. No anonymous letters inserted: the writer of every letter must append his name for publication. No letter should be more than half a column.

STUDENT.—Please observe our present address. No letter addressed to 74, Market-street from you is to hand, and there is no address on your present letter for a return note.

AUTHORITY IN SCIENCE AND THEOLOGY.

To the Editors.—I have been, with yourselves, intensely interested in the late outbreaks of what is called "Heresy" in the self-styled "Orthodox" churches, and in the articles of Sir James Stopheus and of Mr. Gladstone on "Authority." It seems to me, however, that neither the ultimate truth nor the ultimate fallacy has been touched, and that the practical lesson has yet to be drawn. Will you allow me to try to explain my point, and perhaps aid me to a solution? In your own article on "Heresy" you say, "Lord Shaftesbury's affirmation will carry weight, where his word is powerful, as long as its basis is not examined." But may not this be asserted of even scientific experts, whose are not infallible? Tyndall and Bastian are great authorities, but they contradict each other. How then can either of them be part of the solid Temple of Science? We need here a discrimination which has not been supplied. That part of the upgrown world that cannot, or will not think, seem to me to belong to the class of children who needs must accept what they cannot prove, for want of thinking faculty or moral will; and, therefore, their beliefs, or opinions, are no part of the great body of Thought, and to appeal to them on the ground of authority is a blunder in reasoning, and cannot be rightly called "evidence." To examine is to look and compare—not to hear and accept—and hence Science has to do only with people who think, and never with those who merely "believe." You assert that "Science is subject to the same qualification (as Theology). The conclusions of Science* have been arrived at by slow degrees, and, in the process, opinions and deductions have had to be modified again and again, and even reversed." This seems to me to make Truth dependent upon the perception of it, and at the same time to deny the difference between valid and illicit logical processes. Now Science is an Objective thing, and by its very definition comprehends only what

is ascertained as true. It is ascertained by Reason, and reason has its well-known laws, which no more admit of exception, qualification, or reversal than arithmetic or algebra. A proof in logic is always a proof, never a half or a quarter of one. If a conclusion is warranted by the logical premises, it can never be reversed, for that is equivalent to saying it is not "proved"—and therefore ought not to be called "science," or put into a body of ascertained truth. No one allows such loose proceedings in chemistry—why in theology or geology? Should we not, then, learn from this the practical lesson, that the first part of all true and high education is to be able to reason correctly; which means that we should know what the laws and conditions of induction and inference are, and, knowing them, that we should make no hasty or invalid conclusions; that we should distinguish between the certain and the merely possible or probable; that we should modestly, because truly, fall into the category to which we rightly belong—either that of thinking men or that of virtual children, who pin their faith on others? Acting thus, social collisions would be avoided, and social life simplified. Each person could take his proper place, according to his taste, in the School of the Scientific or the Nursery of the Scientific.—Yours truly,

F. R. LEES.

SECULARISM AND UNITARIANISM.

To the Editors.—On reading the East Cheshire Union report in your last week's issue, I find a speech delivered by the Rev. H. Ierson, saying that he had been asked whether a Secularist could join the British and Foreign Association, and be encouraged to speak on its platform with the avowed object of repudiating all Christianity whatever. I think it must have been a mistake on the part of the Secularist (he must have been an Atheist) or on that of the Rev. Mr. Ierson. I send you a card of the proposed rules of the British Secular Mission, which are going to be passed at Bradford if possible next Easter, and if the fifth rule is carried, it is possible that a better feeling may be made to exist between the genuine Secularist and the Unitarian. This rule reads:—"5. That Secularism be taken generally in the sense of seeking to promote the highest discernible good of mankind, from considerations which pertain to this life alone. Secularism intrinsically does not contend against the existence of Deity, but against degrading conceptions thereof; not against the inspiration of Scripture, but against the binding force of what is inapplicable to human welfare; not against a future existence, but against that idea of it which excludes the hope of improvement and honestly-earned happiness." Secularism, as laid down by G. J. Holyoake, who was the founder in the sense of establishing Secularism, I have thought sufficient for man's wants and aspirations; but after hearing the Rev. J. Page Hopps on his visit to our town, and reading his able little monthly, the *Truthseeker*, and paying attention to Mr. Mitchell's course of lectures on the Soul, and reading Theodore Parker's Discourses on Religion, they have made my mind come to a very different conclusion, and convinced me that I ought to have joined the Unitarian body ten years ago, which I am glad to say that I now have done, but not with any intention of overthrowing it. I do not think any sane man would wish to do so. I have found liberal friends here, whom I thought were only to be found amongst Secularists; but I am very glad to find that I am mistaken. There are a few liberal Secularists that wish to do justice to all people's opinions, but the majority wish to have a Pope to reign over them—which they have got, and couldn't have a better one if they tried all the world over, and the Pope of Rome is not a match for the one they have got now. Besides, they have an extra advantage, they have a Popess—the first one in the history of the world—so they are to be congratulated on being so fortunate, but I have been very pleased to escape. I have been a regular subscriber since Christmas to the *Unitarian Herald*. I have four copies every week, which I hope to increase; and I order eight *Truthseekers* every month. I have also ordered three of Parker's works, to lend to friends, and I think I shall be able to do a little good in a humble way. We have a very nice minister in the town, a true Liberal, the Rev. W. L. Spencer. I enjoy his sermons well. Hoping I have not trespassed too much on your space, I remain yours truly,

J. CLAYTON.

Middlesboro', Feb. 4, 1878.

"TO THE LAITY."

A correspondent, in writing us on the subject of the leading article in last week's *Herald* says, that among our congregations is a large number of the intelligent middle class, really earnest seekers of truth, who only go to service on Sundays, and there their interest ends. He has had forty years' experience of Unitarian Churches, and, in earlier times, worked in the cause. The result of his lengthened experience is that while many confess that they go to a Unitarian chapel to hear a good sermon as an intellectual treat, they do not care to join the body, in consequence of the absence of social warmth, and of the presence of caste as clearly marked as in India. His own children, he adds, have gone over to another denomination, finding there the friendly feeling which they sought amongst us in vain.

[He asks whether we will invite correspondence on the subject. We shall be glad to receive communications on any topic so deeply affecting the welfare of our societies.—Eds. U. H.]

BIRTH.

HEYS.—On the 2nd inst., at Chatham-street, Stockport, the wife of Orlando E. Heys, of a daughter.

DEATHS.

GUY.—On the 26th ult., at Belle Vue Nursery, Ringwood, Eliza, the beloved wife of Aaron Guy, aged 57 years.
MAURICE.—On the 2nd inst., at her residence, Eve Hill, Dudley, Elizabeth Maurice, in the 71st year of her age.
PHILLIPS.—On the 4th inst., Anes Etchells, the second daughter of the late Thomas Ayres Phillips, of Ardwick. Friends will kindly accept this intimation.
POTTER.—On the 5th inst., at the residence of her brother-in-law, W. V. Taylor, 22, Acorn-street, aged 69 years, Constantia Jane, youngest daughter of the late James Potter, of Manchester.

COMING WEEK.

LONDON: UNIVERSITY HALL.—On Wednesday evening, lecture by Professor Drummond on "The Religious Element a Criterion of Truth."
LONDON: STAMFORD-STREET.—For the next few Sundays this congregation will worship at the Chapel, Earl-street, London Road, Newington.
LIVERPOOL: KIRKDALE.—On Tuesday evening, lecture by the Rev. S. Fletcher Williams, in the Masonic Hall, Westminster Road, Kirkdale, on "A Rational View of the Bible."
MANCHESTER: CROSS-STREET.—Hospital Sunday. On Sunday morning the Rev. C. C. Coe will preach, and in the evening the Rev. Wm. Gaskell, M.A.
MOTTRAM.—On Sunday evening, lecture by the Rev. S. A. Steinthal, on "Prayer."
STOCKPORT.—On Sunday evening, lecture by the Rev. James Black, M.A., on "First Notes of a New Reformation."
STOURBRIDGE.—On Sunday evening, a lecture by the Rev. John Cuckson, on "Modern Materialism in its Relation to Religious Thought."

MR. LANCASTER, Organist of Mill Hill Chapel, Leeds, will be glad to receive his PUPILS on and after the 17th of January, 1878.—For terms, &c., apply as above.

LINDOW GROVE SCHOOL, ALDERLEY EDGE.—The premises have been erected for a First-class BOARDING SCHOOL, with extensive grounds for recreation, in a delightful country district. Every effort is made to educate the character, to have work done thoroughly, and to adapt it to the pupil's capacity, physical and mental. References and prospectus on application.

JAMES WOOD.

BRIDPORT.—The Rev. JOHN DAVIES, M.A., Educates Six Pupils as Boarders in his house. Terms moderate. TWO VACANCIES.

HOPE LEA, HEATON NORRIS, STOCKPORT.—HIGH SCHOOL FOR GIRLS.—Conducted by Dr. and Mrs. MARCUS, assisted by able masters. The majority of the Senior Girls who passed the last Oxford Examinations in the Manchester centre came from this school.—The NEXT TERM commences on Tuesday, January 15.

BROOK HOUSE, KNUTSFORD, CHESHIRE. BOARDING SCHOOL FOR GIRLS, conducted by Mrs. FRANK SHAWCROSS, assisted by Resident English and Foreign Governesses. Teachers of eminence attend for instruction in Music, Singing, Harmony, Drawing, Dancing, &c. Prospectus and references forwarded on application.

MOUNT VERNON HIGH SCHOOL, NOTTINGHAM.—Established 1864. Mr. EDWIN SMITH, M.A., with competent assistance, thoroughly prepares Boys for College, the University Local Examinations, or for Business. For prospectus address Sandy Knoll, Forest Road, Nottingham.

SOUTHPORT.—BOARDING SCHOOL FOR GIRLS.—Miss CURTIS will RE-OPEN her School, Jan. 23rd, 1878. Prospectus on application.—Westburne, Grosvenor Road, Birkdale.

EDUCATION IN GERMANY. Miss M. WAGNER (17, Helenenstrasse, Weisbaden, Germany), who has passed the Prussian State Examination, and possesses the experience of several first-class English schools, receives a limited number of YOUNG LADIES for Private Education, or to visit the excellent College of the town, with home assistance. Climate very healthy, with mild winter. Hot and other mineral springs. English and German references. For terms and further particulars address as above.

WORK: 26, HIGH PETER GATE.—Miss AMY HERRING begs to announce that she has OPENED, at the above address, a SCHOOL for the instruction of Young Ladies in all branches, comprising a first-class education with liberal views. References kindly permitted by the following:—Dr. G. Vance Smith, The Parade, Catmarthen; the Rev. C. Welbeloved, 38, Monkgate, York; Miss Swaine, 1, The Crescent, York.—Terms on application. Pupils are prepared for the University Examinations, several having passed most successfully.

OPEN SCHOLARSHIPS WITHOUT EXAMINATION.

The Hibbert Trustees are prepared to grant at their meeting in June next One or Two Scholarships of £200 per annum each, for two years, to Graduates of any University in Great Britain and Ireland, between the ages of twenty-one and twenty-eight, to enable them to study Theology and Mental and Moral Philosophy at Universities in Germany, Holland, or Switzerland (or elsewhere), subject to the approval of the Trustees. Full particulars may be obtained of the Secretary, to whom applications for Scholarships must be made before March 30, 1878.

PERCY LAWFORD, Secretary.

University Hall, Gordon Square, W.C.

ARMSTRONG & RICHARDS, St. Ann's Place, Manchester.—SHIRTS, of superior quality, made to order.

MESMERISM! Who can Mesmerise? Anyone on receiving longhand written instructions from "B." 64, Bridge Road, Stratford, Essex.

LONDON: SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's Square, Bloomsbury. Beds from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

RUPTURES.—Exhibition Prize Medal, 1862, was awarded to R. WESTBURY, inventor and sole maker of the IMPERCEPTIBLE CURATIVE TRUSS. Deformity Instruments, Artificial Limbs, Crutches, Elastic Stockings, and Ladies' Supporting Belts, Chest Expanders for round shoulders, &c., 26, Old Millgate, Manchester.

THE DINNER SHERRY.

2s. PER DOZEN.

The season of the year having arrived when light wines, so agreeable in warmer weather, give place to those of a more generous character, we beg to draw attention to the above wine. For years we have given great attention to keep up and improve its quality, and those who require a delicate clean-flavoured sherry, free from spirit, we submit it with confidence, and ask comparison with wine usually sold at 30s.

A considerable saving can be made taking Quarter-cask, 27 gallons, at £14s. 5s. (cask included). Octave, 13½ gallons, at £7s. 5s. Samples can be tasted. Price list of 32 Sherries and other Wine free by post.

JAMES SMITH & COMPANY, Wine Merchants, 26, Market-street, Manchester; also at Liverpool and Birmingham.

Printed for the Proprietors by WILLIAM EVANS, of Apsley Villa 377, Waterloo Road, Chesham Hill, at his Printing Offices, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at New Cannon Chambers, 55, Market-street, in said Parish of Manchester. London Agents, Messrs. Smart and Allen, 2, London-house Yard, Paternoster Row.—Friday, February 8, 1878.

*You add "or what has passed for science!" Will this do with clear thinkers? If science is "clear-seeing," how is it responsible for muddle? If science be "demonstration," how can you allow loose thinking to be called by its name? Careless accounts and loosely worked sums are not arithmetic; nor can the science of numbers be made responsible for the carelessness or opacity of bad pupils.

DOINGS AND SAYINGS.

The Irish Roman Catholic hierarchy have issued a manifesto tracing the history of legislation against Roman Catholics in the matter of education from the Reformation onward, and the Irish representatives are called upon to secure the restitution of at least a considerable portion of the endowments taken for Trinity College. They are to cry, "Give us back our own!" To which a deaf ear will be turned.

The Supreme Consistory of the Established Protestant Church of Prussia have forbidden the Rev. H. Hosebach to assume the Cure of Souls in the parish of St. James, at Berlin, on the ground that in his inaugural sermon he denied the miracles related in the Bible; and they have permitted him to retain his old living in the parish of St. Mark, in the same capital, because they can hardly accept the said inaugural sermon as sufficient evidence of unbelief.

Some of the Episcopal clergy in Ireland seem alarmed—or shocked—at a practice which is now on the increase—the preaching of trial sermons by candidates for vacant parishes. No doubt the system is unpleasant, especially for the preachers, but it is simply the natural outcome of Disestablishment. If the people are now to have a voice in the choice of their ministers, no better plan can be devised. But, with all its drawbacks, is it not infinitely more respectable than the shameless traffic in the "cure of souls" which long disgraced the Church?

The Archbishop of Canterbury gave a tolerably strong slap in the face to the deputation which presented the lay and clerical out-and-out protests on the burials question. His Grace said he could not consider "no surrender" as a solution of the question, for he looked upon that as entirely giving up the matter, and the bishops did not wish to follow that course. They were not dealing with the Liberation Society alone, and he recommended the deputation to settle the matter by some wise arrangement.

At the banquet given to Mr. H. M. Stanley by the Royal Geographical Society, Sir Rutherford Alcock spoke of Mr. Stanley as a geographical explorer who had had the courage, the endurance, the tact, and the energy to prosecute his way across Africa and lay open the vast sources of the Congo, an enterprise as perilous and as difficult as any man ever undertook, and one that has been, and will still more be, fruitful in its results for the benefit of the whole world. Mr. Stanley, in expressing his warm acknowledgments, explained at some length the circumstances which had led to his taking strong measures occasionally, more especially at Bombirch, and he maintained that what was done was to satisfy justice. He also showed the reason why the English flag had been carried by the expedition.

Pope Pius IX., who held the presidency of the Roman Catholic Church for the period of thirty-two years—the longest Pontificate in history—will be remembered as a typical Pope—one of the most bigoted, no doubt, and the most impolitic, but also, in some respects, one of the best. He will probably be canonised. He never realised to any extent the meaning of his title as Pontiff, for he was never given to "bridge-building" between churches. His distinctions have been earned rather as an iconoclast—the Syllabus alone being witness—as a denouncer of modern progress—and history may yet prove that in his efforts to wield the trowel in behalf of the Christian dogmas such as those of the Immaculate Conception and Infallibility, he only succeeded in weakening its foundations and so hastening its overthrow. In England we have settled it, that Rome is not our mother, and our personal consciousness of the blessings of intellectual and spiritual freedom constrain us to add that she will never be permitted to be our mistress.

SCOTTISH NOTES.

THE FERGUS FERGUSON CASE.

In a pamphlet just issued by the Rev. Fergus Ferguson, entitled "Additional statements in defence of my doctrinal position, and in vindication of my plea for doctrinal reform." Mr. Ferguson states—"From the beginning I have openly and deliberately called the Confession in question, so that a conference was in no respect required to elicit that fact. And I did so on the explicit ground of my most perfect right to bring the Confession to the bar of the Divine Word—a right which the Presbytery, on the face of the whole inquiry, should have recognised and acknowledged." In his concluding sentences Mr. Ferguson says he is at a loss to see how the committee can hope to put him right but by telling him in the most frank and explicit way what they themselves consider the truth to be.

The Glasgow United Presbyterian Presbytery on Tuesday considered the charge of heresy against

Mr. Ferguson. A committee reported that he had refused to meet them to explain himself, and that he left the case therefore in the hands of the Presbytery, which by 56 to 16 resolved to suspend him from the ministry.

FREE CHURCH LIBERALITY.

Notwithstanding the dull times and the Patronage Act, the Free Church in Scotland shows no signs of decadence. The Sustentation Fund amounts for the eight months of the year to over £100,000, and shows an increase, as compared with last year, of about £4,600. For its new Extension Church Building Fund also some £45,000 has been already subscribed, and a similar state of prosperity distinguishes likewise all its mission schemes. More significant, however, still, is the fact that the Free Church has more candidates for the ministry this year in its colleges than it has ever had in its past history. Fifty-seven young men have entered its halls from the University, for the first year during the present session. This is a larger number of students than the Established Church can boast of.

REV. GEORGE GILFILLAN.

The Rev. G. Giffillan, of Dundee, in reference to a charge that he had recanted his Confession speeches, says he did "make some concessions in 1870 to the kindness of my own Presbytery, which I would not have made to the bullying and illegal interference of that Presbytery which rejoices in Dr. Peddie as its petty Pope! But I never retracted one of the three points on which I was challenged; and I dared Dr. Peddie, after his insolent letter in the *Scotsman*, to say so, and he never replied. This summer I twice, if not thrice, reiterated my charges against the Confession of Faith, added to them, and challenged Dr. Harper, who had in the Synod referred by implication to me, to libel me; and Dr. Harper, too, thought discretion the better part of valour, and has never answered till this good hour."

DISESTABLISHMENT.

The *Glasgow Herald's* London correspondent says that if Scotch disestablishment does not get much attention this session from Parliament, it certainly will from the periodicals of the day. Either in April or in July there will appear a paper in the *British Quarterly* on the subject from the pen of an eminent Nonconformist while it is probable that Professor Bryce, Mr. Jenkins, and Mr. Taylor Innes may have something to say on the subject in the *Contemporary* and *Fortnightly* one of these months. It is said, too, that the Dean of Westminster will publish his quota to a Scotch controversy in which he is perhaps more interested than any other Englishman, not as there was at one time, reason to believe in the form of a pamphlet, but in the columns of the *Edinburgh Review*, which, by the way, a member of the Opposition, in the Reform Club the other day, called "the organ of dilapidated Liberalism."

AMERICAN NOTES.

THE USUAL THING.

In New York and its vicinity, in Philadelphia, Baltimore, and all the great cities and states of the Union, year by year, the Roman Catholic Church is extending its possessions, increasing its riches, and accumulating in its hands some of the most valuable property in the country. A well-known writer commenting on this says:—"Whether the concentration of such a mass of wealth in the hands of an ecclesiastical corporation will be less dangerous to the Republic of the United States than it has been to the European States remains to be seen. They found it necessary to check it by preventive legislation, and in most instances to convert it to the uses of the community. It looks as if the extirpated abuses of Europe were about to be revived in America. If they are, the same results will follow, or history will belie its own teachings."

THE TUCKERMAN CENTENNIAL.

The *Christian Register* reports that "by arrangement of the faithful and grateful brethren who belong to the Ministry-at-Large," a meeting was held on Friday, January 18, in the New South Free Church, Boston (Rev. W. P. Tilden's), to commemorate the hundredth anniversary of the birth of Rev. Dr. Joseph Tuckerman. The usual devotional exercises were shared by Rev. Messrs. Tilden, Cruft, Wood, Gerry, Waterbury, and Sallaway. Rev. Charles F. Barnard, Dr. Tuckerman's first and only surviving associate, delivered an address, in which he recited the leading events of his life, drawing largely from the remarkable eulogium pronounced by Dr. Channing, and adding some reminiscences of his own. If the spirit of this address, and of Tuckerman's own work, could enter just now into all our ministry, it would not only serve to confine some current controversies within their proper limits, but would help to recall us to the great and glorious business of spreading light and love, of saving the lost, destroying the works of the devil, and preaching glad tidings to the poor. Were Tuckerman and Channing among us, how earnestly would they enter into the study of all those modern problems which bear upon the improvement of human life! *Apocryphus*

of the Centennial, let us reproduce and ponder this saying of Dr. Channing: "Preaching should be more adapted among us to the wants and capacities of the uneducated poor. These should be attracted to our churches, and feel that they are there in the midst of those who sympathise with them; and I am sure that this style of preaching would be as useful to the more improved and opulent as to the poor."

AMERICAN UNITARIANS AND THE LEICESTER CONFERENCE.

The Boston *Unitarian Review*, while expressing its general sympathy in the action of the promoters of the Leicester Conference, remarks:—"We do not blame orthodox friends if they do not wish to accompany Mr. Picton into the regions of ether. We may and ought to have spiritual sympathy with a pure-minded Pantheist, if we come in his way, or a pious Buddhist who is satisfied with being absorbed into the universe; but we certainly should not select either of these men to build up the visible Church of Christ, in which we devoutly believe as well as our so-called Evangelical brethren. We will venture to suggest that we think it would have been better in the platform resolution to have added the word entirely. 'Religious communion is not entirely dependent on agreement in historical, critical, or theological opinions;' for we do believe it to be very much dependent on them, though not necessarily or always so, especially with great and far reaching souls."

BOOKS AND AUTHORS.

The Unitarian Magazine, Feb., 1878. Edited by Frank W. Walters. Glasgow: William Rankin, 146, Renfield-street.

THREE numbers of this new monthly have now appeared, and the last does not fail of the good literary promise shown in the first. Its chief interest so far as news goes is local—referring to Scotland and chiefly to the Glasgow congregations. The present number opens with an able article on the affirmations of Rationalism, which is followed by a racy account of an evening with a Scotch Heretic, that is the Rev. Fergus Ferguson. Reflections "on Poetry and Science," by S.E.G., may be taken as introductory to a set of verses much above the ordinary quality:—"The Watcher on the Tower." The cover contains Church Calendars for the St. Vincent-street congregation, Glasgow, and the Aberdeen congregation.

A Catechism to Instruct the Young and those of Older Years in Matters pertaining to Religion, with a view to their becoming Disciples of Jesus. By the Rev. Ben. Walker, minister to the poor, Rochdale Road, Manchester.

MR. WALKER has drawn up, in this little work, what he has been accustomed to teach his own children. He thinks that children, and others too, should have definite ideas on religion presented to them, and he communicates his own, without troubling his mind about whether or not some present or future theologian should prove them to be wrong. Mr. Walker speaks plainly—at times with too much of the form of certainty, as when he answers the question "Will any wicked soul be finally destroyed, that is, annihilated?" with an emphasised "No!" He afterwards gives the reasons for his belief in this matter, and they are very good ones; but on such a subject it would be better to ask at once, What reasons have we for believing so and so?

Satan: A Course of Sunday Evening Lectures. By John Page Hopps. I. The Rise and Progress of Belief in Satan.

THIS is not a history, like the sketch by M. Renan, nor an autobiography, like Dr. Beard's. It is an indignant protest against the conception of a rival of God, "who shares the empire of the world with God, and seems to get the better half of it." Mr. Hopps does not raise the question of evil spirits. He says:—

Evil spirits, in fact, there must be, if there is a life beyond the grave at all; for an evil spirit is simply an evil human being passed into the spirit world. I am not sure, however, whether I agree with a passage in the Talmud, which says that these evil spirits may be all about us, but I see nothing unreasonable in it. The Talmud says that these spirits even come to our assemblies, and spiritually mingle with us! It speaks, with a touch of humour, of their "thronging and squeezing on a Sabbath in our synagogues" . . . "for they come to hear the sermon." So says the Talmud; and I am sure I have no objection, especially if the sermon can do them any good. Let them come. If I can do them no good, I know very well they can do me no harm.

Mr. Hopps' vivid little work will go to help on the day he hopes for, when "poor down-trodden, deluded, devil-ridden humanity will awake to the glorious discovery that Satan is only the shadow of its own misery, sin, and fear. And then will shine forth the blessed truth—that man in this world, is alone with God; that his pain is only discipline; that his toil is intended to win for him experience; that the mighty powers of Nature may all be utilised for his good; that his stumblings may teach him how to stand erect; and that his very sins should only lead him to the infinite Father."

The Life and Times of the Right Honourable John Bright. By William Robertson, author of *Rochdale, Past and Present*. Published by the author, at the *Rochdale Observer* office.

THIS book ought to be equally welcome and interesting to Liberals and Tories, to Dissenters and Churchmen, for it records the career of one who, in birth and education, is the result of the radical influences of a free faith and of English politics, in contradistinction to orthodox creedism and class legislation. It is, indeed, not of the highest literary merit, and shows in some respects a want of the sense of proportion, specially in the earlier portions. Here and there it misdates an event, and misleads the student by mispaging in some of the references in the "contents." But it is instructive reading. Here may the young learn the course of one whose career has been beneficent both to his country and mankind. In studying this book a feeling of gratitude will be apt to kindle in the mind of the thoughtful youth that his lot is cast in these days rather than in the England of forty years ago, which in so many things was a contrast to the England of to-day. And that it is richer, stronger, happier, more virtuous and religious now than then, is the result of the efforts of reformers, of whom Mr. Bright has been one of the chief. The old, too, may revive their memories of the details of great events which took place in the immediate past, in which they themselves shared in bygone years, or of which, at any rate, they were contemporary witnesses. We would commend specially to the attention of the reader the picture given in the first thirty pages, of that fine old Quaker gentleman, the father of the subject of the present memoir, who raised himself from the humble position of a handloom weaver to that of a large employer of labour. Such a picture of upright and downright manhood working his way upward to success, his active, cheerful benevolence, his quaint humour, which knew how to decide a dispute with true Solomonic wisdom, or to defeat plans of personal spite against his neighbour, or to thwart Tory schemes, to obtain Liberal support, and without giving offence—all this illustrated by anecdotes, must have an elevating and brightening effect—we intend no pun—on the reader's mind. The story of Mr. John Bright's life is so told that he himself is made largely the teller of it, in quotations of autobiographical passages from his speeches. The information contained in this book may be relied on as authentic, where it relates to matters not before made public, as the author states that he has had access to family sources, as well as to assistance from old friends of Mr. Bright. We hope to see such a demand for the book that a second edition will soon be called for: for there can be no more wholesome literature than the record of the life of a man of great ability who has given himself in unsparring efforts to the good of his country.

From Dr. Klunzinger's *Upper Egypt* we learn something of the popular beliefs and superstitions of the inhabitants of the Desert. Every man, for instance, is attended by a jinn or spirit. The man of science is able to call up these beings, or to drive them away, by reading certain chapters from the Koran a certain number of times, or by writing down mysteriously-arranged letters, figures, words, and numbers. On Fridays, the Mohammedan Sabbath, the spirits are particularly active. It is not permissible to sweep a house at night, as a jinn might be struck and injured, and so induced to revenge himself. Another belief which affects the customs of the people is that of the evil-eye. Even the seclusion in which women are kept is the result, not alone of Mohammed's commands, or of idle jealousy, but arises from the fear that the evil-eye may injure the beloved beings. The states of ecstasy which prevail, both among women and men occasionally, are produced by the jinn, who takes possession of a person, transforms his appearance, and speaks and acts through him. The metamorphosis of animals is also another part of popular belief. It is curious to remark that while in the more scientific circles of our civilised communities man is held to be an ape modified by natural selection and time, among the Egyptians of the present day the ape is regarded as a metamorphosed man. The baboon, it is generally maintained and believed, was a wicked fellow, who stole the people's shoes and hid them under his coat. The hyena is a vile enchanter transformed by the anger of God. Serpents in the same way are considered as wicked people. Falling stars are wicked angels or devils hurled down by God. It is they who teach man the black art, the evil kind of magic. Accordingly, it is a matter of duty for every believer to say when he sees a shooting star, "I take refuge with God from the stoned devil."

In *The Christians under the Crescent in Asia*, the Rev. E. L. Cutts gives an interesting account of the Nestorians, their present position, their religious customs and superstitions. Here are some curious particulars concerning the elements used in the Communion:—"The bread is made with wheat flour; the corn is preferred which has been gleaned by the girls; it is ground in a handmill: it is made with leaven: and the Nestorians have a tradition on the subject which makes them regard the question as of the most sacred and solemn importance. The

story says that as our Lord went up out of the Jordan after his baptism, John the Baptist collected in a phial some of the water which was dripping from his sacred body; at his death he gave it to the disciple John, afterwards the apostle. At the Last Supper our Lord, the story says, gave to each disciple a loaf; but to John he gave two loaves, and put it into his heart to eat one, but to preserve the other that it might serve as leaven, to be retained, in the Church for perpetual commemoration. When John stood by the cross and saw the blood and water issue from the Lord's pierced side, he took the phial of the water of baptism from his bosom and added to it of the water from his side; and he took the loaf and dyed it in the precious blood, and when the disciples went forth to convert the nations, they took John's loaf of the Last Supper, of which the Lord had said, "this is my body," dyed as it was in the blood from his side, and ground it into powder, and mixed it with flour and salt, and divided it among them to serve for leaven for the body and blood of Christ in the Church; also they took of the water of baptism and of the wounded side, and mixed it with the oil of unction, and divided this also to be a leaven for baptism."

THOUGHTS ON RELIGION.

ON PRIVATE JUDGMENT IN RELIGION.*

REV. CHARLES SHORT.

We have thrown off the Pope of Rome, and have taken some one else in his place—some man or Church. We may say to ourselves, "I think for myself in matters that are indifferent—in such matters as forms of Church government—whether Episcopacy or Presbyterianism or Congregationalism is most scriptural—and I am at liberty to choose which of these bodies or sections I shall be identified with; but in matters fundamental I must submit myself to the authority of the Church or the Standards." That is, you will exercise the freedom of Protestants in very small matters, but you have no courage to exercise freedom in regard to other matters which you are told are very important. In these respects you are willing to be the slaves of others, who, perhaps, are as great slaves as you are yourself. But how and upon what principle will you choose the authority which is to decide for you? It can only be in one of two ways—either you must submit to the authority of the Church in which you have been brought up, and accept it as supreme without question; and if that is the right way, then everybody was wrong who ever left the Romish Church. Or, if you are to choose between the conflicting claims of different Churches, the choice ought to be made after an examination of the doctrines of those Churches; and then the choice is really made not by the surrender of your judgment upon fundamentals, but by the exercise of it. But if you choose without such an examination then you have no guarantee that the choice you make is the right one. It is worth no more than a toss up for a system; Calvin may come down heads and John Wesley tails, or vice versa. And therefore I say there is no middle course between choosing our religious beliefs for ourselves and taking them upon trust from others, and upon their authority. Those who do the first occupy the Protestant position; those who do the second occupy the Roman Catholic position. Protestantism, taking it as a whole, has forgotten the meaning of its protest against the Catholic Church. That protest as it was originally uttered, whether it understand itself or not, could not have any other logically consistent ground than this—That every man enjoyed the right and was subject to the duty of interpreting the Word of God for himself, without let or hindrance from any human authority. "Call no man master on earth," was Christ's own charter of his freedom. "To his own master he standeth or falleth;" who art thou that judgeth him, whether Pope, bishop, or priest? The Reformers themselves, the original champions of this freedom, showed that the spirit of Popery still remained in their heart, however logical their arguments against it; for they soon began to persecute those who held different opinions from their own; thus setting up a multitude of little Popes in place of the big one at Rome. And so it has continued to this day, and the principle of the right of private judgment, though embraced as a theory, is scorned and hated in practice. A scholarly Christian gentleman, a Professor in a Free Church College at Aberdeen, wrote an article some time ago in a certain Encyclopædia, in which he expressed, according to the best of his private judgment, some views about the Book of Deuteronomy, and one of the Psalms and Solomon's Song; and an outcry has been raised against him by a Church which, I suppose in irony, is called the Free Church. It does not matter one pin's head to religion or morality who wrote Solomon's Song or who wrote the Book of Deuteronomy; if Solomon did not write the one, nor Moses the whole of the other, the Christian religion will not go

down on that account. But to think of it: for ministers who orate against Popery, who glory in being Protestants, who assert that religion is a personal theory, to hound a man almost to death for so small a thing, seems one of the saddest burlesques which has been acted in modern days. Oh! but he is a Professor, and may corrupt the young men under his charge! All the more reason he should have his liberty; for a Professor who is to teach those who are to be teachers of others ought not to be a parrot repeating merely what others have said; he ought to be a student diving to the bottom of things, inspiring others to go to the bottom of things and not to swear by all he says; he ought to be an independent inquiring thinker if he is to stir up the mind and heart of those who are in training to stir up the heart and mind of future congregations. For Protestantism does not mean the liberty to think anything we please; it means the duty of earnest, patient inquiry, and to come to those conclusions only which are warranted by the evidence within our reach. It is too often imagined that a man who pleads for liberty of thought, pleads for it not for the sake of truth, but for the sake of unrestrained licence; and that he who claims the right to differ from the popular creed does so in order to indulge in some wilful, unreasonable crotchet of his own. But all this is a mistake and misrepresentation. He who truly holds the right of private judgment holds also with equal truth the duty of private judgment, so that he is responsible for its exercise to the Great Master above.

THE KHIRGIZ.

In an account of this tribe of Turcomans, now under the rule of Russia, we have the following curious particulars of their ways and customs given. The Kara-Khirciz are mountaineers, with a tendency towards banditism; the Khirciz-Kassaks live in the plains, and would be the most prosperous people in Central Asia if their innate cleverness were not overlaid with the crassest superstition. They carry mutton bones about with them to ward off the evil one. If a Khirciz has a singing in his ears down he goes on his knees to pray, thinking that one of his friends is going to die; if you whistle in his presence he imagines you have designs upon his wife, and must be appeased with gifts and incantations; if one of his children yawns he is persuaded that a wicked spirit has dived down the child's throat to cut out a piece of its heart, and he falls to cuffing the poor brat to make him wary of gaping in future. The Khirciz have all the Mongolian facial type, which comes of their affection for Calmuck wives, whom until recently they were in the habit of carrying off by main force from Chinese territory. It used to be thought derogatory to a Khirciz to marry any woman but one whom he had carried off in a raid, and a relic of this practice survives in some very singular marriage customs. When a Khirciz wants a wife he buys her of her parents for so many camels or horses, and on the wedding day the young lady is turned loose upon a pony and armed with a heavy kourbatch, or ox-nerve riding-whip, and her bridegroom is supposed to carry her off against her will, and for this purpose is provided with a troop of friends, all being mounted. The bride defends herself with the kourbatch, and slashes the faces of the friends pretty vigorously, but the bridegroom gets off cheap, and, after a sham struggle, bears back the young lady on his saddle amid the triumphant shouts of his village. The Khirciz live in peaked huts, made of felt, like tents, and take great pride in having their horses richly caparisoned, their bridles being often encrusted with jewels. They are also very particular about their own dress, which consists of leather trousers, a black velvet dressing-gown, more or less braided with gold, and a conical felt hat with curly brim. When a Khirciz can win the red velvet gown given by the Russians he is mighty proud of it, though his loyalty to the bestowers has to be kept alive by continual gifts. It is through the Khirciz that political rumours are chiefly disseminated in Turkestan, for they have an Athenian fondness for reports of all kinds, and are credulous enough to swallow any fable. When one of them gets hold of any piece of news he takes no rest till he has scattered it to the four points of the compass, and will ride about all day to do this, leaving his business to take care of itself. The Khirciz are great breeders of silkworms, camels, and horses, and manufacture, felt, silk, and ornaments of gold as dexteriously as the Chinese.

DUDLEY.—Mr. Alfred Whitehouse, who is a member of the Unitarian congregation of this town, obtained the Clifford's Inn (or first) prize at the Easter examination of the Incorporated Law Society of last year, and has now been awarded the Scott Scholarship, founded by Mr. John Scott, of Lincoln's Inn Fields, and open to all candidates. The number of students examined this year was about 714, and the report states that "Mr. Alfred Whitehouse was, in the opinion of the council, the candidate best acquainted with the theory, principles, and practice of the law, of the year."

* From a lecture delivered in Ward Chapel (Congregationalist), Dundee.

THE THOUGHT OF GOD.

FREDERICK WILLIAM FABER.

The thought of God is like the tree
Beneath whose shade I lie,
And watch the fleet of snowy clouds
Sail o'er the silent sky.

'Tis like that soft, invading light
Which in all darkness shines,
The thread that through life's sombre web
In golden pattern twines.

It is a thought which ever makes
Life's sweetest smiles from tears;
It is a daybreak to our hopes,
A sunset to our fears.

Within a thought so great, our souls
Little and modest grow,
And, by its vastness awed, we learn
The art of walking slow.

The wild flower on the grassy ground,
Scarce bends its pliant form,
When overhead the autumnal wood
Is thundering like a storm.

So is it with our humble souls,
Down in the thought of God,
Scarce conscious in their sober peace
Of the wild storms abroad.

To think of Thee is almost prayer,
And is outspoken praise;
And pain can even passive thoughts
To actual worship raise.

All murmurs lie inside Thy will
Which are to Thee addressed;
To suffer for Thee is our work,
To think of Thee, our rest.

The Unitarian Herald.

FRIDAY, FEBRUARY 15, 1878.

PIUS THE NINTH.

Another name, and even in so long and notable a catalogue a most notable one, has been added to the list of the two hundred and fifty-five successors of St. Peter gone to their rest. "Give him but a reign of ten years," said an enthusiastic Republican, joining in the acclamations to the new elected Pius the Ninth, "and he will be the last Bishop of Rome having temporal power." The prediction was prudent enough, and has been as nearly fulfilled as many a solemn prophecy on whose accomplishment great issues have been made to rest. But to have foreseen the wonderful and altogether exceptional career which was before the new holder of the most ancient of titles, would have indeed needed a more than human foresight. Not a little curious is it that he whose lot it was to proclaim his own infallibility should have been the very one to violate in his own person the hitherto unbroken rule, looked upon as almost a divine ordinance, that no Pontificate should exceed in length the twenty-five years which tradition assigns to that of Peter. So firmly established was this belief that even in verses of welcome, addressed to the Pope on his visit to one of the towns of his former dominion, we have seen the wish for a long life cautiously restricted to the orthodox number of years. "Sit tibi longa ætas, sin minus illa Petri." As if in an address to the Queen it should be said, "May your reign be long, though not up to that of George the Third." Nor is his Pontificate merely the longest on record; it may well be doubted if any of his predecessors had a spiritual authority equal to that which he possessed in his later years. Deprived bit by bit of his temporal power till he was left king only by name, with no other dominion than that of the thousand-roomed Vatican palace, he yet wielded such power over the hearts and minds of men as probably no other man ever did, or likely enough ever will again possess. One hundred and fifty millions professed obedience to him as the final judge on earth in all questions of right and wrong, true and false in religion, morality, and all connected therewith. Hundreds of thousands, amongst them men of rank, culture, and distinguished talent, revered

his every word, and submitted to it every thought and judgment. Could his life have been so prolonged, we do not doubt but that thousands would have been found contending for the privilege of offering their own lives as a ransom to heaven for his.

Yet this man, before whose word the heads of men were bowed as the ears of corn before the wind, was not possessed of either remarkable powers of mind or much learning, or noted for any extraordinary sanctity of life. A dignified presence, an absolute faith in the divine prerogatives of his office, an easy and benevolent temper, and, above all, a long reign, such seem to have been the causes of his immense success as a Pope. For successful undoubtedly his rule was, despite frequent humiliation and failure endured as king. Few would have been sanguine enough at the beginning of his reign to anticipate the advance which Romanism has actually made, and that especially among the English-speaking races; but there is something more—the firm and fast hold which all that is distinctively Roman rather than Christian, Catholic or even traditional, is taking upon Roman Catholics. Ultramontanism in all its aspects is now the doctrine not of a school of theologians, but of the whole "Catholic" Church.

His death has taken place at a moment when men's hearts are holden of fear and doubt and anger; yet from the terrible retrospect of the war just ended, and the anxious thought of what is yet to come, the world is forced to turn aside to note this old man's death, ponder his career, and speculate not indifferently on the chances of a successor of like or unlike policy.

Those who reverence as supreme alone the dictates of reason and conscience, and subject all claims of external authority to their jurisdiction, need grudge no reverence or praise to the grand old man who now rests so still in the world's grandest temple. The popular principle of the dependence of religion on authority was made as it were visible and tangible in him. From Bible to Creeds, from Creeds to Church, from Church to Pope—to us these seem but steps in the logical development of the anti-Protestant rule, so much insisted on by the majority of Protestants, of the duty of submission in matters of faith. At all events the end has been reached. A submission can scarcely be imagined more entire than that now required of all Roman Catholics as necessary for salvation. Possibly after the end may come a change, and future generations may pass another judgment on the policy of Pius IX., or St. Pius, as he will doubtless then be, and its issues for the good of Popery.

THE SUCCESSION TO THE POPEDOM.

With respect to the election of a successor to Pius IX. it is decided now that the approaching Conclave, which opens on Sunday next, shall be held in Rome. In all probability only a very few days will pass before the Latin Church throughout the world knows that it has again a head. In the meanwhile the Roman correspondent of the *Daily News* says that the master spirit of the Vatican is now Cardinal Bilio, one of the authors of the Syllabus, one of the two who watched by the dying bed of the late Pontiff and received his last words. Cardinal Simeoni has not of late been indicated by public opinion. His appointment as Secretary of State seems to have excluded him from the chance of attaining the supreme power. The two Cardinals who share with Cardinal Bilio the chance of eleva-

tion to the Pontificate are stated to be the Cardinal Vicar, Monaco La Valletta, and Cardinal Pecci. The latter of these holds the important office of Camerlengo, and has been Bishop of Perugia. Cardinal Monaco La Valletta is comparatively a young man, and is extremely popular with the lower ranks of the clergy, to whom he has shown great personal kindness. He is a native of Chieti; possesses much of the versatility of the Italian character; is studious and learned, and is much more a man of the world than an ascetic. Cardinal Bilio, who, however, seems to have the best prospect of election, is about the same age as Cardinal La Valletta, and is a native of Alessandria, in Piedmont. He was a monk, and is said to have owed much to Father Vercellone, a monk whose liberal principles made him obnoxious to the authorities of the Church. Cardinal Bilio is believed to have shared the opinions of his master; but if so he contrived not to allow them to prejudice the Pope against him. He was one of the Consultors of the Congregation of the Index, and drew attention to himself and gained his Cardinal's hat by the vigour with which he advocated the doctrines of the Syllabus, of which, as we have already said, he was one of the authors. He is a learned theologian, and is believed to have a very strong party in his favour among the resident Italian Cardinals, who will of course have very great influence in deciding the choice of the Conclave. But, as the *Daily News* adds, it is impossible to estimate the chances which these or indeed any other of the Italian Cardinals have in the Conclave. It has often been found that, as in the American party convention, the name which emerges at last is not that, or even one of those, on which previous speculation has fixed. There seems to be no likelihood at present that the voting will be by acclamation or, as it is called, by inspiration, as is the case when one candidate commands an overwhelming number of the votes. The Conclave is likely to be at first somewhat divided; and it is always possible that two sections or more may, in the impossibility of electing their own favourite, agree to concentrate their votes on some one who is not the choice of either and not obnoxious to either, and thus a Cardinal may be chosen on the ground of great age and as a means of bringing up the choice again at no very distant day.

THE PRUSSIAN ULTRAMONTANES AND EDUCATION.

In the Prussian Diet the Ultramontane party has had a great "field-day" against the Government on the subject of religious education. The Dusseldorf correspondent of the *Guardian* describes the Ultramontanes as having "the floor" almost to themselves for three days. The fight was begun by the well-known Westphalian Ultramontane chief, Count Droste-Fischer, who acted, as he said, as the mouthpiece of 100,000 Catholics. He presented a petition the prayer of which was that the matter and the manner of religious instruction should be left to the clergy. Dr. Gneist, however, in a remarkable speech, opposed the petition, contending that, for the protection of the labouring classes and for the defence of the minorities, the State must keep the direction of education in its own hands. He argued that the present system of instruction, both secular and religious, had been the work of the State and not of the Church, and that it would vitiate the system if the bishop and not the State had the power of controlling the teacher. He further pointed out that the Roman Catholics were constantly endeavouring to draw more lines of separation between themselves and their Protestant countrymen. In the end the petitions were rejected.

FREE TEACHING AND FREE LEARNING IN THEOLOGY.

If Religion is to be made better than a doubtful superstition—if Theology is to hold her own—it is surely by reverently teaching the study of divine relations and human powers and aspirations, in the spirit of pure devotion to the pursuit of universal Truth—the very spirit of God moving over the waters of our present chaos.

In fact, Theology must be studied and pursued and taught in the same way as other sciences are studied and pursued and taught, absolutely free from tests, from authority, from foregone conclusions, and therefore at once and for ever dissociated from the petty organisations of church and sect.

INAUGURAL LECTURE.

BY THE

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NEW COLLEGE.THEOLOGICAL INFORMATION AND STUDY
ESSENTIAL TO GENERAL CULTURE.

I.

INTRODUCTION.

THE institution of the courses of lectures to which this Address is a preliminary indicates that in this great centre of commercial life there are some at least who are impressed with the idea that the systematic study of theology is a profitable one, and one worthy to take its place side by side with the study of mathematics, chemistry, physiology, and the other grand branches of investigation which contribute so much to the elevation and enrichment of human life. I shall endeavour this evening to justify the belief and the expectation out of which these lectures have proceeded by contending for the position that not only is the study of theological truth always desirable, but that there are also special reasons in the present day why it should receive general and careful attention. I trust, indeed, that the time is not very far removed when the conviction which inspires those who have taken in hand the theological instruction which is to be given in this place will so spread and deepen in the minds of thoughtful men all over the country, that instead of, or rather, I should say, in addition to these non-academic lessons, the thorough study of theology shall be duly recognised in all our great educational institutions, so that every college shall have its classes where the theological phenomena of history will be carefully investigated by unpledged lovers of truth; the great religious faiths of the world thoughtfully and reverently depicted and compared; and man's faculty for moral and spiritual discernment studied with a zeal and earnestness in some way proportionate to the momentous nature of the revelations which we thereby receive. We may be told, however, that there exist good and cogent reasons why theological studies should be excluded from institutions, which are intended to further the free and full discussion of every other department of thought. Let me, then, now ask your attention to these assumed insurmountable obstacles which are supposed to permanently bar the way to the realisation of this aspiration in which, I believe, many of us share; and we will then inquire whether these objections do not melt away in proportion as this question is more carefully considered and more thoroughly understood.

The two main objections urged against the course advocated in this address.

Those who oppose the introduction of theology into the general curriculum of study fall into two main classes:—1st, those who believe that theology is an unreal science dealing with exploded errors; and, 2ndly, those who maintain that the differences in theological opinion are so important and vital that it is not possible for any teacher of these subjects to give satisfaction to more than one particular section of the religious public. I will take these objections in their order.

First objection:—"God, or the Power behind Phenomena, quite unknowable."

The first class of objectors, accordingly, maintain that theology is a study based not on facts but on fancies, and that to establish classes for such investigations in University College, London, or in Owens College, Manchester would be tantamount to the absurdity of appointing professors of alchemy, or astrology, or of any other of the misty and fantastic speculations fostered in mediæval darkness, and now happily dissipated by the sunlight of scientific knowledge. We may study, we are told, the series of events or phenomena as in orderly procession they advance, constituting, on the one hand, what we call nature, and, on the other, that stream of sensations, emotions, thoughts and volitions which make up our personal consciousness; but beyond or behind these we cannot go. Of the order of events we may acquire much useful knowledge, but of the invisible Cause, to which each event and the succession of events are due, we can know nothing; or at the most, all that we can know is that such an invisible energy exists. Over the attributes, over the character of that Self-subsistent Substance or Cause there is ever drawn, we are assured, a veil altogether impenetrable by human ken. At this veil of mystery philosophers and theologians may earnestly or inquisitively gaze, and may fancy that they detect there the lineaments of divine intelligence and love: but, 'tis self-deception: they see naught save the reflection of

their own minds, and the God they worship is but the magnified image of themselves,—an optical illusion to which the mental vision is subject when it strives to penetrate behind the surface of sensible phenomena. Now, of course, if all we can say of the Supreme Being is that He exists, our theological knowledge is summed up in two words, and the teachers and students of theology find their occupation gone, and must needs seek to gratify their love of truth in some less barren department of knowledge.

Reply to the above objection.

But, for my own part, I must earnestly protest against the assumption that human intelligence is thus wholly excluded from any satisfying acquaintance with that Causal Power of which nature and mind are the manifestations. I do not indeed pretend that our knowledge of the Eternal and Infinite One is of the same defined and exhaustive character, or is as readily transmissible from mind to mind, as is our knowledge of the finite objects and events of nature and of human life; but I do believe and maintain that it is an assurance most real, most influential, most essential to the well-being, the progress, and the happiness of mankind. Later on in this address I propose to call attention to the solid basis of this knowledge in man's moral and spiritual experience, but at present I wish rather to deal with this question in its relation to scientific knowledge merely, and to show that even from this sphere theological considerations and perceptions cannot be wholly excluded.

The study of the external world inevitably suggests ideas and emotions in reference to the Substance or Cause of Nature.

In the first place, then, I maintain that it is not reasonable to hold, as Mr. Herbert Spencer and Professor Tyndall profess to do, that Nature and Humanity are the manifestations of an Invisible Power, and yet that the study of nature and of history can throw no light upon the character of that creative and sustaining energy, in whom all things, physical and mental, live and move and have their being. The Cause cannot but be accounted adequate for the production of the Effect; the Substance must contain within it adequate provision for all its modes of expression; and I think that very few men can observe with intelligent interest the phenomena of this grassy globe and of the starry heavens without the consciousness that they are contemplating the activity of Power towards which the sentiments of reverence and awe spontaneously go forth. That this reverential mood takes possession at times of the most pronounced teachers of Agnosticism their own admissions clearly indicate. It cannot be doubted, I think, that Professor Tyndall is often visited by sentiments of admiration and even adoration in the felt presence of that Cosmic energy of some of whose operations he is so gifted an interpreter. As he penetrates farther than his fellowmen into the arcana of his own special department of science; as he slowly unravels by virtue of his analysing intellect some little portion of that marvellous web of phenomena which the Eternal is ever weaving, well may he shrink back, as he declares he does, from supposing that his present knowledge can represent the acme of intelligence now existent in the universe; and that there is no Being who comprehends more perfectly than our savans do those complexities of structure and function, which our most advanced science only very imperfectly understands, yet understands sufficiently to be assured there exists in nature a subtilty of adaptation, a wondrous delicacy of workmanship in comparison with which the greatest achievements of human ingenuity are rude and coarse productions. Professor Tyndall would, however, probably tell us that when in his higher moods he yields to the elevating sentiments which the contemplation of Nature's marvels awakens in his soul, he is then passing beyond the proper limits of science, and regaling his spirit in those realms of imagination and emotion, to which the poet and the religious man have legitimate access, but which must be carefully marked off from the sphere of knowledge. That the apprehension of the character of the Eternal One, which physical science by itself is competent to give, is far too vague, indefinite, and unverifiable to be called knowledge, I most readily and emphatically admit.

No wholly satisfying theological convictions apart from the concurrent exercise of man's faculties of moral and spiritual discernment.

The adequate perception of theological truth is a privilege accorded, not to the exclusive exercise of one of our faculties, but to the healthy, well-balanced and concurrent exercise of our intellectual, our moral, and our spiritual discernment. The main foundations of satisfying religious convictions lie no doubt in the moral and spiritual experiences enshrined in history and literature, and repeated with greater or less of intensity and vividness in the individual soul. If, however, as theologians believe, the Spirit which communes with and illumines our inner life be also the creative energy ever active around us in nature, it is to be expected that the external world which appeals to our senses shall, in its expression, bear some confirmatory testimony to the reality and character of that Divine authorship which religious belief assumes. This confirmatory testimony, which is all that theology has a right to expect from science, science does, I believe, afford. When the more gifted of our savans tell us that they are wont to resign themselves to the elevating emotions which the contemplation of nature is fitted to excite, we must remind them that all Emotions imply corresponding Ideas, more or less definite, and, therefore, every sentiment of reverence, trust, and affection towards the Unknowable (whether cherished by the scientist or by the poet) is in itself a tacit confession that to them the cosmic energy is not wholly unknowable, but is vaguely apprehended as marvellous Power, as surpassing Wisdom, or as all-embracing Love. I maintain, then, that so far as these sentiments with regard to the spirit and the essence of the Cosmos are felt and cherished by scientific men (and that they are so felt and cherished to a large extent even among those who call themselves Agnostics, I feel convinced), we are justified in concluding that such men not only see the transient phæ-

nomena of nature, but faintly apprehend also the character of the Eternal Cause, out of whose constant energising, nature arises. The glimpses which they thus gain are, it is true, far too vague and variable to bring clear conception and satisfying conviction to minds unilluminated by theological culture and personal religious experience; but are amply sufficient to show how vain it is for the student of the external world to pretend to ignore theology, and to proclaim his utter and invincible ignorance of the character of that Power whose outer manifestations he is ever studying. In truth, the moment our savans pass beyond the mere discovery and cataloguing of the order of phenomena, and allow their higher reason and emotions to expatiate on their discoveries, they immediately become perforce incipient Theologians and bear testimony more or less distinct to the presence in nature of the same power and influence which illumines the genius of the poet and the artist, and inspires the heart of the hero and the saint.

The ideas of Substance, Cause, and Power are not phenomenal but theological conceptions, and so the savant is perforce an incipient theologian.

As far as I can see, it is as impossible, as it is undesirable, for the thoughtful students of science to escape from the necessity of importing theological ideas into their scientific conceptions. They cannot eliminate the notions of Cause and Force from their physical studies and from their theory of Evolution; and Cause and Force are philosophical and theological ideas, which derive all their life and their significance from our consciousness of volitional causation. Nor do I think they can wholly eliminate from science the idea of adaptation, of intelligent purpose, or even of benevolent design.

Darwinism in no way removes the necessity of supposing that nature is due to intelligent activity.

But here some one may ask me if I am utterly ignorant of Darwinism, and have not yet learned that this supposed necessity of assigning the harmonies of nature to intelligent activity is for ever explained away and exploded. I am well aware that since Mr. Darwin announced his theory of natural and sexual selection—a theory which no doubt constitutes a most valuable contribution towards our insight into the method of nature—that many “advanced thinkers,” as it is the fashion now-a-days to call some of the most reckless and superficial speculators upon the profoundest questions of psychology and theology, have never ceased to proclaim with infinite assurance that the old argument from Design, the process of ascending “through nature up to Nature’s God,” is now effectually disposed of, and that henceforth the fields of Natural Theology, in which the countless readers of Paley and the Bridgewater Treatises have gathered so much delightful and, as it seemed to them, nutritious fruit, must be abandoned for ever by all intelligent students. So much for these glib assertions; but what is the sober fact? Since the publication of Darwin’s views, Hartmann, the most popular living philosopher in Germany, whose work on “the Philosophy of the Unconscious” has in a very few years run through seven large editions, Hartmann, I say, after submitting the Darwinian theory to a most searching criticism, and fully admitting the operation within certain limits of the principles which Darwin expounds, yet emphatically urges that no possible explanation can be given of the development of the organic world, which does not bring in the direct action of an organising intelligence. And what renders this testimony the more important is that Hartmann does not write in the interests of positive theology but in favour of pessimistic views of life and destiny. He denies, indeed, that the Cosmical energy to whose activity Evolution is due is possessed of consciousness, but he maintains that Science and Psychology force upon us the certainty that it is Universal Will, and that it is in the highest degree intelligent. I cannot follow the celebrated German pessimist in his paradoxical assertion that there can be the highest intelligence apart from consciousness; but I do hold that in his philosophy we have noteworthy evidence that the most thorough acquaintance with the theories of Evolution may not only not extinguish but may actually intensify the recognition of the reign of intelligent purpose in the universe. And to turn to a philosopher of a very different stamp—the Principal of the free theological college in London. Everyone who is acquainted with Dr. Martineau and his writings is well aware of his great familiarity with the more important features of contemporary science; and those who have attended his recent lectures on the “Evidences and Truths of Religion” have had clear evidence of his thorough study of the views which Darwin and his followers have propounded. I have had the privilege of listening to these lectures, as I also had of listening to lectures from the same teacher on the same subject some twenty years ago, and I find that so far is it from being the case that in Dr. Martineau’s opinion recent science has impaired the validity of the Design-Argument, that this argument now assumes in his philosophy a more prominent and influential position than before, and the treatment of it is much enriched by many observations drawn from the writings of those very savans, who are supposed by superficial thinkers to have given the death-blow to natural theology. Nor let it be supposed that it is theologians and philosophers alone who see that natural theology, though at present quiet, is by no means dead, that it is merely in a pause of transition, undergoing beneficial modifications in the light of the new facts with which the Darwinians and the Evolutionists have enriched our knowledge, and is destined ere long to re-appear with more than its former vitality, and to become a powerful factor among the educational agencies of the ensuing age. It is a significant circumstance that Professor Huxley has come to see that the essential spirit of Teleology is not vitally affected by theories of evolution, for that science can never show that “the primordial molecular arrangement, of which all the phenomena of the universe are the consequences, was not intended to evolve these phenomena.” Many scientific men go, however, much further than this, and I may remind you that one of the most eminent of our mathematicians and physicists, Sir William Thomson, thus wisely spoke in his Address, as President of the British Association, in 1871:—“I feel profoundly convinced that the argument from design has been greatly too much lost sight of in recent

zoological speculations. Reaction against the frivolities of teleology such as are to be found, not rarely, in the notes of the learned commentators on Paley’s “Natural Theology,” has, I believe, had a temporary effect of turning attention from the solid irrefragable argument so well put forward in that excellent old book. But overpowering proof of intelligence and benevolent design lies all around us; and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living beings depend upon one ever-acting Creator and Ruler.” We may add to these remarks of Sir William Thomson, the consideration that if recent science in some of its aspects appears on a superficial view to militate against the Theistic idea, in other and most important directions it lends powerful reinforcement to the conclusions of natural theology. The recent speculations concerning the nature of matter—the vortex-atom theory of Sir W. Thomson, the conclusions of Sir John Herschel and Professor Clerk Maxwell that molecules present all the essential features of manufactured articles, the doctrine of “the dissipation of energy” involving a beginning and an end in time to our present cosmical life;—all their theorisings, which find favour among many of the leaders of science, postulate the existence of definite acts of new creation in the physical world. How far such doctrines will stand the test of further investigation is no doubt uncertain; but one thing, I believe, is not uncertain, and it is that whatever particular theories of the mode of action of the Eternal Being in reference to the phenomenal universe in succession may arise and disappear, the belief that nature has its source and support in the energising of an Invisible Power of surpassing wisdom will never permanently vanish from among the well-assured convictions of mankind.

Scientific and theological studies are needful to each other, and blend in all wise culture.

The whole history of thought proclaims that science and theology—the investigation of phenomenal effects on the one hand, and of the existence and character of the Eternal Cause on the other—have the strongest natural affinities and reciprocal relations, and can never be disassociated without serious injury to the educational interests of humanity.

We are at present suffering from the one-sided direction of the attention to the phenomenal world exclusively.

I cannot but believe that our culture is now grievously suffering from its one-sided character; and were the reading and thinking portion of our countrymen trained, as they ought to be, in the rudiments of philosophical and theological research, they would not, as they now too often do, fall a ready prey to any daring negative speculations concerning God, or the soul, or moral responsibility which a Tyndall, a Huxley, or a Clifford may choose to interweave with their physical or physiological teachings.

I have dealt at, perhaps, disproportionate length on this aspect of my subject, but I feel it very important to make the position quite clear that scientific studies inevitably carry with them theological ideas; that the very men who profess to ignore these ideas indirectly bear testimony to their irrepressible influence. The question of moment in the present day is not whether we shall have science without theology, for that is impossible—the very Agnosticism of our scientists is, as I have said, an incipient and crude theology,—but it is whether we shall have science studied in conjunction with thorough theological training and reflection, or in conjunction with such jejune and negative ideas concerning the nature of the Eternal One as may be expected when savans turn amateur philosophers and theologians, and in sensational lectures to unprepared audiences make easy havoc with the beliefs and hopes that have for ages been the bread of life to mankind. As I before noticed, theology has been compared with alchemy and astrology, and no doubt much that passes under the name of theology deserves to be so characterised; but we must bear in mind that alchemy and astrology, amid all their errors and delusions, contained essential truths, and out of them arose the honoured sciences of chemistry and astronomy. Are there not around us cheerful signs that theology is likewise passing into a higher stage, dropping its superstitions and its bigotry, and resting more and more upon the authentic facts of moral and spiritual experience, and thus qualifying itself for the more effectual performance of its lofty function as the interpreter of the Divine Life in nature and in the soul—just as the several natural sciences are the interpreters of its varied modes of outward expression.

II.

The study of the influence of religious faith in history and biography gives a clearer and fuller insight than science can give into the character of the Supreme Being, and His sympathetic response to the needs and aspirations of His rational creatures.

I have tried to show that science cannot be understood and expounded without theological assumptions expressed or implied, and therefore it is fitting that in every great seat of learning, where the sciences are taught, theology also should receive parallel attention. Now what I have said with regard to the study of nature, applies with far more obvious pertinence to the study of History. If I had no other arguments to urge in favour of the more general culture of theology, I should consider it sufficient to point out that, apart from it, history becomes an inexplicable enigma, and no adequate account can be given of those critical turning-points which determine the destinies of men and nations. What influence is so irresistible and at the same time so apparently unaccountable as the origin and growth of religious faith, and what influence, I may add, has played a more important part in modifying the character and enriching the civilisation of mankind? Scientific knowledge has, no doubt, been a powerful instrument for good; but it can hardly be questioned that the effect of religious belief upon the personal, the social, and the political life has been incalculably more

important. Sometimes, indeed, this faith, when it has been associated with perverted intellectual and moral culture, has proved a terrible and most oppressive tyrant; but, whether well or ill-directed, the religious sentiment if genuine, is never feeble or inoperative.

Some analogy between the direct action of the Spirit of God in the history of mankind, and the action of igneous energy in the geological history of the globe.

If we try to picture to ourselves what would have been the condition of society if the influence of such men as Moses, Socrates, Sakya-Muni, Paul and Jesus, and other divinely-inspired souls in more recent times, had been struck out of history, we seem to be endeavouring to solve a problem something like that which a geologist would have to solve, if he were asked to explain what would have become of the physical world if it had been left merely to the levelling influence of water, and had never been upheaved into mountain chains and groups by the mighty igneous energy from within. As the geologist would tell us that such uninterrupted aqueous action would at length have dragged all elevations down to a monotonous level, and covered the earth with a uniform and cheerless ocean-plain, so I think the historian of mankind would have to admit that were the elevating influences of religious faith and hope withdrawn, society would gradually deteriorate by reason of the deadening effect of selfishness and custom, till at length all that is specially distinctive of human nature would die out, and our race gravitate down to the dull level of a merely animal existence. And not only has religious faith been very influential, as it seems to me, in enabling mankind to attain to their present intellectual and moral altitude, and in counteracting the constant tendency to sink back to lower levels of experience, but this upheaving spiritual energy, while it affects all men more or less, incarnates itself at times with especial purity and might in some selected soul, and through him acts mightily upon society. It is these burning principles of faith and love, becoming so fervid at times as to melt and merge the human in the Divine, which give to the choicer epochs of history, and to special periods in the lives of individuals, their exceptionally grand or picturesque character. Over such scenes in history and biography the soul delights to ponder: they tell of influences not of earth; they seem to bring us into the nearer presence of the Eternal. Most delightful and soul-refreshing is an excursion to our Cambrian or Cumbrian hills, with their embosomed lakes mirroring such varied loveliness; their noble mountain tops, whereon we breathe a more invigorating air and gain more glorious ideas of this beautiful globe on which we dwell. Such visits to the sweet and sublime retreats of nature are indeed precious; but a still more precious experience is it to study, in the past and in the present, the grand Alpine heights, the ineffable charms of human character, manifesting as they do the marvellous influence of the Holy Spirit in raising some self-forgetful soul above the mean and commonplace into the heroic, the saintly, the Divine.

To study such characters earnestly and lovingly; to pass into genuine discipleship to them, is, I conceive, one of the chief features in the true method of theological study. There can be no doubt that we gather up in our hereditary complexion, and in the various influences which make up our education, the purifying and fertilising effects of these inspired lives which constitute the grand landmarks in the religious history of our section of the human race. This, however, is not the only benefit which these diviner souls confer on humanity. In our private reading, or in classes such as these which are about to be delivered in this hall, we may penetrate more deeply into the life and character of the beloved sons of the Eternal, and as we are for a season raised by contact with their more spiritual natures to grander experiences and a loftier point of view, we can hardly fail to feel the kindling of faith and love at the heart of our own being, assuring us that we also are visited by the Holy Spirit, we also may be uplifted and blessed by the self-same Divine influence which gives to the lives of those we reverence such saintly purity, such engaging sweetness, such marvellous power to illumine, to strengthen, and to bless. For a brief season at least, we become at one with them as they are at one with God. As we come down refreshed and comforted from these occasional visits to the mountain heights of prophetic experience, we enter into our daily business with a wiser mind and a more loving heart; our hidden life with God becomes more real; to doubt of His presence, His wise guidance, and His unfathomable love becomes for the time impossible; and we feel that it is true wisdom and true happiness to die to self and live in this Eternal life within.

I fear that what I have just said will sound mystical and perhaps fanciful to some who are here present, as it certainly would do to those who are admiring followers of our most popular savans and philosophers. But for the purpose which I have now in view, it is not necessary that you should follow me in my explanation of the mighty influence which religion and its prophets have exerted upon society and history. It is only necessary that you should recognise the reality and importance of this influence; and having done so, I think you will admit that you are face to face with facts of the most practical character, which demand recognition and investigation; with facts that are organically connected at many vital points with our own personal experience and with the entire development of the life of mankind. The most decided Positivist will not deny that such remarkable phenomena call for careful attention and study. He may believe that he can succeed in showing that the hero, the prophet, and the saint, not only take the particular form of their ideas from ancestral and educational influences, but that all that constitutes their genius, their nobleness, and their power, likewise admits of such explanation, so that when the antecedent phenomena are understood there is no special spiritual element left to be accounted for. I cannot admit that such attempts to give an exhaustive explanation of the noblest and divinest men, without appealing to any fresh inspiration from the Eternal have so far been at all successful. But be this as it may, no one can doubt that such men and their influence are subjects of the nearest and deepest interest; and therefore the religious history of the world, and, *par excellence*, the religious history of the nation in which spiritual

phenomena of the most marked kind are conspicuously manifested, should be treated as an important feature in our educational discipline, and should be regarded as certainly not less desirable and imperative than is the study of the military and the constitutional history of the several nations of the world. Nor, indeed, is it possible to separate religious or ecclesiastical history from secular history without serious detriment to the successful treatment of the latter, for not only is the course of political events often quite controlled by unlooked-for currents of religious enthusiasm, but all that is most precious and durable in the social life, in the art and in the literature of a nation, is more or less organically connected with its moral ideal and the character of its religious faith. Surely, then, there is good reason why the origin and the history of the chief religions of the world, and their comparative influence on the personal and the national life should receive careful consideration from all who aspire to that complete and well-balanced culture which is the characteristic of the truly wise man, as distinguished from the sectarian and one-sided partisan in the great commonwealth of truth. If the considerations I have now brought before you are sound, it follows that the first objection, to which I alluded, is not tenable, and that theology is no merely imaginary science, whose subject-matter exists only in the realms of fancy. Theology has for its subject-matter that creative and sustaining energy which we have seen science cannot ignore, and about whose nature no student of the external world can avoid theorising with more or less of intelligent insight. We have seen, too, that there are good reasons for concluding that this cosmical energy is not only power of inconceivable vastness, but that it is power directed by surpassing wisdom, and that, therefore, the study of Natural Theology has valid claims to take its place as an important branch of culture. But, while the interpretation of nature affords some glimpse of the character of its Eternal Cause, it is in the study of human nature and human history that we meet with far more suggestive indications of the essential nature of the Supreme, and of the constant and living relations in which He stands to the spirit of man. Science must assume a Divine Presence and Activity behind phenomena, and can hardly fail to recognise some trace of Divine Wisdom; but it is in the distinctive character and immeasurable influence of religion on human life that we find the most important data for the establishment of the grand fundamental principles of theology. For in the religious history of nations and of individuals we appear to see not only the uniform energising of the Eternal, but fresh and special acts of new creation which force upon us the conclusion that this energy, whose character we are investigating, is a principle of love and inspiration, acting constantly and sympathetically in accordance with the needs and aspirations of His creatures.

III.

Personal religious experience, combined with some philosophic insight, required for the adequate interpretation of religious phenomena.

But the religious phenomena of history, though as intensely interesting to the wise student, as they are influential in the development of the human race, cannot be understood, save in a most superficial way, unless we have the adequate clue to their deep meaning in a rich religious experience interpreted to us by clear philosophic insight. Hence theology or religious philosophy, finds its special sphere of exercise on the study of the rational intuitions and of the moral and religious experience of the spirit of man.

Science, a rationale of our sensational; Theology, of our rational, moral, and spiritual experience. Both imply the action of a Power other than human.

Just as the various physical sciences are a rationale of man's sensational experience, so is theology a rationale of the phenomena of man's higher nature; and as the former inevitably involves the conviction of an Invisible Power operating upon us from without, so, in a still more striking mode, does the latter imply and reveal a Power acting directly upon our inner life. The Power manifesting itself without us, and the Power revealing itself within us are, we are constrained to believe, but the different phases of the activity of one and the same Eternal Self-subsistent Being, and thus Science and Theology both lead us to God, but it is to the latter rather than to the former that we must mainly look for the clearest assurance of His presence, and for the most clear and satisfying apprehension of His character.

Theology is, accordingly, like the physical sciences, based on experience and experiment.

Hence, I take it, theology is essentially as much a science based on observation and experiment as is geology, or chemistry; and whoever seeks to penetrate to its deep and consoling truths without cherishing his own moral and religious life is taking as foolish and as futile a course, as a student of natural science would take, if he confined his studies to books, and did not cultivate a first-hand acquaintance with nature, and personally interrogate her by well-directed observations and experiments.

I maintain, then, that religious philosophy is based upon experience and experiment; that in the sense of Duty; in the felt power of Prayer; in the various religious emotions and their satisfactions; in the feelings of alienation from and reconciliation with God; in the assurance realised more or less by all men, but with especial intensity by the saintliest minds, that God stands to them in a more intimate, a more vital, a more truly sympathetic relation than the nearest friends can possibly stand to one another:—I say, in all these facts of the moral and spiritual consciousness, we have the experiential data out of which theology elicits a more or less adequate interpretation of the living relations in which the Eternal One stands to the spirit of man.

The second objection: "that there is no unanimity in reference to theological truth."

But when I make this claim, I may well be met with the second objection

to which I alluded at the opening of this lecture. I may very properly be asked how it comes to pass, if theology be a valid study, based on the normal religious experience of mankind, that it is impossible to appoint teachers of theology in our modern undenominational Colleges, if for no other reason, at least for this reason, that there is no general unanimity of opinion as to what is to be considered theological truth.

A serious practical difficulty, but one which arises out of erroneous views of the nature and criterion of theological truth.

Now, I am only too well aware that in the present state of public opinion in respect to the essentials of theology and religion, there is a difficulty, and I fear an insuperable difficulty, to the immediate adoption of the course I am advocating. Public opinion will have to unlearn many utterly erroneous notions, and to pass through a long educational discipline ere this obstacle will be removed, and theology be enabled to take its legitimate position in the general educational scheme. The fundamental error out of which this obstacle proceeds is a deeply-rooted one, and will take many years to fully eradicate. That it will be finally eradicated I feel no doubt; nay, as I shall presently try to show, it is even now receiving some earnest and powerful tugs, which have already loosened its hold on the public mind and heart, and must in course of time uproot it thoroughly. As I before suggested, it is probable that one of the reasons why the popular theology is at present disqualified for admission into general culture is that it is still in what we may call the pre-scientific stage, and is related to rational and healthy theology as alchemy is related to chemistry. But this is not all.

Peculiar character of religious as distinguished from sensational experience.

The main gist of the difficulty lies, I think, in the special character of religious experience, as compared with that sensational experience out of which the physical sciences arise. The sensational experience which scientific study requires for its prosecution and verification is always accessible. It is it is true, an experience of a far lower order than spiritual experience, but it has the advantage over the latter of being within the reach of all men, and of the same man in all his moods. Now our spiritual relation to the Supreme Being is not of this character. It is the function of our pulpits to kindle and sustain this spiritual life, and to make it the dominant element in our nature, and the religious man is never without some sense of living contact with God. But the spiritual insight of different men varies greatly; nor does the same man at all seasons of his life discern divine truth with the same breadth and vividness. In all his moods Professor Tyndall can investigate the properties of light and sound; it is only in his higher moods that he has suggestive gleams of religious insight.

Spiritual experience is immensely enriched, intensified, and purified by sympathetic contact with diviner souls.

One of the principal laws which govern spiritual experience is, that it acquires a quite fresh and exceeding precious vividness and depth when we have intercourse with, or read the thoughts and deeds of those diviner spirits, who have enjoyed in measure far deeper and fuller than ours the riches of this inner communion with God.

Science knows nothing of Persons: in Religion the personal relation is most important and vital.

Hence it is that while science is impersonal, religion is intensely personal. It is not essential to the student of physical science to know anything about the personal life of the discoverers of great scientific truths; all that he wants is to know the nature of the discovery; the sensational experience that explains and verifies it, he has already at hand. Not so with the theologian. He not only requires to know what the prophet teaches, but it is essential that he should be able to share in some degree at least the prophet's religious consciousness, otherwise the utterance is to him of little worth—it is but the dead body of doctrine without the living spirit. Hence the life, the personal character, the emotional state which prompts the utterance, the vivid picture of the intercourse with God enjoyed by spiritual seers, is, or should be, with the student of religion a quite essential matter. A dry, philosophical statement of the articles of the theological belief of the Hebrew prophets and of Jesus would be of little value; it is because the teachings of those men are instinct with moral and religious life, and so kindle our emotional nature—our God-consciousness—and thus gift us with some share of their own spiritual experience and discernment, that they are of such immeasurable worth. Therefore it comes to pass that the life of a divine man, and the words which body forth his felt relations with the Eternal, can never become obsolete to the theologian. The student of phenomenal knowledge, on the other hand, is not vitally interested in the life and teachings of earlier sages, whose true views have been taken up into and so have been superseded by the most recent scientific treatises.

It is natural and fitting that prophetic teachers should be regarded as authorities.

Theology has accordingly a most living interest in the past as well as in the present, and a most intimate and vital connection with the lives and words of saintly men and prophetic teachers through all the ages. The natural and inevitable consequence of this is that divine persons become authorities in theology. Now, this principle of authority, or the disposition to trust in theological matters those whom we instinctively feel to enjoy a purer and deeper spiritual experience than we do, properly understood, is a most sound and indispensable one; but the application of it in the popular theology is perverse and exceedingly mischievous one.

All prophetic minds see essentially the same spiritual truth, but in different degrees of fulness, and their utterances are more or less alloyed by accidents of culture.

Every earnest and unbiassed student of the world's greatest religious teachers will, I think, bear me out in the assertion that when you study their character and writings, and penetrate to the real spirit of their revelations, you will find that, much as they appear to differ in the letter of their teachings, no sooner do you strip off from their doctrines the peculiarities that are due to the idiosyncrasy of the prophet and to the intellectual influences of the age in which he lived, than you discover a substantial agreement in all the spiritual facts to which their experience bears positive testimony. Different religious teachers will no doubt differ much in the clearness and scope of their spiritual insight; but if we look not to their denials and negations (which only indicate what they did not see), but to their positive asseverations and announcements (which reveal the nature of that which they did see), we shall find, I believe, that the moral and spiritual experience on which theology is based is substantially identical in all men, who have reached to the same purity and depth of communion with God.

Abuse of the principle of authority in the popular theology owing to the imperfect recognition of the fact that each man possesses some faculty of Spiritual Discernment.

Unfortunately, however, the popular mind does not recognise this truth. It makes persons and churches into authorities, but does not accept the principle which is the natural safeguard against the abuse of this principle of authority—i.e., it does not admit the possession of Spiritual Discernment by the soul of man. This principle alone can affix the proper limits to the range of personal authority in matters of religion; this alone can enable us to distinguish between the real revelation of which the prophet is the messenger, and the accidental accretions of personal judgment and contemporary culture; this alone can enable us to tell whether the prophet says these things of himself, or whether the words are the words of the Father within him. When this natural test is allowed and applied, and men see that spiritual experience or the life of man in God is in its essential features quite as real and unchangeable as is our sensational experiences of the external world—then, and not till then, will the difficulty vanish which excludes theology from its natural place in our curriculum of study.

Signs that the best theologians in the so-called orthodox Churches are beginning to test theological truth by spiritual discernment—i.e., by an appeal to the spirit of God within them.

That this principle of spiritual discernment is slowly being admitted, the present widespread rejection of the doctrine of eternal punishment conclusively shows; for in this rejection is involved the admission that no doctrines can be accepted on authority that contravene the moral sense, and are unauthorised by man's spiritual experience. What says Canon Farrar in his admirable and celebrated sermons in Westminster Abbey?—"I fling from me with abhorrence such a creed as that. Let every Pharisee gnash his teeth if he will; let every dogmatist anathematise; but that I cannot and do not believe. Scripture will not let me; my conscience, my reason, my faith in Christ, the voice of the Spirit within my soul, will not let me; God will not let me." In this tacit admission that "the Spirit of God within the soul" is the true court of appeal in matters of theological doctrine Canon Farrar has virtually undermined the foundation on which the whole fabric of error and uncharitableness, in which theology has so long been imprisoned, really rests; and there can be little doubt that this eloquent and courageous preacher speaks as the representative voice of an influential and growing minority in all the so-called orthodox churches.

Anticipations of the future of theological study.

There is good reason then to believe that if not quite in our time, at all events before many generations shall have passed away, correct views on theology will prevail; and then, as I believe, there will not only be no wish to exclude theology from the halls of culture; but, on the contrary, there will be an eager desire to give it a prominent and honoured place. Then Bibliolatry will vanish, but the rational appreciation and love of the Hebrew and Greek scriptures will be vastly deepened, and the earnest and reverent study of them, freed from dogmatic thralldom, will become a privilege and a delight. No longer shall we have, as in the theological section of the present local examinations of Oxford and Cambridge, the students and examiners in Jewish and Christian history and literature, committing year by year no less an absurdity than would be committed by a student of Greek or Roman history, if he ignored the works of Thirlwall and Grote, of Niebuhr and Mommsen, and set himself to learn by heart the undigested mass of fact and fable to be found in Livy and Herodotus. Then, too, a blessed change will come over our theological literature. No longer will the main interest centre in sectarian treatises, in apologies for particular forms of doctrine; but those books will come to the front which have long been dear to the deep heart of humanity, and so have ever been rescued from the ravages of time—such books, I mean, as are the expression and the fruit of a rich and deep religious life, books of the stamp of the "De imitatione Christi" in the olden time, and which are represented by such writings as those of the two Newmans, of Robertson of Brighton, of Channing, Thom, and Martineau in our present literature. But I must not dwell prematurely on this engaging picture of the golden age in store for theology. Much strenuous but noble work has to be done ere this happy result is realised; and I can only in conclusion congratulate the teachers and the students of these classes that they are among the earliest pioneers of a really good movement, which bids fair to confer incalculable blessings on mankind.

THE PAPACY IN SCOTLAND.

The establishment of the Popish hierarchy in Scotland, decided on at last by the authorities at the Vatican, seems to have turned the heads of a good many people in North Britain, who, in all other things, are sensible enough. The Rev. Robert Thomson, of Wellpark Established Church, Glasgow, is reported to have sent something like a threat to the late Pope, that if the proposal were carried out, an interdict against it would be demanded from the Supreme Civil Court in Scotland. One wealthy gentleman is said to have offered £10,000 to contest the legality of the proceeding. The Glasgow Free Presbytery has passed a resolution on the dangers of this "aggression" to the civil and religious interests of the kingdom, and appointed a committee to consider what action should be taken in concert with other evangelical bodies on the subject. All this looks to us supremely ridiculous, inconsistent, and "unbelieving"—ridiculous, because the Roman ecclesiastical organisation will not be stopped by these childish alarms; inconsistent, because on the principle of religious liberty the Romanist has equal right with the Protestant to perfect his agencies in a free country like Scotland; "unbelieving," because if Protestantism is a truer form of religion than Romanism it may surely be trusted to neutralise and render innocuous whatever evil may inhere in the appointment of a few bishops to represent the Roman Church. To attempt to put down this step by enforcing the "penal laws against Popery" which still disgrace our statute books is of the very essence of Popery itself. And that parties and Presbyteries are now busy talking of such an attempt only proves how much of Popery still clings to Scottish Protestantism.

PORTUGAL TEACHING ENGLAND.

A letter from Oporto in the *Allgemeine Zeitung* throws light upon the circumstances which have led to a change of Ministry in Portugal. The D'Avila Ministry decided that the Lisbon Cemetery should belong exclusively to Catholics, and that non-Catholics must provide, or rather be provided with, a separate and distinct burial-place. The Liberal party contended that as Catholics and non-Catholics are alike Portuguese, and as the burial ground is given by the nation, a section or part of the people cannot have the right to claim and use it as its own peculiar property. A vote of want of confidence in the Ministry was proposed on the ground that in this and other matters they had truckled to the Ultramontane reaction. The motion was adopted, and now the Liberal and Reform party have been placed in power under the premiership of Fontes Pereira de Mello. The English House of Commons, in deciding to-night on Mr. Osborne Morgan's resolution, will fall far short of this example.

OUR SUNDAY SCHOOLS.

SYSTEMATIC RELIGIOUS TEACHING IN SUNDAY SCHOOLS.

ONCE more pass on to the Good Samaritan. He comes along and sees the wounded Jew and remembers he belongs to a people that were treated by the Jews with insult, and hatred. It would have been natural if the lower feelings of anger and dislike had risen, and made him say, "There is one of the hated race that have treated me and mine so oft with insult. Let him lie; let him die. There will be one enemy of our nation less. But not for a moment does he let such base feelings rest in his mind. And if *Fear* and the *Love of Ease and Rest* attempted to speak and persuade him to look after himself, they were instantly checked and the voice of *Compassion* for a fellow man only listened to. He goes to the wounded man, staunches the blood, and dresses the wound, reviving him with the cordial wine. He puts him on his own beast and brings him down to Jericho to an inn, where he stays with him, watching by his bedside, and on the morrow when he goes away he pays the innkeeper for his trouble, and bids him take care of the wounded man and spare no money for he would repay him when he came that way again. Now again, what do you think of the Good Samaritan. That he was truly good and noble. Why? Because he put down his over feelings and listened only to the higher. Try again if you have not made a mistake—if you cannot make yourself think and feel otherwise of the

Good Samaritan. Cannot you, if you try hard, think he was soft, mean-spirited, contemptible, and that he would have been more worthy of praise if he had left the wounded man and taken care of himself like the Priest and the Levite. No; you cannot think so. Approval of the Samaritan and his conduct remain in your mind—something there will say the Samaritan was right and noble—however you may try to change it. You have no power over it; you cannot make it depart any more than you could make it come. And so it is every time your Conscience judges in your mind whether between your own feelings or the feelings of others, it is something above your power, above your will. You can tell many *thoughts* to come and go; you can call up the thought of a mountain or a high hill, of a tree or a wood, of a beast or bird, and dismiss the thought again, but you have no power over the Conscience, you cannot make it come or go. It is like the wind blowing where it listeth; you know not whence it cometh or whither it goeth. Thus you see in Conscience you feel yourself close to a Power which is above your power, stronger than your power, independent of your power. Though in your mind, it seems above the Mind. What is this Power? It is, I have no doubt that it is, the same as the Great Power that fills and rules all the universe. For there is a Power that fills and rules the universe. We see wonderful things going on around us. The clouds are brought from the sea. The rain drops are brought down to the earth. The herbs and trees are built up particle by particle from little seeds; the insects and the birds and fishes are built up too from seeds or eggs, and a thousand other things are continually done. We can see no hand doing them, but God has put an *inspiration* or *intuition* into our mind, an intuition of Reason, which tells us and makes us believe that there is, there must be a *Power*, though invisible to us; and when we go on to ask our Minds what they mean by saying there is a *Power* it means there is a *Power of Mind*, like the Power of our Mind, which we call Will. So then our Minds tell us a *Great Power of Mind*, i.e., a Great Mind fills the universe; in the same way it tells us that a Great Power of Mind rules us in Conscience. And there is no doubt that the Great Power which rules us in Conscience is the same Great Power that fills the Universe. We call that Great Mind-Power, God. T. E. P.

THE COMMUNION SERVICE.

BY THE REV. E. C. TOWNE.

THE design with which this subject is taken up here is to restore the Communion Service to the interest of the entire congregation, by bringing it back to a form and spirit conformed to the example and teaching of Christ. After more than one experiment the writer has found that the service may be made, not a neglected ceremonial, but a festival of consecration and thanksgiving, more fully attended than any ordinary service. In the first experiment, with a small American congregation, where for forty years the service had been sinking into contempt, and only three or four persons took part in it, the immediate results of an effort of restoration were exceedingly impressive occasions, in which more than average congregations joined. A second trial, on English ground, has proved not less satisfactory, the service being participated in by a congregation more numerous than had been present for some weeks at an ordinary service, although most of the circumstances were less favourable than they are found in most churches.

But this result is not to be looked for, in the judgment of the writer, unless the congregation are made to clearly understand that the service is not to be taken as a memorial solemnity, dedicated to Christ, as if somehow Christ were to have worship of an historical and occasional sort, but is to be expressly and solely taken as a festival of consecration and thanksgiving dedicated to God our Father according to the spirit, example, and teaching of Christ, who said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and "Thou shalt worship the Lord thy God, and Him only shalt thou serve;" and whose only rule for religion was to hallow this one name of God our Father when we pray, and to look up to His character when we seek to be perfect, having this as our supreme assurance—that the pure in heart shall see God.

The primitive apostolic departure from Christ's perfectly pure theism brought a change over the record we have and the form and thought of the communion service; so that a real restoration of breaking of bread as it was in the hands of Christ, and as conformity to his truth demands that it should be, will compel us to extricate the symbol from the traditions which had got possession in even Paul's day, and some of which evidently originated with Paul. The task is not a hopeless one, but it calls for a vigorous Christian consciousness, after the original pattern of Christ himself, pure from the utterly wrong sense which made disciples call Christ "Lord" instead of learning his lesson of service of God, and to which in Peter, when the zealous disciple was eager to serve him as a "Lord" who need not die a martyr, Christ had

to say: "Thou art my stumbling-block; for thy thoughts are not on the things of God, but on those of men." Until we can put away every faintest trace of Peter's stumbling-block Messianism, and can get to Christ's ground of theism pure and simple, it will avail nothing to try to make communion true to Christ's example, and teaching, and spirit. This means some faithful critical work, but even the best doing of this would fail without a pronounced return of the entire mood of devotion to the mind of Christ.

It stands first in importance, therefore, to present the communion service as dedicated to God our Father, and appealing, precisely as our ordinary service, to common feelings of worship and consecration, only with the special emphasis of an extraordinary occasion, so that, to properly carry it out, our conduct of it and our attendance upon it should exceed rather than fall short, and the days of communion should be days of high, joyous, solemn festival, when most of all the congregation will present themselves, and when especially they will go to them that are without and compel them to come in.

It is to be made clear that our communion, though concerned with Christ as martyr-teacher, example, and historic sacramental symbol, laid before us in history as the bread is laid before us on the communion table, is no further concerned with him, any more than it is with the mere bread of the symbol, or with the minister, but is essentially and supremely concerned with God, unto whom we seek to bring special thanks, and with God's present service, in purity of heart and love of one another, to which we specially strive to recall ourselves. If, for instance, some high stress of present devotion and duty carried all before it, and there were no incidental recall of the name of Christ, there would not be in this any real failure of the service, although naturally the gracious memory would come in, as in the thickest battle soldiers somehow remember to keep the colours in view, although it is not by them that the real work is done. The usual service is one of memory chiefly, almost as useless as a parade of the colours when nothing but a sentimental show is intended; and it is naturally neglected. The attempt made by some to piece out a reality by making a memorial service for historical benefactors generally, or for memories that are dear to us, does not escape the objection of making the incidental suffice, while the essential is left out. No real religion, least of all that of Christ, in his own pure teaching, separate from the errors and mistakes of the disciples, can make historical memories the substantial part of regular religious service, especially regular festival service, which assumes to stand apart as of peculiar, profound significance. To bring out more fully and clearly this fundamental Christian ground of communion, it will be of use to arrange a calendar of communion for the year, and show how each of half a dozen occasions may be given a special meaning and place, to form a practical Christian year.

(To be continued.)

CONGREGATIONAL SINGING.

(From the *Cornhill Magazine*.)

LET no reader suppose that there is any cheap and easy road to excellent congregational music. It cannot be had without expense, pains, time, patience, toil, perseverance, and culture. These are the price of superior and delightful congregational singing, and any congregation paying this price will get the advantage of impassioned, powerful, polished, and sustained vocal music; for it may be safely said, as a general truth, that the difference between the singing in St. Paul's Cathedral and in the village choir is one of culture and expense. Good organs, with the sweetness and firmness of subdued power, are not difficult to obtain; and so the harsh, hard, and brassy tones are more easy to avoid. There is much more difficulty with the player than with the instrument. If good organists were as plentiful as good organs, the churches might consider themselves as entering into a musical millennium. The one thing needful in the organists of the present day is not execution. The one thing lacking to so many of them is taste and judgment. It is no uncommon thing for a minister to stand before an organist who works off his tunes like a horse in a mill, without the slightest regard to the sentiment of the hymn, the tune that would be suitable for it, or the speed at which the music should be taken. According to mechanical organists, the funeral hymn and the psalm of joyful adoration must be taken exactly at the same speed, and the same time will do for either of them. Wherever an organist of this mechanical and intractable class is master, the congregational singing is ruined. The production of the best possible congregational singing is impossible without the selection of the most suitable music. Congregations are not exclusively composed of musical artists and highly-educated musicians, and they never will be. Put together in one place of worship the choirs of St. Paul's Cathedral and Westminster Abbey, and let their only congregation be the professional singers in London; let these meet together for worship on the

Sabbath day; what music would they choose? Certainly they would never choose as their only psalmody some most difficult, elaborate, and highly-ornamental music, which too many provincial choirs murder in vain attempts to execute it, not for the good of the congregation, but for the glorification of themselves. Such a service of vocal artists as we are thinking of in London would be distinguished by the simple grandeur and stately reverence of its music. Let any one of the first vocal artists of the day have the choosing of the music for an ordinary congregation, and his first and only consideration would be which tunes will be best suited for united worship, which music comes best within the reach of all the people, and which time will be most likely to unite them all in one melodious burst of praise. The music ought to be selected, not for the gratification of the organist or a few vain amateurs, but for the hearty reception and the musical quickening of all the congregation. The constant introduction of new tunes is a practice very injurious to congregational singing. The people have not time to learn them, nor do they see the necessity for burdening their memory with a superfluous mass of music. It is not difficult for the organist and choir, with the music books open before them, to execute new tunes for their own pleasure; but their pleasure is not the chief end of vocal music; their only delectation ought to be in helping the congregation to sing, and this end can never be gained by constantly changing the music. Considering the limited musical attainments of congregations generally, and the little time they can give to united practice, it is far the best to keep almost absolutely to one set of tunes, and we may rely upon it, there never can be more than two tunes suitable for any one given hymn. When tune and hymn are suitably wedded to each other, and never separated, they recall each other, and are most helpful to the soul in the service of song.

Many people who are accustomed to an organ in public worship have never seriously formulated to themselves what the use of it is, or ought to be. Definite ideas and convictions of the right use of the organ in worship are needful for its highest use and best received utility. The function of the organ in relation to the voices of the congregation is to sustain them, to lead them, and to blend them. The tendency of a body of voices when singing is to drop, become flat, and to fall into lower notes. This phenomenon has been proved again and again, and the members of any family may easily test it for themselves. Strike a chord, and let several persons commence singing from it, and after they have sung several verses without being accompanied by the instrument; strike the same chord again, and you will find that the voices have fallen half a note or a note, probably a note and a half if the singers are uncultured. The organ prevents this falling tendency, because it supplies a platform of sound upon which the voices may rest, and they cannot even force themselves below the plane without harshness, discord, and all the disagreeable sounds of being out of tune. Congregations sing without notes, without marking time, and have only the ear to guide them. Under these circumstances they cannot be kept together, unless they have someone to guide them, and this is what the organ and choir should do. The melody should be so strongly marked by the organist that the congregation cannot mistake it as it is interpreted to them by the organ and the leading singers. Some organists get such a handful of chords that it is next to impossible to tell what tune they are playing, and even the choir find it difficult to be sure of the air and mark it distinctly. A skilful organist will remember that his chief duty is not to show how many notes his hands and feet can bring out of the instrument at once, but how he can keep the congregation to the right time and tune; and if he is firm and judicious he will mostly succeed. The practice of playing over the air before the singing begins is excellent, only some organists defeat the purpose of it by drowning the air in the multiplicity of chords. The organist should always keep to a suitable speed, and the choir and congregation should take the time entirely from him.

It may not be out of place to note some of the blemishes and defects of choir-singing as they have been sometimes painfully realised through a long and various course of observation. It is no easy matter so to subdue the pride and individuality of choir-singers as to induce them to blend their voices together. Each, in some instances, seems inclined to make his part separate and independent from all the rest; and so it sounds not like twenty voices flowing into one common result, but twenty voices with twenty independent results. The *toute ensemble* of the choir and congregation voices is a prime essential for superior congregational song. When all the voices mingle and unite in producing one strain of sound the intonation is perfect. The individual voices still give colouring to the whole, but the individual distinctness is not detrimental to the intermingling. This excellent effect cannot be produced without study and practice. The singers should try to sing into each other's voices, so that there may be unity and

sympathy of tone. There are choir-singers who imagine that this unity comes as a matter of course. They do not practise together, they are not used to each other's voices, and when they pass into the performance of their music on the Sabbath their rendering of it is marked, not by the blending and interfusion of voices, but by that multitudinous and separate enunciation of sound which makes the true musicians feel that the organ is vainly trying to blend a number of incohesive, self-willed, and antagonistic notes. Very often in country choirs and congregations one or two singers appear to be determined to set up for themselves. They are anxious that their voice should be heard separately from all the rest, and this they easily accomplish if their voice is at all strong. They give their voice what is called "a sort of twang," or unusual flavour, to the delight of their own vanity and to the disgust of all educated musicians. This unenviable distinction is generally gained by purposely singing out of time; either too flat or too sharp, as the case may be; or perhaps both in turn for a change. These peculiar "twangs" are out of place in worship, and whatever gratification of individual vanity they may bring, they ought to be put down for the sake of art and reverence.

Much more might be got out of the Sunday schools for congregational and choir singing, with a little pains and good judgment. There are sweet singing voices in every Sunday school, and if they were only picked out and carefully trained would be of great use. Every Sunday school should have a singing-class for occasional practice on a week-day. It would not cost much of expense or labour to raise the general character of Sunday school-singing, and this would tell beneficially, though indirectly, on the congregations. The Sunday-school anniversary is a fine opportunity for the scholars. They take great interest in it, and are often very diligent in getting up their music for it. Boys and girls can be greatly interested in public singing on the Sabbath, as is evident in their diligence and eagerness in relation to the Sunday School Anniversary. . . . [About the worst use a congregation can make of a choir is to leave it to do the singing for the people. To say nothing of human worship by proxy, the congregation which leaves the choir to do all the singing misses many advantages. Yet this is too often the case, and in some quarters increasingly so. In too many places of worship, the work of the choir is becoming a separate and independent performance, and the body of the congregation look on with indifference or listen with interest, as the case may be. You may call it a Sunday concert in the house of God, but never call it congregational worship, when the people pay little heed to the singing and take little personal part in it.]

Familiarity with many congregations, and their ways of singing, enables one to sketch with passable accuracy some of the faults to be avoided. If the place were not sacred, it would be highly amusing to listen to the grotesque attempts made to extemporise parts or "seconds," as they are called, in the congregational singing. You may be listening gravely enough, and the music may be going quite steadily, when all of a sudden somebody near you breaks out with a little solo of his (it is generally the men that do it) own; and before you can recover your surprise the ludicrous little solo has done its work by gratifying the vanity of its author, who immediately submerges himself in the general sound. On one occasion, when Sir William Fairbairn was in France, he had to explain to his host the nature of home-brewed ale. In the course of the same visit he was asked to perform on the violin, when he astonished the party by giving them his best tune, "The Keel Row." It was a wretched performance, and the excited host, unable to bear it any longer, exclaimed in broken English, "Top, top, Monsieur; egad that be home-brewed music." How much better it would be if the extemporising soloists in the House of God would keep their "home-brewed music" to themselves. Grace notes are great favourites with many amateur musicians, and the taste for them needs to be kept under very severe restraint. Turns, shakes, and cadenzas are well enough as put down by the author of the music, and in the execution of great artists are sometimes enchanting, but for ordinary organists to be quavering, trilling, turning, and shaking is to distract attention and spoil the music by breaking in upon its steady, plain, and progressive harmony. Yet who has not been annoyed by the unreasonable grace-notes of the organist in the gallery and the singer in the pews. There are organists, choirs, and congregations to whom most of these strictures would only slightly apply; but the vocal worship of all popular assemblies would be greatly improved by increased and more intelligent attention to the true art of singing; and to stimulate this we have written with no unkindness, and with every good wish for the prosperity of the art and the happiness of those concerned in it. Even in a human point of view there are few influences more refreshing than those of good congregational psalmody. It has been our happy fortune, though, alas! not often, to be elevated and charmed by beautiful congregational singing.

The tune was suitable to the words; no voice made itself heard by disagreeable distinction from the rest; the voice notes and the organ notes flowed into each other, and, blending together, rolled on in one sweet, strong, full, and liquid stream of song; and as we felt the firmness and precision of the music, and watched the delicate shadings of expression, as the compact and polished tones were poured through their finished course, we could not help exclaiming, would that every organist and choir and congregation were equally successful in art and refined in musical taste.

FIRESIDE READINGS.

CHARITY.

"The blessings which the poor and weak can scatter
Have their own season. 'Tis a little thing
To give a cup of water; yet its draught
Of cool refreshment, drained by fevered lips,
May give a shock of pleasure to the frame
More exquisite than when nectarin juices
Renew the life of joy in happiest hours.
It is a little thing to speak a phrase
Of common comfort, which by daily use
Has almost lost its sense; yet on the ear
Of him who thought to die unmourned 'twill fall
Like choicest music; fill the glazing eye
With gentle tears; relax the knotted hand
To know the bonds of fellowship again."

TALFOURD

CONFUSION IN THE WORKSHOP.

YES, sad to relate, there was confusion in the clerical workshop. Tools designed to work together in harmony were, instead, grumbling and fault-finding, if not, indeed, actually set by the ears.

Bishop Blacksmith smote his forehead in despair, as he looked on his diocese, and heard the angry clatter of discussion concerning the great questions of the day, while all Carpenterdom was engaged with equal violence upon the methods of individual labour.

"I contend," exclaimed the profound Rev. D. D. Auger, "that Brother Plane is superficial in his work. He makes a great flourish of shavings, but does not go beneath the surface. I have no patience with him. I believe in going to the depth of things."

"Yes, you do bore one so," whispered a stupid little blockhead, with a yawn.

"I acknowledge," said the Rev. Forcible Hammer, "the depth of your wisdom, and I admire your penetration; but you must confess your powers of influence are limited to a very small circle."

"Stop, stop, Brother Hammer," cried Deacon Tenpenny Nail; "I grant you make a great noise in the world; but my experience is that your performance affects only the head, after all."

Little Gimlet, a preacher of very small calibre, here put in a feeble protest against the surface-work so badly prevalent. He did not think that there was much heart-work accomplished by all this excitement and noise.

A couple of old saws put their heads together ominously, while one mumbled to the other through his broken teeth:—

"I have long been dissatisfied with the state of things in this workshop. In my day the motto was 'Slow and sure.' I went to work on a log of wood, not expecting to convert it in a minute into a pile of lumber. Back and forth, through and through, I tore away, until every fibre yielded; but it was tough work, and very slow. Now-a-days, it seems to me, you just turn a crank, hear a shriek, see a puff, and the thing is done."

"Well, now, Father Saw, we are not talking about old times," said pert, bright Brother Chisel. "We have heard all you have to say on that subject over and over again. The question of to-day is, 'Which is the best mode of working?' or, rather, 'What is it that is lacking in our most active instruments?' The Rev. Mr. Hammer has been severely criticised; but I have worked under his directions a great deal, and I must say that his style is powerful, and his arguments convincing. Every blow tells."

At this juncture, Horseshoe, a lay member of St. Anvil Church, stepped in, and entered into the contest:—

"I have felt the full power of Mr. Hammer's arguments, but I acknowledge I have been more benefited by the influence of Brother Bellows. It is warmth that is required to melt the heart which will not yield to force. Where should I have been were it not for the fire and fervour which he brings to the work?"

There arose a general cry for Mr. Bellows, which puffed up that functionary considerably.

Forgetting where he was, and the inflammatory nature of his audience, he cried out with enthusiasm:

"Ah, yes! Could we but have a forge in every workshop, could the fire of zeal but spread, what might we not accomplish! Warmth, warmth, is all that is needed."

Professor Grindstone, who had been listening with a somewhat contemptuous expression, turned around slowly upon this, and addressed the company. He had been engaged in sharpening the intellects of a class of young Hatchets of different grades of capa-

city. The dullness of some of these had exhausted his patience.

"Excuse me, gentlemen! Warmth is not all. If thoroughly effective work is to be done, more than mere fervour is required. I have had large experience, and have seen many sparks fly which did but light a little tinder. Acuteness, polish, culture in its widest sense, must contribute to the qualifications of every truly competent instrument. The times demand culture."

Upon this, Brother Screw, a circuit-rider, turned significantly upon Brother Vice, who was totally unpolished, but a faithful and successful worker.

"My plan," said Brother Vice, rather roughly, "is to get a good grip, and then hold fast. I seize upon everybody that comes in my way. As I draw them in, Brother Screw just turns around, and keeps them from slipping away. We work together."

"Yes!"—eagerly broke in Brother Plane, who had been taken aback by the remarks of the Right Reverend at the beginning, and now saw an opportunity to say a word for himself—"Yes! We believe in co-operation. When I see a subject in the grip of Brother Vice, I know that it is my time to work. You must confess that in smoothing away difficulties none of you excel me."

Friend Rule and friend Compass, who had kept their places on the bench in silence hitherto, now expressed a concern that none in undue zeal should go beyond proper bounds. As far as their memory served them, there was no instance on record of work prospering that was not in the line of duty. It must be clearly marked out.

"I am sure," soliloquised Brother Hammer, "I have fastened a nail in a sure place many a time without any such restrictions."

He seemed to forget for a moment the hand of the master builder that had controlled him.

Just at this juncture the "carpenter's son" entered his workshop. The talk among the tools ceased. No work had been going on during the discussion. But now, strange to say, the presence of their master brought vigorous and harmonious activity.

It was the model of a temple upon which he was engaged; and as it grew under his hand, each in turn, without remonstrance, took his part in the work assigned him. Saw and hammer, plane and chisel, vice and grindstone, dropped all distinctions, and yielded each to the other as his turn of service came. And thus, in time, under the skilful guiding and forming hand, the temple grew in beauty and strength unto perfection.—*Ipswich Leaflet.*

FREE RELIGIOUS ASSOCIATION: BOSTON, UNITED STATES.

WE have received from America the report read at the tenth annual meeting of the Free Religious Association, held at Boston last summer, and an account of the proceedings on that occasion. The report supplies, what appears to be a fair and candid resumé of the objects for which the association was established, its work during the ten years of its existence, and its present position and prospects. It also states and answers some objections that have been urged against the association. One or two extracts may enable readers who have not watched the progress of this vigorous offshoot of American Unitarianism, to ascertain what are its aims, and how it seeks to fulfil them. "The one central idea of the association may be easily defined as *unrestricted liberty of thought in matters of religion*. This is the one pivotal principle on which the association is organised. Its members may differ in everything else, but to this one thing—freedom of thought, uncompromising and absolute—they are committed." "This Association may certainly claim to have advanced the problem of religious liberty in this country to a new and most comprehensive issue. In abandoning the Christian name as the boundary of religious inquiry and fellowship, it has held up an ideal of freedom and unity in religion which has yet many triumphs to win in the future, but which is already familiarizing a good many people with a larger religious thought and aim than has been been previously furnished in their sects and creeds." Then follows a list of lectures delivered and pamphlets published under the auspices of the Association during the year, and the interesting statement that an "earnest call for its publications has been received from a member of the Brahmo Samaj, who is librarian of the Bungalow Literary Union," and who says "The interest of my friends is awakened, and they are pressing on me with eagerness for all your excellent tracts." The report concludes thus: "We are organised for an enterprise in religious progress and reform that will command the best energies of our lives, and needs our utmost consecration of purpose; a work which we shall not finish, but which will descend from us still incomplete to coming generations, but which our fidelity will make easier for all who come after us, and through which we shall honourably bless our race for all coming time. It is a work, indeed, as large as religion itself must needs be when thought is free to fathom its deepest problems, and life is free to follow its highest sanctions." An address on the need for the Association, and the spirit in which its work should be carried on, was delivered by the President, O. B. FROTHINGHAM; and a valuable essay on "Steps toward Religious Emancipation in Christendom" was read by Wm. R. ALGER.

Then the Rev. W. H. CHANNING gave a characteristic address, in which he discoursed of that spiritual and transcendental Christianity which he has evolved out of Dr. Channing's less mystical Unitarianism. The catholicity of the meeting was next illustrated by a Jew—Rabbi LASKER—addressing it on the free and spiritual aspects of modern Judaism. At a second sitting an essay, full of practical hints and warnings, on "Internal Dangers to Free Thought and Free Religion," was read by C. D. B. MILLS, and followed by some admirable remarks on the same topic by T. W. HIGGINSON, who said that whilst the Association asks the co-operation of theist, pantheist, materialist, atheist, it invites also the Mohammedan, the Jew, and the evangelical Christian—though two of the latter, the Rev. Joseph Cook and Phillips Brooks, had declined the invitation. The Rev. J. L. DUDLEY, D.D., the successor of Theodore Parker, also addressed the meeting in earnest words worthy of him whose place he occupies, and to whose congregation he preaches.

We regret that space does not permit us to give even a brief outline of these eloquent and deeply interesting essays and addresses, so full of valuable information, practical wisdom, and the widest charity. But we cannot conclude without saying that, though our British and Foreign Unitarian Association differs from the Free Religious Association of America in its retention of the Christian name, yet its aims are not less wide, nor its spirit less tolerant. It excludes no reverent man or woman willing to work for it, because he or she is more heterodox, or more orthodox, than those Unitarian ministers and laity who constitute the bulk of its members, and supply the Executive by which its affairs are conducted. Though etymologically the word Unitarian bears a doctrinal meaning, yet practically, in this country, it is becoming the synonym of Free Religion; in like manner as the name Presbyterian has ceased to denote amongst us those who adopt a certain form of church government, and is assumed by professors of a creedless and progressive theology inherited from the early Presbyterians, of whom they are descendants and representatives.

One of the hymns written for the occasion by Mrs. E. D. Cheney appeared in our poetical corner last week. G. B. D.

NEWS OF OUR CHURCHES.

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

BLACKPOOL.—On Monday evening last the usual fortnightly social party, which was given by Mrs. Ben Hulmes, took place in the little chapel. During the evening Mr. Marsden, who occupied the chair, made an urgent appeal to the sympathies and generosity of the congregation in aid of the distressed in South Wales, which resulted in the sum of £2.5s. being collected, which was forwarded to the Rev. R. J. Jones, Aberdare, together with an unanimous vote of sympathy to the Unitarians in the distress district.

HALIFAX: NORTHGATE-END CHAPEL.—On Thursday evening, the 7th inst., the annual business meeting of the congregation was held in the schoolroom, when the accounts for the year were read and passed. A letter from the Rev. F. E. Millson was read, noting various changes, &c., which had occurred since he became minister of the congregation. The election of officers for the next twelve months, and a resolution altering the time of morning service to 10.45, concluded the meeting.

HANLEY.—Unitarian services were commenced in this important town on Sunday afternoon last by the Rev. J. C. Williams. A good company assembled, and friends from Longton and Newcastle testified by their presence their interest in the establishment of a third congregation in this large and populous district. A good room in connection with the Mechanics' Institute has been secured, and the subscription promised by one of the friends in Hanley will meet the rental for one year. Regular Sunday afternoon services will be conducted by Mr. Williams, or, in his absence through other engagements, by one of the laymen in the locality.

LLWYNRHIDYD.—The Rev. W. Thomas, M.A., preached last Sunday without experiencing any bad result. The prospects of his early recovery are now very favourable.

LIVERPOOL: RENSCHAW-STREET CHAPEL SUNDAY SCHOOLS. The prizes to the scholars of these schools for 1877 were delivered on Friday evening last, by the Rev. Charles Beard. Previous to the distribution of the prizes, the children of both the day and Sunday schools, together with their teachers and parents were entertained with a fine lime light magic lantern kindly lent and exhibited by Mr. J. H. Ellerbeck. During the evening the children sang songs, under the guidance of their master, Mr. Calvely, which greatly enlivened the proceedings. After a short address from Mr. Beard, and a few words from the superintendent, Mr. George Eyre Evans, relative to a prize given at the request of the late Mr. John Parry, the meeting terminated at half-past nine.

LIVERPOOL: HAMILTON ROAD.—The annual tea party in connection with the Sunday school took place on Monday evening. After tea the scholars, with a good number of members of the congregation, met in the church, and the chair was taken by Mr. J. A. Green, superintendent, who gave a brief address. Several recitations were given by scholars; and subsequently the Rev. S. Fletcher Williams distributed the prizes to scholars who were entitled to them by regular attendance and good conduct, and the boys who form part of the church choir. The prizes consisted of a metronome for Master Richard Jones, who presides at the harmonium, and of books of history, science, and art, including a number published by our London Sunday School Association. Mr. J. Harrison also presented a Bible to the boys of his class. The usual votes of thanks were spoken to by Mr. Webb, Mr. J. Birkett, and Mr. J. Harrison, and the meeting closed with singing and prayer.

LEICESTER: FREE CHRISTIAN CHURCH.—The minister (Rev. J. J. Wright) and members of this church appear to be "full of good works," and to be especially addressing themselves to the interests of the young. In connection with the Church Calendar for February, they have issued an address "To All Well Wishers," in which they say:—"You may notice on our calendar that, in connection with the above church, there is held every Tuesday evening, a physiology class for mothers and daughters. We have also, on alternate Tuesday evenings, a literary class and a social union. By means of these classes we try to give the homeliest and most useful information touching the laws of bodily health; we seek by the study of standard literature to arouse and enrich the mind, and by well-directed conversation on some chosen topic to cultivate clear thinking and sound speech. You may be pleased to hear that these classes have proved highly successful. The interest does not flag, but is increasing; as a gain of this, our room has become too small. The attendance at the classes has been so numerous that our present room is cramped to uncomfortable and unhealthy excess. We need a larger room, and must have one, or suffer in our success. Happily the gallery (now unused) at the lower end of the church is at our disposal; a very little expense will make it into a neat, commodious meeting place. A week or two ago this desirable alteration was mooted, and at once taken up heartily by our young people and friends. About £9 was voluntarily subscribed; near £25 will be needed." To aid in raising this sum the Rev. J. Page Hopps, of the Great Meeting, gave a lecture on "The Gospel according to Malomet," in the church, on Tuesday evening last. At the close of the lecture a collection was made to help on the object in view.

LEEDS: MILL HILL CHAPEL.—The quarterly meeting of the Old Scholars Society took place on Monday, Feb. 11, in the Congregational Hall. After tea the Rev. Dendy Agate, B.A., was voted to the chair (in the absence of the Rev. C. Hargrove, president), and called upon Mr. W. Campbell to read a paper on "Competition a Cause of Pauperism." Mr. Campbell showed that while in this country we produced more wealth than we required, while in every trade there had been over-production, yet there was a vast amount of poverty. He did not refer so much to able-bodied paupers as to those hard-working poor who struggled for a bare living. And he traced this anomalous state of things to competition, which did not give the workman his due reward for his labour. A discussion followed, in which Mr. Wilberforce held that if every one were enabled to start life with equal advantages, some would rise above the average in a very short time. He suggested co-operation as the true remedy. Mr. Grosvenor Talbot thought the essayist favoured protection, for if competition were abolished free trade would be destroyed. The discussion was continued by Messrs. W. Child, H. Ines, Gamble, F. W. Orams, and others. The usual vote of thanks concluded the meeting.

LONDON, STAMPNEY: COLLEGE CHAPEL.—On Sunday, February 3rd, a forcible sermon on "The Eastern Question and its Lessons," was preached hereby Mr. Herbert Burrows, of Cambridge, whose views on this all-absorbing topic were thoroughly appreciated by a large congregation. Mr. Spears is now giving a course of theological lectures on Wednesday evenings, when the chapel is well filled by strangers, who evince great interest in the various subjects which are discussed; at the close of each lecture questions are invited and answered, and it is a sign of good feeling, that votes of thanks to the Lecturer are moved and carried by opponents.

LONDON, STRATFORD.—A Sunday evening course of special lectures are now being delivered in the Unitarian Chapel, Westham Lane. On February 3rd the lecturer was Mr. Herbert Burrows, of Cambridge, who took for his subject, "The True Christian Religion." The congregations, though small, are exceedingly earnest. A good work is being done here in various ways by Mr. and Mrs. Rix, the latter being especially active in connection with the Eclectic and other societies.

NORTHAMPTON.—Mr. Hopps' book of "Hymns, Chants, and Anthems" has been adopted by the committee for congregational use.

OXFORD: HERMITAGE SUNDAY SCHOOL.—The anniversary meeting of this school took place on Friday evening, the 8th inst. Above one hundred, including parents and scholars, sat down to tea, after which the Victoria Cross certificates and prizes for good attendance during the past year were distributed to fifteen children whose conduct had merited the distinction. Mrs. Morton addressed the parents upon the need of greater attention to the moral education of children through home influence and Sunday-school teaching, these being imperatively required to supplement the work of the day-school. After some kind words of encouragement from other friends, and several recitations and songs by the children, a magic lantern was exhibited, which had been kindly lent for the occasion. The proceedings were closed by the distribution of toys to the scholars and the singing of an anniversary hymn to the tune of the National Anthem, which was heartily joined in by all present.

POOLE.—The first social meeting of the season was held on Tuesday evening, the 12th inst. Upwards of seventy sat down to tea, which was provided by some of the ladies of the congregation, after which the company adjourned to the church to listen to an organ recital by the talented organist of Wimborne Minster, who had kindly volunteered his services for the occasion. The remainder of the evening was pleasantly passed in the schoolroom with music and readings, the latter being given by Mr. Pike, Mr. Sedgfield, and the Rev. W. Agar, late of Rimbod. The meeting was an undoubted success. All the friends seemed much pleased with their entertainment, and a goodly sum was realised towards the church fund.

PORTSMOUTH: ST. THOMAS-STREET CHAPEL.—On Sunday evening last the Rev. John Ellis preached a funeral sermon for Mr. Orange, who was a nephew of the late Dr. Beard. The preacher spoke of him—in his relation to his congregation—as a fellow worshipper, and an earnest, quiet, unassuming, industrious worker, ready at all times to do what he could for the good of all, and to make his religious home a home where all would feel welcome. He did not only attend, and sit and sing and listen; he brought his family with him, and took an interest in the management of affairs, and laboured with his hands as well as his head to make all comfortable, and to make

the chapel attractive, especially when Christmas gave an opportunity for the exercise of his taste and skill in decorations. His frank, honest, open countenance, and his straightforward, good humoured, unmistakable utterances will not be forgotten by many of us. Mr. Orange was only 40 years of age, and has left a widow and four children, the youngest only six months old. He was highly esteemed by all who knew him.

SALE.—On Tuesday evening a concert was given in the Old School, in aid of the school funds, by the choir of the church. There was a large audience, and Misses A. Rawson, Lily Peck, M. C. Haslam, Wanstall, Collinge, Mrs. S. Chatt, Messrs. W. B. Collier, T. Shorrocks, E. Horkheimer, Barber, Talbot, Carruthers, and Nacken took part in the various pieces, which were satisfactorily gone through, especially the violin playing of Mr. Horkheimer.

SOUTH SHIELDS.—The anniversary sermons of Unity Church Sunday School were preached on Sunday, the 3rd instant, by the Rev. James Macdonald, of Sunderland, to good congregations. In the afternoon we had the children's service, and pieces were recited by some of the scholars, when there was a good muster. Collections were taken in behalf of the school funds, and were found to be satisfactory. On the following Wednesday evening the children had their anniversary tea party, which was followed by the exhibition of the magic lantern by Mr. James Downey, treasurer of the congregation.

TAUNTON.—On Thursday evening, a service of sacred song, illustrative of the life of Christ, according to the Scriptures from a Unitarian point of view, was given in the Mary-street Chapel, by the scholars attending the schools and the choir. There was a numerous congregation. The service was arranged, and the readings given, by the Rev. John Birks, pastor, the following subjects being enumerated:—Angel songs, birth and work, temptation, ministry, sermon on the mount, sayings of Jesus, the good shepherd, providence, future life, crucifixion and death, resurrection. Mr. G. Philpott presided at the organ, and his able and careful training of the children, together with the spirit, energy, and taste thrown into the musical part, contributed greatly to the success of the service. During the evening, the choir performed in good style Jackson's *Deus Misericatur*, in F flat, and also gave the service a closing effect, by their rendering of the *Nunc Dimittis* (Clarke in E). The service was repeated on Sunday evening, the congregation filling the chapel. Collections were made for day and Sunday schools.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

Letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, New Cannon Chambers, 55, Market-street, and not to the private addresses of the Editors. No anonymous letters inserted: the writer of every letter must append his name for publication. No letter should be more than half a column.

ERRATUM.—In Dr. Lee's letter on "Authority" in *Science*, last sentence should read, "the School of the Scientific, or the Nursery of the Stomach."

We are requested to state that the sum of £1. 13s. credited to Mrs. Farrington for the South Wales Distress Fund, in the *Herald* of February 8, 1878, should be credited to Upper Brook-street Free Church Sunday School.

J. B.—Write to the *Universalist*, 37, Cornhill, Boston, U.S.A., and the editor will be able to supply any information you require. We are not aware whether any of their works are in the *Manchester Free Libraries*.

We have recently and on many former occasions received letters, articles, and poetry on the subject of Spiritualism, with what have been stated to be communications from the spirit world. The subject is one which we could not admit to our columns without a flood of controversy of a kind much more suitable for spiritualist journals.

N.W.—We hope no one has charged 2d. for the *Herald*.

A CITY UNITARIAN CHAPEL.

To the Editors.—Can you, or any of your readers, kindly inform me where I can obtain any information respecting the Unitarian Chapel which formerly stood in Carter Lane, Doctor's Commons, London? I do not know whether its history is published or not. Who were the ministers there when it was first established, and when the building was taken down? I think Dr. Hutton was one of the principal ministers there for several years.—I am, yours respectfully,

NATHANIEL WATERALL.

London, February 12th, 1878.

A UNITARIAN REQUIREMENT FOR MANCHESTER AND DISTRICT.

To the Editors.—I read in the *Unitarian Herald* of last week a letter about forming a kind of meeting-place or club in Manchester, the want of which we all know to be very much felt. I shall be very happy to help in any way in forming a place of this kind, and I know of suitable premises. They are quite central, and are at present in the occupation of a club; but, owing to some difficulties, they are going to give up in June, so that all the fixtures, kitchen things, &c.—in fact, the whole place—I think, would be just the thing for us. I shall be very glad, as I said before, to do all I can in forming the club, as I know the great want that is felt by all Unitarians for such a place, not only for strangers coming into town on Sundays, but for Unitarians who reside in or near Manchester going to concerts or meetings in the evenings. They entail so much expense by either going to a restaurant or an hotel, that a great many stop away. If you will kindly find space for this in your next issue, I think something will result.—Yours truly,

R. D. THOMSON.

Over Knutsford, Feb. 8, 1878.

To the Editors.—I was surprised at not seeing a response in last week's *Herald* to Mr. Reynolds' letter of Feb. 2nd and your leader of the same date. The charge of coldness, which he mentions, there is good ground for. I have myself been connected all my life with one of our oldest chapels, and yet hardly know a dozen of its members personally. Perhaps

the reasons are those contained in your leader: want of social meetings, tea parties, &c.—means adopted largely by other religious bodies not only to cement their friendship but increase their numbers. I would propose, if Mr. Reynolds's scheme is successful, a kind of pioneer society in connection with it. Many of our friends, like myself, have to travel to various districts on business; in doing so they could easily find out where a church is needed. For instance, a tradesman with whom I do business in Droydsden, gathering from my conversation that I was a Unitarian, expressed his regret at not being able to attend one of our chapels, the nearest being at Gorton, and asked if I could bring the matter forward. Hearing the Rev. Joseph Freeston was expected at a meeting I wrote him, at my friend's request, to call and see him about it. Had there been an association such as Mr. Reynolds suggests the matter could have been talked over and perhaps something done long ago. I trust, therefore, it will be taken up at once, and not allow our children grow into adults whilst it is being thought of.—Yours, &c.,

Daisy Bank, Moston.

JAS. BARKER.

THE BOSNIAN FUGITIVES' RELIEF FUND.

Miss Mary J. Gibson desires to thank those who contributed through her to this fund, and asks us to insert the following letter:—

158, Leadenhall-street, 5th Feb., 1878.

Dear Miss Gibson,—In Mr. Boyle's absence it is a great pleasure to me to acknowledge the receipt of your cheque for £16, collected from readers of the *Unitarian Herald* for Miss Irby's and my sister's fund. It is very pleasant to see how all denominations of Christians have been able to work together in this truly noble, and at the same time very practical, scheme of beneficence.

Pray accept the warmest thanks of the two ladies.—Yours very faithfully,

ANDREW JOHNSTON,

Treasurer Bosnian and Herzegovinian Fugitives and Orphan Relief Fund.

OUR SUNDAY SCHOOLS.

To the Editors.—I had read with interest the various articles in your paper on "Our Sunday Schools," this being a time of much anxiety to the friends of those noble institutions. I have also read with pain the remarks of your correspondent whose children have left our body on account of the lack of warmth among us. I am constantly hearing similar complaints, and can suggest no remedy, but I can suggest a means which might have the effect of keeping some of our Sunday scholars with us, too many of whom, when they grow up, drift off to orthodox places of worship.

I suppose all of our schools have their annual treat in the country, which is the only glimpse of nature which many poor children enjoy. Something more is needed, however, to bind together teacher and taught, and I know of nothing better than for the teacher occasionally to ask the elder scholars to a friendly cup of tea. The experiment has been tried with the most gratifying results.

If he has but a small garden, they who have none enjoy walking round it. His books are looked over with delight, and as the shyness of his guests wears off, those of them who are in the singing class will sing, especially if there be a piano, and those who are in the elocution class will recite or read aloud. Then when all restraint has passed away the teacher can give kind advice or answer questions. Sometimes the pupils themselves make useful suggestions, and if they have among them a grievance, real or imaginary, it is stated, discussed, and lo! it vanishes into thin air. All this costs little, and how the young folks talk about it afterwards. People are too little aware how much happiness they may diffuse by means of a small outlay. Trusting that you will favour me by inserting this, I remain, yours respectfully,

A FOXALL.

Edgbaston, Birmingham, Feb. 11th, 1878.

SECTARIANISM AND CHARITY.

To the Editors.—Seeing that you have copied into your last issue an article with the above heading from the *Western Mail*, I am sure you will be glad to know that the accusation it brings against a very benevolent neighbour of mine—the head of the firm of Messrs. Hudson—is utterly without foundation in truth. Feeling satisfied that it was so, I sent Mr. Hudson a copy of the article in question, asking him for authority to contradict it. I had the pleasure this morning of receiving a note, which so entirely exonerates my neighbour from the charge of bigotry so lightly and unjustifiably brought against his firm, that I venture to ask your insertion of a portion of the letter, which you will at once see puts a totally different phase upon the matter. It is unfortunate when persons are so sensitive as to put uncharitable constructions upon the acts of others, and thus exhibit the very want of charity of which they accuse their neighbours. I hope the article was not written by any Unitarian. But whoever be the writer, I think it is due alike to your readers and to Mr. Hudson that, having given currency to the accusation, you should give equally currency to the refutation and explanation. And it is with this view that I wish to lay before your readers my neighbour's letter, even though he would personally take no notice of the matter. He writes:—"My dear Sir,—Your letter has been delivered to me this evening, and I sit down before going to bed to notice briefly the extract you have sent me from the *Western Mail*. The writer is evidently ignorant of the circumstances of the case about which he so grandiloquently discourses. In the first place he attributes to me a larger gift than I had the honour to make; and in the next place he charges me with a bigotry, I am most happy to know, I do not possess. I never meant, in the little act of assistance I sought to render, to embrace the whole population of Merthyr and adjacent districts, because a large fund was being formed from the liberal contributions of a generous public which would embrace almost all classes, at all events the most destitute and noisy. But knowing there must be a large class of Christian people who were probably living in deep poverty and not willing to make their condition known,

I sent to 50 ministers, of various denominations, printed books of orders for goods, to be taken to my customers (who are mainly grocers) who would supply tea, sugar, &c., and make their demand for payment of me in due course. For the names of the ministers I was dependent on the good offices of a gentleman who is a member of the relief committee. . . . With regard to the charge of my carefully excluding the Unitarian minister, I did not even know that there was one in Merthyr. Much less had I any design in excluding him from aiding me in the very little relief God inclined me to afford to my suffering brethren. I have written this much not in vindication of the course I adopted, nor with a view to answer the unworthy accusations of the newspaper writer. Being conscious of a purely benevolent motive, I can well afford to take no notice of it. I must, however, confess to you how very highly I esteem gentlemen of your persuasion. While I differ from the doctrines they teach, as personal friends and public characters I have ever had the greatest respect for them—indeed the most beloved, trusted, and intimate friend (not relative) I have is a Unitarian. . . . I am very much obliged for your kind offer to contradict the slander, but I think the best plan is to take no notice of it.—I am, yours faithfully,

R. S. HUDSON.

I would simply add that Mr. Hudson confidentially communicates to me a fact, which more than confirms all that he has said respecting his esteem and confidence towards Unitarians.—Yours, &c.,

J. K. MONTGOMERY.

[We have the greatest pleasure in inserting the above. That it is ever necessary for us to call attention to cases in which our co-religionists may have been placed out of the pale of Christians cannot but be painful to those who above all desire, like ourselves, that brethren should dwell together in unity.—Eds. U. H.]

BIRTHS.

ASHTON.—On the 11th inst., at Bignor-street, Cheetham, Manchester, the wife of J. E. Ashton, of a daughter.

THOMPSON.—On the 7th inst., at 6, Cathcart Hill, London, N., the wife of George C. Thompson, of a son, who only survived a few hours.

MARRIAGES.

BARKER—BROTHERS.—On the 12th inst., at St. Mildred's Church, Canterbury, Captain William B. Barker, 10th Hussars (late 16th Queen's Lancers), to Bertha, third daughter of George Brothers, of Canterbury.

LORD—ROBINSON.—On the 9th inst., at the Bank-street Chapel, Bury, by the Rev. Douglas Walmsey, B.A., William, youngest son of the late John Lord, to Hannah, eldest daughter of Richard Robinson, all of Bury.

WILSON—HAMMOND.—On the 6th inst., at All Saint's Church, Lewes, Francis Thomas Wilson, of Brighton, to Harriet Elizabeth, eldest surviving daughter of William Hammond, of Lewes.

SEABROOK—BOOTH.—On the 10th inst., at the Unitarian Chapel, Maidstone, by the Rev. E. R. Grant, Alfred Seabrook, of Sevenoaks, to Elizabeth Ann Booth, daughter of Mr. Benjamin Booth, of Maidstone.

DEATHS.

BROWN.—On the 9th inst., at 219, Plymouth Grove, Manchester, David Brown, late of Holly Bank, West Gorton, in his 77th year.

DORE.—On the 7th inst., at Collyhurst-street, Manchester, Herbert, the son of Joseph and Alice Dore, aged two years and ten months.

COMING WEEK.

LONDON: STAMFORD-STREET.—For the next few Sundays this congregation will worship at the Chapel, Earl-street, London Road, Newington.

LONDON: UNIVERSITY HALL.—On Wednesday, third lecture by Professor Drummond. Subject: "Criticism of Schleiermacher's Definition of Religion."

LIVERPOOL: KIRKDALE.—On Tuesday evening, lecture by the Rev. S. Fletcher Williams, in the Masonic Hall, Westminster Road, Kirkdale, on "The Doctrine of the Blood of Christ."

MANCHESTER: ARDWICK.—On Sunday afternoon, meeting of teachers, when Mr. James Bradley will read a paper on "Discipline in our Sunday Schools."

STOURBRIDGE.—On Sunday evening, a lecture by the Rev. M. Gibson, on "The Name Emmanuel (God with us) as applied to Christ."

STOCKPORT.—The Rev. Jas. Black will lecture, on Sunday evening, on "Lord Shaftesbury and the Bible Critics."

THE Boston Pulpit being now Vacant, SUPPLIES for short periods are Wanted.—Apply to THOS. MEGGITT, Secretary.

THE PULPIT of the Unitarian Church, Stockton-on-Tees, will be Vacant after the 31st March.—Applications to M. HEAVISIDE, Secretary, Finkle-street.

TO Estate Agents, Auctioneers, &c.—The Advertiser, who is thoroughly acquainted with the business, seeks a PARTNERSHIP in an old-established firm.—Address A. Y. B., 10, Smith Square, Westminster, S.W.

LONDON: SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's Square, Bloomsbury. Beds from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

RUPTURES.—Exhibition Prize Medal, 1862. Was awarded to R. WESTBURY, inventor and sole maker of the IMPERFECTIBLE CURATIVE TRUSS.

Deformity Instruments, Artificial Limbs, Crutches, Elastic Stockings, and Ladies' Supporting Belts, Chest Expansors for round shoulders, &c., 26, Old Millgate, Manchester.

THE DINNER SHERRY.

24s. PER DOZEN.

The season of the year having arrived when light wines, so agreeable in warmer weather, give place to those of a more generous character, we beg to draw attention to the above wine. For years we have given great attention to keep up and improve its quality, and those who require a delicate, clean-flavoured sherry, free from spirit, we submit it with confidence, and ask comparison with wine usually sold at 30s.

A considerable saving can be made taking Quarter-cask, 27 gallons, at 47s. 5s. 1/2 cask included.

Octave, 13 gallons, at 67s. 5s. 1/2 cask included.

Samples can be tasted. Price list of 32 Sherries and other Wine free by post.

JAMES SMITH & COMPANY, Wine Merchants, 26, Market-street, Manchester; also at Liverpool and Birmingham.

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DOINGS AND SAYINGS.

The Conclave brought its labours to a close on Wednesday. Cardinal Pecci, who has ruled the Vatican, in his quality of Camerlengo, since the death of Pius IX., was elected, and assumed the title of Leo XIII.

There is a remarkable statement made in the letter of the *Times* correspondent at Rome, Mr. Gallenga—that though Cardinal Manning is now one of the most violent irreconcilables, only two years ago he so warmly approved of Father Curci's views as to incur the extreme displeasure of Pius IX. The Pope ordered Cardinal Franchi to address to Cardinal Manning a letter of very severe condemnation, after which the English cardinal changed his policy and became an inveterate Ultramontane.

The leading London preachers are getting more and more into the habit of preaching on the leading political events of the day. Three well-known men preached on the late Pope on Sunday. Dean Stanley at the Abbey, Mr. Haweis at his own church in Westminster-street, and Canon Robinson (one of the three education commissioners) at Streatham. This is a very laudable practice; yet there are some preachers who would condemn it. They think that the capture of Ai is of far greater interest and importance than the siege of Constantinople, the wars of Joshua than the Russo-Turkish war, and Adonizedek than Pius IX. Some of the Low Church party surmount the difficulty by connecting the events now passing with the prophecies. They treat as secular and wholly unfit for the pulpit an event described as having happened, but as spiritual and edifying when described as about to happen. Daniel and the Apocalypse are lawful but not the *Times* and the *Daily News*.

The Division List on the burials question shows that no fewer than 13 Conservative members voted with Mr. Osborne Morgan. But what is most significant is the large number of Conservative abentions. To the urgent whip only 244 responded, which is about 100 short of the total strength of the party. Still, the smallness of the majority was unexpected by Mr. Osborne Morgan. He had hoped to reduce it below last year's figures, and thought by great good luck he might bring it down to 20, but that was the limit of his hopes. The question now stands on the best possible footing for the Liberal party. They can point to an adverse majority of only 15 in a Conservative House of Commons, and to a vote in their favour in the Upper House; at the same time the matter is left over till the next general election, and will be of immense assistance to the party whenever that event takes place.

The False Loons!—At the late meeting of the London Presbytery, Dr. White submitted a motion proposing nothing less than that a letter should be addressed to the Presbyterian Churches of Scotland and Ireland remonstrating strongly upon the very small number of the Scotch and Irish-born Presbyterians settling in London who join the Presbyterian Churches in the metropolis. In a clear and exceedingly able speech, bristling with figures, Dr. White said he believed the desertion—the almost entire desertion—by Scotch and Irish Presbyterians settling in England has never been exceeded and rarely equalled in the history of any Church since the foundation of Christianity itself. While to-day they had fifty congregations in London (including six Established Presbyterians), but for this falling away from the faith of the fathers they would have 250 with 208,000 members and adherents. They had not made an inroad upon a solitary individual, and leaving out of the question their “sheepstealing,” the desertion by Presbyterians was almost complete. If they had now all the Scotch and Irish Presbyterians in England they would have upwards of 13,000 congregations instead of the 260 which they possessed to-day. When Presbyterians crossed the Border or the Channel they just rolled up the blue banner, and by a regular somersault leaped into the very Church of Claverhouse and Laud, or that of some other denomination. They should make no alteration as a Church under these circumstances, and if the good ship Presbyterianism went down in the waves of England, let them be prepared to go down with it, the blue banner floating over them. Prof. Chalmers and Dr. Fraser took a more hopeful view, and Mr. Turnbull thought Dr. White had underestimated the figures. The matter was eventually referred to the Church Extension Committee.

On Monday evening sermons were preached in thirty-four churches of the Church of England, in Manchester and the neighbourhood, on the subject of “The Christian Priesthood.” These sermons were not connected with or under the auspices of any society, but were the result of a voluntary agreement on the part of a large number of the clergy. At most of the churches there were large congregations. The preachers, one and all, disclaimed the idea of a sacrificial priesthood. At Christ Church, Salford, the Rev. T. A. Stowell, said:—

The simple question at issue was, what were the clergy? Were they possessors of certain mysterious powers and

awful prerogatives which separated them from the laity? Were they priests who exercised at will the tremendous power of absolution, and who could offer sacrifices for sin? Or were they ministers set by Christ to preach the Gospel, solemnly set apart for the work by those who had public authority given unto them to call men into the Lord's vineyard? The former view was that of the Church of Rome and of a certain school—not legitimately—of our own Church. The latter, he ventured to assert, and undertook to prove, was that of Holy Scripture and the Church of England alike. He maintained that the ministers of the Church of England had no sacerdotal functions, and quoted the words of Professor Lightfoot that the Kingdom of Christ had no sacerdotal priesthood. It interposed no sacrificial tribe or class between God and man, by whose intervention alone God was to be reconciled and man forgiven; but each individual could go to the Divine Head, to whom immediately he was responsible, and from whom directly he obtained pardon and drew strength.

At Sacred Trinity Church, Salford, the Rev. Capel Wolseley said he did not deny that he was a priest, but he held that the meaning of the word as used to denote one of the orders of the ministry of the Church of England was not a sacrificing priest, but simply a presbyter or elder. The calling of the communion table an “altar” carried with it the idea of a sacrificing priest, and a sacrificing priest gave the idea of a man situated far above his neighbours and having powers which for himself (the preacher) he did not profess to hold, and would be sorry to have anything to do with. In the early Christian Church there was no attempt made to get up a fresh offering for sin. Their worship was formed on the model of the synagogue service, and here was the hinge of the whole mistake. The great mistake in this matter was in the belief that the Christian Church was to take as its model the service of the Temple, with its magnificent vestments and the sacrificing of the priest. In the synagogue there was no altar and no sacrificing priest.

SCOTTISH NOTES.

DRUNKENNESS IN GLASGOW.

Speaking at a meeting of the Glasgow Foundry Boys' Religious Society on Tuesday week, Canon Farrar characterised Glasgow as “one of the most drunken, if not the most drunken, city in a country which is one of the most drunken, if not the most drunken, in the world.” This may or may not be true, but could only be known to Canon Farrar by hearsay. Such denunciations of particular places, especially when made without actual personal knowledge, do little good. The grand thing to point out is, not where drunkenness most abounds, but how it can best be prevented.

A LECTURER AND HIS CRITIC.

The Rev. C. C. Macdonald, minister of the South Church, Paisley, has inaugurated a series of lectures in his church, taking for his subject “The Poet Tannahill.” Mr. Macdonald, who delivered the same lecture on a Sunday evening a few months ago, stated at the close that he had received an anonymous letter concerning it, which showed how possible it was for presumptive piety to be associated with the grossest ignorance and injustice. The writer of the letter said:—“I was not in the South Kirk on Sabbath evening week, but I hear that the secret [*sic*] place was the scene of the grossest profanity ever heard of in a Christian land. You profess to be a minister of the gospel, collecting around you a congregation of thoughtless persons, to listen to the rehearsal of the secular songs, and the profane rhymes of a wicked man, and even a suicide.” Mr. Macdonald said, that if the writer was present, perhaps he would go home and read Tannahill's “Zealot.” He had preserved the letter as belonging to the sort of things they put into the Museum—curiosities. It showed that Holy Willie was still alive. He would like to know if there was anything in any one of those beautiful lyrics of Tannahill that could do harm to anybody, by being sung in a church? If they did, his audience must be constituted on a different psychological principle from what he was. He would only like to get hold of his friend, the writer of the letter, and to get six Paisley weaver poets, representatives of Tannahill, who would duck him in a horse pond. What a pity Mr. Macdonald should have spoiled all that went before with his finishing remarks! It may be they were spoken in pure fun, but we are rather too near the days of actual persecution for theological opinion to be quite sure of this. The old leaven is still in some degree with us, though it shows itself sometimes in new shapes, and in unwonted connections. Is it too much to say that there are those yet amongst us who, if they dared, would use a horse pond to punish those who are as much in advance of Mr. Macdonald in theological position, as he is of his “Holy Willie” correspondent?

BELFAST.—On Sunday night week the Depository, 33, Donegall-street, was broken into by burglars. The police made the discovery shortly before midnight. It was found on searching the premises that entrance had been effected by forcing a back door, and thence into the shop. Most of the cash had been removed on Saturday night,—all, indeed, with the exception of 14s., a post-office order, and some 5s. worth of stamps. These were all taken, together with some few pounds' worth of Bibles and various articles on sale. At present no trace has been discovered either of the perpetrators or the property stolen.

AMERICAN NOTES.

THE WASHINGTON CHURCH JUBILEE.

Seldom, says the *Christian Register*, have services of dedication or installation assembled a happier or more unanimous company than that which met in Washington on Tuesday, January 29th, on the occasion of the dedication of the new Unitarian church and the installation of the Rev. Clay MacCauley as its pastor. The cordial invitation of the Washington society, issued to all the Unitarian churches, was answered in person by over one hundred delegates. Distance did not prevent the attendance of several zealous down-Easters and far-Westers, for from Bangor and Belfast came Rev. Messrs. Knapp and Bixby, and from St. Louis and Cincinnati Rev. Messrs. Snyder and Wendte. The external appearance of the church, which is of pressed brick with brown-stone facings, is handsome and substantial, not grand, but with a certain quiet elegance and symmetry of proportions which satisfies every reasonable expectation. The wood work is of ash finished with black walnut. At the pulpit end of the church is the pulpit, of black walnut, in semi-circular form, low, and approached by three or four steps. On the left is the organ, of thirty-nine stops, an instrument of beautiful tone and ample power. On the right stands the baptismal font, simple but tasteful in form,—the gift of a lady. On the three blue panels of the eastern wall are appropriate texts of Scripture in gilt letters. Every seat in the church but one commands a view of the preacher. At night the church is well lighted by a large central chandelier—more patriotic than ecclesiastical in its style of decoration,—and by brackets arranged around the walls. More grateful, however, to the senses of the modern minister than all besides, is the beautiful and commodious chapel adjoining the church, with its minister's study, church parlour, kitchen, and all the other conveniences of a well-planned church to-day. This chapel measures twenty-seven by forty-six feet, and is supplied with folding-chairs for three hundred persons. Unquestionably, the most striking feature about the new church is that it is paid for. Incredible as this sounds, it is none the less a delightful, encouraging fact. There have been many larger, more elegant, more pretentious churches erected within the past ten years; but we know of none so good for the money expended as this one. The lot cost 19,500 dollars; the building about 45,000 dollars; or say 65,000 dollars in all. There seemed to be but one feeling among the delegates, and that was one of entire satisfaction at the result of this last denominational experiment in co-operative church building. They are satisfied with the building, and believe it will satisfy the expectations of all who have contributed to its erection. They are more than satisfied with the wisdom and care displayed by the building committee in the expenditure of the money contributed by the denomination. How so much has been obtained for so little money continues to excite the surprise of even the most experienced church builders.

THE DEDICATION SERVICES.

on Tuesday evening, January 29, drew to the church a congregation which completely filled it. The pastor-elect, Rev. Clay MacCauley, and the people united in an impressive, responsive form of dedication, especially prepared for the occasion. The sermon by Rev. Dr. Bellows was a very lucid and forcible statement of three of the leading principles of Unitarian Christianity: (1) the right and duty of private judgment in religious as in other questions; (2) the essential dignity of human nature; (3) character the substance and end of personal salvation.

Taking for his text Ephesians iv., 3-6: “Endeavouring to keep the unity of the spirit in the bond of peace,” etc., the preacher began by calling attention to the common ends and purposes which unite Christians of all sorts, whether Romanists or Protestants, Trinitarians or Unitarians. These he declared to be the proclamation of God's being, providence, holiness, and goodness, and the establishment of his Kingdom on earth through determined opposition to evil of every kind. Sectarian animosities are rapidly declining, and Christian disciples of different names are coming to feel and acknowledge that what is common in their faith and purposes is far more significant than what is peculiar. While every church should faithfully contend for its distinctive religious convictions, the warfare against sin should always engage its best and most persistent attention.

1. It is not the exercise of private judgment which creates diversities of creed, for judgment, however private, since it appeals to a common reason, appeals to the source of all permanent agreements. The reign of unreasoned creeds is a reign of suspended action in those faculties appropriated to the knowledge of God; a reign of dull and inoperative convictions, because they are not in direct connection with our deeper faculties of reason and conscience, and so do not carry the real life of a man into his alleged creed. There is no intrinsic unity of conviction or feeling, no real, living faith, except that which becomes domesticated in the heart by natural hospitality. Abolish or degrade reason, or throw doubt upon her dignity, and you have done your best to

cloud the face of God and to hide the nature and authority of Jesus.

(2.) Human nature is not a ruin, but a divine temple still in the process of building. The universe is God's factory, and man His highest product. Into his nature goes something of everything that belongs to the great workshop of God. We have no need to excuse or defend human nature, or anything in it that is earthly or bestial. It is only its place as part of a method, or a factor in a composite, that we seek to understand, and we accept the method of God with man as part of His universal method. We honour human nature because it is the epitome, the crown and flower of universal nature and its opening into something which alone deserves the name of supernatural—mind, conscience, self-consciousness, and a consciousness of something in Nature which is not of it, but over it, which we fitly call God.

(3.) Unitarians insist above all other things, upon character as the ground, substance, and end of personal salvation. The real evil of sin is the injury it does to the soul by its violation of the eternal, constitutional laws and conditions of its peace, its dignity, its order, its self-respect. Make individual men and women lovers and servants of righteousness, followers of justice, mercy, and purity, and you render each self-conquered soul not only saved, but the instrument of a salvation of the same noble and practical kind, to all whom it influences and inspires. There is only one sort of goodness, and it is equally current in heaven and on earth,—the genuine goodness of a pure and true heart and life. The vitality of the religion of Jesus lies in his character, whose spotless and exalted goodness, wisdom, and truth have filled the world with veneration, love, and gratitude, and have been sufficient to make him the crystallizing centre around which human aspirations for virtue and holiness have arranged themselves in ever brighter and larger circles. The only heresies of importance are deviations of character from the moral standard which Jesus did not make, but illuminated, when he presented the righteousness of God as the rule of human souls. Unitarianism is sometimes called "*mere morality*." Would it were worthy of such taunt! As well say *mere godliness*, *mere Christliness*! We know no true piety which is not the gloss on morality's holy plumes. Intellectual atheism or unbelief are evils of magnitude; but they sink into trifles when compared with doubts of the obligations of personal duty and honour, indifference to or the denial of the binding nature of moral obligation. Unitarianism is willing to stake its existence on this postulate.

THE CONFERENCE OF WEDNESDAY.

A Conference was held in the church on Wednesday morning, conducted by Rev. Dr. Farley, and participated in by many of the ministers present. At half-past ten an essay was read by Rev. James De Normandie, of Portsmouth, on "The Idea of an American Church." The reading of the essay was followed by a series of brief impromptu addresses full of life, insight, and good sense.

The Installation Services on Wednesday evening were not so largely attended as those of the previous evening; but, in spite of musical and social attractions elsewhere, the church was well filled. The sermon, by the Rev. J. F. W. Ware, of Boston, from Gal. 2: 20,—"*I live by the faith of the Son of God*," was an able presentation of the difference between faith in Jesus and having the faith of Jesus. Orthodox Christianity lays its emphasis upon faith in Jesus as an official person, and in so doing distracts attention from his character and the influence of his life. Unitarian Christianity, on the contrary, while not overlooking the many benefits of this faith in Jesus, insists much more earnestly upon the need of our being actual partakers and sharers of the faith and divine life with which he was filled and of which his life was the supreme illustration.

THOUGHTS ON RELIGION.

THE CHARACTERISTICS OF A DIVINE FAITH.*

REV. J. B. GREEN.

"HAPPY is he who condemneth not himself in in that thing which he alloweth." In other words, well is it with him whose own sense of what is right and true is not in antagonism with what he professes and practises. Paul's meaning is that that man is morally well-off whose own conscience does not condemn the faith which he holds. Not that one belief or set of beliefs is just as good as another. We, to day, with history at our backs, ought to be the last to admit that what men hold for truth is unimportant. Paul would not have admitted it. But this is his distinction—important to be remembered—if the man's conscience does not condemn him, or the doctrine held, "*happy is he*." The doctrine may be fallacious and pernicious in its influence and tendency, but the man may be conscientious and honest enough in holding it. Let not the man be condemned, if he condemn not himself, whatever you may say of his doctrine.

And now, with this, our own interior sense of what is right and true, as judge, let us inquire as to what peculiarities and characteristics we ought to find in a faith to satisfy us that it is divine.

Firstly, it seems to me that a religious faith, which would recommend itself to God, would be such as would

be adequate to every need of the human soul. This implies and involves much. Not simply adequate to what needs may be felt to-day, but able to meet every need which in the providence of God and the history of the soul's unfolding, may yet be awakened. It may be, nay it is quite probable that, in the course of our life, needs will be awakened in us, which nothing in our faith, as now held, will be able satisfactorily to meet. And this suggests that it is wise to keep the mind and heart open for truth which may yet be revealed. Do not conclude from this that I teach that the faith which Jesus held and set forth, by precept and example, is defective. As apprehended by him, I believe it to be sufficient, but it is more than probable we have not yet fathomed all that was his. But, leaving the future, by keeping our minds and hearts open, let us speak out of our present conscious needs what would be the peculiarities of a faith which would satisfactorily meet these.

Secondly, it seems to me a pre-requisite of an adequate faith that it be such as to inspire us with confidence in ourselves, confidence in our own best thoughts and feelings. Revelation, strictly speaking, is only thus possible. It is to no purpose that a messenger comes to me direct from God if I cannot place full confidence in my own sense of the fitness of things. I must be able to judge of the truthfulness of what the messenger says to me; if I can have no confidence in my own spiritual appreciation of what is delivered to me, then I am not a man in any true, high, or worthy sense. I am not a free, moral agent, am not a fit subject for moral and spiritual illumination or character. But who really doubts the reliability of his own best judgments? Practically none. My brother of a different faith differs from me because he feels that he must rely on his own convictions rather than on mine. He may, indeed, tell me the Bible or Christ tells him so and so. I reply, his judgment reports to him that so and so is told him. He uses the Bible, but behind the Bible is his own God-given moral judgment, which weighs what he finds in the Bible. And herein I think is one important difference between the method of men in founding their faith and creed. Some freely use their moral judgment, and place full confidence in it, and make no apology; while others do so falteringly, and seem always to be asking pardon for presuming to set up their human reason as superior to God. The truth is, he only is trusting God who trusts the highest that God has given him, his own best and highest sense of truth.

Thirdly, when I fall back on this divinest of our faculties and listen to the voice of its Godward crying, I learn something of the attributes of the being who alone can meet its need. And I find that he must be a personal God—a willing, intelligent, beneficent, affectionate, sympathetic Being—one who can and will come into vital personal relations with the soul of his child. With anything less in God, the divinity within will not be satisfied. My soul craves a God in whom it can have the sweet repose of a perfect trust in every conceivable emergency, here and hereafter; for I find awakened within me, and refusing to be stifled or crushed, aspirations and forward-stretchings of soul which nothing this side of the bourne can satisfy.

And, fourthly, there is another characteristic of a faith that is divine, confidence in a future field of activity for the more perfect development of the soul—a chance for the fulfilment of what seems to have been God's purpose in calling the soul into being. As to the mode of life beyond, my soul does not seem to be much concerned. Give it, as a living reality, the God which it craves, and it can quietly rest, leaving all else to Him. When it has the Infinite and good God as a Father to confide in, it has an unalterable conviction that no good or needed thing will be withheld, and what more can it want? Do not these two articles of faith include all else? Faith in our souls, and in a perfect God, and what is excluded? Have I dispensed with Christ or his Gospel? I could not do that if I would. As well might I try to dispense with the ground I stand on, or the mother who bore me. This very confidence in my own soul, which I find to be so essential to a divine faith, I owe to Christ; he has inspired that confidence. He has taught me that the Kingdom of God, the kingdom which he in his life illustrated, is within me. He has taught me to look inward with confidence; I have tremblingly done it, and what have I found—not perfection, alas! but, blessed be God, underneath piles of rubbish, a divine nature, which hungers, sometimes blindly enough indeed, yet unceasingly hungers for the deep things of God. And this same Christ assures me, that if I but look to his God and my God, his Father and my Father, the deepest and divinest hunger of my soul shall be filled with divine and eternal satisfaction. And this faith I find to be adequate to every emergency of life. I find that it always stood Jesus in good stead. In the morning of life it was all he needed to set him about his Heavenly Father's business. In temptation he needed nothing else. To make him a friend and

brother of the believer, the destitute, and the sinful, his faith in himself and in God as his helper was all he needed. He met sorrow, suffering, and death, supported by his faith in the perfect God. But men, alas! in their weakness and blindness, keep running after this and after that to find safety in them. Yesterday it was safe to get inside the pale of the Church and safe only there, and all who cared, first, chiefest, for their own safety, rather than the glorifying of God by a divine life and character, were found within the safe pale. To-day it is safe to trust the Bible or a list of dogmas said to be taught there; to-morrow it will be something else. Thank God for the soul of Jesus, which was brave enough to trust itself and God, and gave no encouragement to any to run and seek safety in anything other than God and the soul's own best and holiest promptings. One cannot escape from themselves, and until we can, there can be no safety from the outside. The only possible safety is in the Holy Spirit. The spirit of truth, goodness, and love made welcome in our hearts, that makes us safe, and nothing else can. From that only can flow a true and a good life; and that, a true and a good life, is the ever-convincing evidence that the faith held is divine; it ultimates in a good and true life; this, the fruit of the divine, the safe and saving spirit. And that spirit is ever ready to fill all hearts where there is a readiness to trust and act upon the prompting of what of it there is now in every heart. For God does not leave Himself without a witness, even in a darker place than the darkest scene. Let His voice be heeded as it makes itself heard to us all. To ourselves be true, that we may be true to each other and to God. "Happy is he who condemneth not himself in that thing which he alloweth."

DEAN STANLEY ON THE BURIALS QUESTION.

The discussions in Convocation have been rather tame. The only lively debate was in the Lower House on the burials question. The motion of Canon Gregory, affirming the exclusive right of the Establishment to the churchyards, was carried by a large majority; but the minority in favour of opening them to dissenters included the Deans of Westminster and Lincoln, the Archdeacon of Exeter, Canon Harvey, and Sir James Phillips. In the course of the debate Dean Stanley made a speech in which he argued that there was no law to forbid a clergyman from permitting the use of any extraneous service in the church. He said he agreed with what had been said by Archdeacon Palmer, that the Church of England had no exclusive right to the soil of the churchyard. No one could be convicted of trespass for bringing the body of their friend or relative into the churchyard to be buried there. They had an absolute right to do this, and nothing that Convocation could do could prevent them from doing it. That point he understood was not contested even in that report. They heard sometimes there of the refusal to admit into the churchyard the corpse of a Nonconformist. (Cries of "No.") Again and again instances had recurred. (Renewed cries of "No.") He was glad then that they had not. He objected to this resolution because it proceeded on the assumption that they held something which they were determined not to surrender, and that was the right they had to the exclusive use of the churchyards. Where was the law, where was the canon which forbade the parochial clergy of the Church of England to permit the use of extraneous services within the churchyard? The fact was that such extraneous services were used without any protest from any legal or ecclesiastical authority, and in numerous instances Nonconformists, Roman Catholics, members of the Greek Church, nay, even Turks, had been buried in our churchyards with their own ceremonies, and no one had tried to prevent this, and though the question had been asked again and again in the public journals, "Where is the law to prevent this?" not a single law had been adduced with the exception of a clause in the Public Worship Act. That, however, was an Act passed not to create additional offences, but simply to regulate procedure against offenders under some previous Acts. Therefore, they had two things—they had the right of the Nonconformists to be buried in the churchyard, and they had the undoubted right of the clergyman to permit the Nonconformists to use their own services in the churchyard—and the only thing which remained was the possible right, founded on some law of trespass, of preventing the body being brought into the churchyard. He rejoiced to think that in all probability the whole of this agitation would fall through when it was found that that which so many had been protesting against had been all the while the allowed law of the Church. He stated this, not with the least view or hope to carry that House with him, but he wished publicly to call the attention of the House to the state of the law.

BURY.—The return match between the Bury and Rochdale Unitarian Football Club was played on Saturday last, at Bury, and resulted in an easy victory for the home team, by two goals.

* Condensed from report of a sermon preached in the Church of the Messiah, Montreal, Canada.

THE FELLOWSHIP OF THE DEAD.

THE LATE DR. GEORGE BOOLE.

FELLOWSHIP of spirits bright,
Crowned with laurel, clad with light,
From what labours are ye sped,
By what common impulse led:
With what deep remembrance bound,
Mid the mighty concourse round,
That ye thus together stand,
An inseparable band?

Mortal! well hast thou divined
What the chains that strongest bind;
For the free unfettered soul
Bows to no enforced control.
Sympathy of feelings shared,
Deeds achieved, and perils dared,
These to spirits are—beyond
Time and place—the noblest bond.

All who felt the sacred flame
Rising at Oppression's name,
All who toiled for equal laws,
All who loved the righteous cause,
All whose world-embracing span
Bound to them each brother man,
Are upon the spirit coast
An indissoluble host.

All who with a pure intent
Were on Nature's knowledge bent,
Watched the comet's wheeling flight,
Traced the subtle web of light,
And the wide dominion saw
Of the Universal law,
In this land of souls agree
With a deep-felt sympathy.

All that to the love of truth
Gave the fervour of their youth,
Then for others spread the store
Of their rich and curious lore,
Bringing starry wisdom down
To the peasant and the clown,
Are with us in Spirit Land
An inseparable band.

Whether they were known to fame,
Whether Silence wrapt their name,
Whether dwellers in the strife,
Or the still and cloistered life,
If with pure and humble thought
For the Good alone they wrought,
When the earthly life is done,
In the heavenly they are one.

And their souls together twine
In a Fellowship divine,
And they see the ages roll
Onward to their destined goal,
Dark with shadows of the past
Till the morning come at last,
And an Eden bloom again
For the weary sons of men.

—University Magazine.

The Unitarian Herald.

FRIDAY, FEBRUARY 22, 1878.

POPE-MAKING.

If we did not know how ready many are to give up the use of their reason entirely when they have to do with matters ecclesiastical and theological, we should think it scarcely possible that any one could bring himself to believe that the proceedings just closed in the Conclave at Rome are conducted under the special guidance of the Holy Spirit, and such as may be expected to issue in providing the Christian Church with an infallible Head. Even the most devoted Catholic might well have his doubts on the subject excited, if he were to read the accounts that are given, by unquestionable authorities, of what has taken place at not a few preceding Conclaves. For instance, we are reminded by a writer in the *Pall Mall Gazette* how Mendoza, Cardinal of Burgos, in the 16th century, in a report to the King of Spain, said, after attending three Conclaves:—"Most assuredly were a prince of the earth to behold one with his own eyes, he could not fail to be convinced, if he were a pious, God-fearing man, that it is to the Papacy, shamefully bought and sold as it nowadays is, that all the evils of Christendom should be ascribed." In a work recently published on "Pio Nono and the Future Pope," Signor Petrucci quotes a letter from the Sardinian Ambassador at Rome in 1829, which more than confirms all that Mendoza wrote. He says:—"Flatteries, deceptions, treacheries, pledges and promises given and broken without a shame—these are the ordinary incidents at every Conclave, and

they certainly did not fail to reproduce themselves in the present instance: and to reproduce themselves so glaringly, that I heard more than one pious, upright, and noble-hearted person declare that it would be impossible for any man of character to take active part in a Conclave more than once in his lifetime, unless he were compelled to do so by the strongest sense of duty."

As our readers are aware, when a Pope is chosen by acclamation, he is represented as elected by direct inspiration. What this kind of "inspiration" has sometimes been, may be judged of from one or two examples. Bergenroth gives this account of the election of Clement VII. Julius di Medicis, a soldier in his youth, having become a priest, in his old age aspired to the Papacy. By the joint efforts of the Duke of Sessa and himself, Cardinal Colonna was won over. The Conclave was in a state of confusion, and Julius, if elected at all, must clearly be elected by a coup. Colonna arranged his tactics with some of his friends, and suddenly rising in the night, he exclaimed in a loud voice, "All who wish to have Julius for Pope, and to preserve the unity of the Christian Republic intact, follow me!" The cardinals, surprised by this appeal, discontinued their disputes, and after a short deliberation the Cardinal di Medicis was elected "by the inspiration of God." Marcellus II. is said to have owed his election to a stroke of policy on the part of Crispo. The account which Gregorio Leti gives of the election of Sixtus V. well illustrates the arts by which, when the votes of the College have been nearly balanced, ambitious cardinals have contrived to turn the scale in their favour. He describes Cardinal Montalto, the son of a swineherd in Illyria, playing for fifteen years the part of an infirm old man, tottering along the streets of Rome on a crutch, with a deep and hollow cough, a husky and broken voice, and sunken eyes, in order, when a vacancy arose, to commend himself to those who, if they were out of the running themselves, might be induced to give him their votes in anticipation of another vacancy in the Holy See before long; and then, when this ruse had served its purpose and he had secured the tiara by the votes of a couple of cardinals who, because they were not chosen, avenged the slight upon themselves by voting against a rival, throwing his crutch aside, springing up at once to his natural height, and thundering out a *Te Deum* to the astonishment and terror of the assembled cardinals. "While I was a cardinal," said Sixtus to the first of the electors who came to offer him the kiss of adoration and to express his gratification at the marvellous change which the election had wrought in him, "my eyes were fixed upon the earth, that I might find the keys of heaven. Now I have found them I look to heaven, for I have nothing more to seek on earth." John XXII. is said to have owed his election to his own wit. The Conclave, after sitting many days and putting up several candidates only to have them rejected, saw no prospect of coming to an agreement. The crafty and ambitious priest seized this opportunity to propose that the puzzled cardinals should leave the nomination in his hands, as those of a thoroughly impartial person; and when this was done, because he belonged to neither of the factions, John placed his hands upon his breast and nominated himself.

Such are some of the accounts given of the way in which Popes have been made and

infallibility conferred. It is pleasant to hope that nothing of a similar kind is likely to have occurred in the election of Leo XIII., under which name Cardinal Pecci assumes the dread responsibilities still belonging to the Papal chair.

THE COMMUNION SERVICE.

BY THE REV. E. C. TOWNE.

LEAVING critical and historical questions to be dealt with at a later stage of our inquiry, and accepting the conception that special communion means special emphasis of our best and deepest faith, and does not mean historical remembrance, except incidentally, we may easily come to a clear understanding as to the nature of our privilege and our duty in this service. By means of it we from time to time make a special effort, with special aids of symbolism, historical association, and peculiar pains on the part of both minister and congregation, to revive and renew a due sense of the sacredness of our duties and our hopes, our joys and our sorrows. The profound need of it lies in the fact that it is most necessary and most helpful, to thus remind ourselves from time to time, with these means and aids of rational revival and renewal, what the highest laws, the purest ideal, the deepest consolation, of our Christian life consist in. By making a united effort, and lending it all the emphasis we can, and especially gathering into these occasions what we best can of significant interest, from events which touch or appeal to the common concern, we may secure united renewal of consecration and faith. Such a communion service once in two months ought to be found of general interest and value. But circumstances may alter details of the plan; we only seek to illustrate the idea. And, however carried out, the aim should be to make a service from which no one can, by any possibility, be excluded, but rather one which shall attract more than any other service, a feast for whose will of the best things of religion. There may be added to the symbolism of such an occasion the peculiarly appropriate, and especially Christian symbolism of flowers. There should be sought for in it, the best aid of music, something more than is done in the ordinary service of worship; and to it should be given the richest words of ministry: while the broken bread should be the symbol of a communion, to which there is no stranger and no outcast, no alien and no heretic. The suggestions of the changing year, may largely aid us to find mark and character for each of these communion festivals, at the same time that we assign to each one some special portion of the great interests which belong to human life, consecrated by love and trust. On the first Sunday of January, there would be the suggestions of the opening year, and those also of the opening of the Christian era by the birth of Christ; in nature the triumph of the sun's light and warmth over the cold and darkness of the shortest days of the year; in human nature the victory of holiness in the soul, by the new birth of spiritual life; in history the coming of the kingdom of God by the world's stages of progress; and in all mankind the hope of good, which rests on the fatherhood of God, and the brotherhood of man. Now one, and now another, of these topics might be the subject of sermon before communion, while some closer personal and practical word would be given with the breaking of bread after the sermon.

At the second communion of the year, on the first Sunday in March, might well be emphasized the thought of the deep passion of struggle and conflict and sorrow, which belongs to our life on earth; the penitence, the patient endurance, the persevering endeavour which we must practise as bearers of the cross of discipline here below, and of which we have the symbol in the typical passion of Christ. This communion would give rational concentration and renewal to the unwise and outworn observance of Lent.

And just so, on the first Sunday in May, would suitably come an Easter communion in place of that uncertain and vagrant observance which the ecclesiastical calendar makes to wander back and forth between March and May, losing oftentimes the advantage of nature's suggestion of resurrection; losing always the advantage of a fixed and remembered date; and yet never finding with any conscious certainty the anniversary of the day it seeks to commemorate. The calendar of nature is better than the calendar of the church; the very name Easter was borrowed from the old Saxon festival of resurrection in nature; and whether Christ did, or did not, reappear on earth after death, the thing to be celebrated by a true Christianity is not that reappearance, but the rising of the spirit to eternal life, the victory over death which enabled Christ to say, on the cross "Father, into thy hands I commend my spirit." A true Easter communion would celebrate resurrection as a universal fact. It would be a feast of the great and blessed hope of eternal life, of the joyous consciousness of "what manner of love the Father hath bestowed on

us that we should be called the sons of God," as Christ was called a son of God. It is not, as the Church has made it, a feast commemorative of Christ simply, but a feast commemorative of that gift of God whereof Christ is in history the type, or we might say the sacramental symbol. Let it be planted, therefore, on the sure and blessed order of nature; let it have the Mayday of our Sundays; and let it be a festival of all that is brightest and best in our faith. (To be continued.)

BRIGHTON FREE CHRISTIAN CONGREGATION.

THE annual soirée in connection with Christ Church, New Road, Brighton, took place on Friday, the 15th inst., in the banquetting room of the Royal Pavilion. The gathering was of a social and delightful character, friends from Lewes and other neighbouring churches forming part of the company, which numbered nearly 200. A large number of interesting and instructive objects were exhibited at one end of the spacious and elegant apartment, including stereoscopes, antiquities of various descriptions, engravings, &c. A noticeable feature was an excellent portrait in oil-colour of the Rev. T. R. Dobson, the esteemed minister of the church, painted by Mr. Jefferies, a gentleman connected with the congregation. Refreshments were dispensed from a buffet extending along one side of the room. The subsequent proceedings were presided over by the Rev. T. R. Dobson, in the absence of Sir James Clarke Lawrence, Bart., M.P., who it was announced would take the chair, but in consequence of his parliamentary duties was detained in London. The chairman was supported on the platform by the Revs. A. F. Macdonald, M.A. (Lewes), E. R. Grant (Maidstone), and T. Scott (Horsham), and Messrs. Bartholomew, Broadbent, G. J. Holyoake, E. Warren, Waterfield, &c.

The CHAIRMAN, after giving all a hearty welcome, expressed the pleasure he felt at meeting friends from a distance, and observed that just as members of one family had their times and seasons for meeting together, so should the members of their church in Sussex. He thought he had a right to congratulate them on what had been done, and what was now going on. People were now beginning to think about theological and religious matters, and there was a broadening of thought going on, as it were, on which he thought they might fairly congratulate themselves. A correspondence had been going on in the columns of the *Christian World*, and in the course of it the Rev. Mr. White said that "Unitarianism was eating into the heart of Independency itself, taking it by sap." He did not think the expression "taking it by sap," was a fair one, but when they had such language from an orthodox reverend, he thought they might well take courage, and he, therefore, heartily congratulated them. (Hear, hear, and applause.)

Mr. WARREN, hon. treasurer, said they had not been going back, and, as it had been a year of great depression and stagnation, they might well consider this a satisfactory fact. Last year they had heard of some new schools being built, which had not been built, but he believed and hoped they would be built during the next year. If they put their shoulders to the wheel, he had no doubt they should get what they wanted in this direction. (Applause.)

The Rev. A. F. MACDONALD spoke on the subject of "Neighbouring Churches and their Work." They sometimes heard it said that the age of controversy was passed away, that all the old subjects of controversy were worn out. He wished he could say so. It was true that many old controversies were burnt out, like extinct volcanoes. There was a beautiful remark of his friend George Dawson—(applause)—the loss of whom, with the late John Stuart Mill, he counted the greatest next to his own family, and it was to this effect: When people are ignorant they are agreed; in an age when there is no inquiry there is no disagreement; but when people begin to inquire, it is then that they begin to launch into controversy. That was the second stage, and the third was when people were educated completely and instructed, and then we shall all be united again. (Applause.) Differences of opinion were already beginning to be considered less than they were, and people's views on certain questions looked on with more tolerant spirit. Nowadays, he did not call his old friend Mr. George Jacob Holyoake, whom he was glad to see present—(applause)—an infidel, nor did he (Mr. Holyoake) call him a heretic. They had learned to be more sympathetic in their language, to become more Christian and more human. Canon Farrar had denounced the doctrine of eternal torment, and, though what Dr. Marcus Dodo had recently written was very extreme, yet when it came to a question whether he should be prosecuted for heresy, 51 voted against it. These were signs of the times, of the growing spirit of tolerance and religious freedom. In conclusion, the rev. gentleman pointed out that the dry-rot of the churches was the growing spirit of indifference which tended to augment the ranks of that large and increasing sect, the "nothingarians." (Applause.)

The Rev. E. R. GRANT next addressed the meeting, remarking in the course of his observations that, by freedom of thought, they did not mean freedom of thought only as far as their mode of thinking went, but that Canon Farrar should have freedom of thought, that the Bishop of their diocese should, and Mr. Tyndall, Mr. Huxley, and Mr. George Jacob Holyoake. (Laughter and cheers.)

The Rev. T. SCOTT responded to the welcome accorded to the clerical visitors, and Mr. Broadbent on behalf of the visitors.

Mr. GORDON, junr., representing the Young Men's Mutual Improvement Society, stated that that institution was in a satisfactory position both financially and as regards the number of members, who numbered thirty.

Mr. WATERFIELD moved a vote of thanks to the church choir and other workers, and begged to be allowed to include the name of the Rev. Mr. Dodson. (Applause.)

The motion was seconded and unanimously carried, the CHAIRMAN returning thanks on behalf of himself and the other workers.

Mr. G. J. HOLYOAKE, who was received with much warmth, stepped upon the platform to propose a vote of thanks to the Chairman. He never had the pleasure of seeing him until that evening, but he had always been told that he was remarkable for his toleration of freedom in thought and lucidity of expression. (Hear, hear.) He himself had been reared amid orthodoxy of a narrow and painful kind, and he felt that if the knowledge of the general belief of Unitarianism had been carried into it, how much more happiness might he have had. (Applause.)

The Rev. E. R. GRANT seconded, and it was carried with enthusiasm.

The CHAIRMAN returned thanks for the compliment.

An excellent programme of music and readings was then gone through, in which Messrs. W. Francis, Harvey, Juniper, George Cole, H. E. Branch, W. H. Bridge, C. T. West, and Miss Wright took part. Mr. C. T. West was the accompanist.

LIVERPOOL DOMESTIC MISSION.

THE forty-first annual meeting of the supporters and friends of the Liverpool Domestic Mission was held at the Mission House, Beaufort-street, on Friday evening. Mr. GEORGE HOLT occupied the chair; and amongst those present were the Revs. J. H. Thom, C. Beard, J. Harwood, W. Binns, G. Beaumont, H. W. Hawkes, S. Fletcher Williams, T. W. Freckleton (London); Messrs. Holbrook Gaskell, S. G. Rathbone, Meade-King, W. B. Bowring, H. Jevons, J. Thornely, T. Chapman, &c., &c. There was a large attendance.

The CHAIRMAN, in opening the proceedings, said they had always had such confidence and satisfaction in the labours of their missionaries that they had felt the utmost reliance might be placed upon all that had been done; and that state of things had gone on uninterruptedly from the commencement of the mission until the present time. From the reports of their missionaries it would be seen that there was a good work going on in the district, and that they were imbued with as strong and as earnest a spirit as ever. Mr. Shannon spoke with confidence of his health, and felt himself stronger and more fit to do his work. Mr. Summers had been most industrious in his labours, and proved an excellent coadjutor to Mr. Shannon. Their work still went on amongst the poorer classes, who were suffering from one cause or another, calling forth all the active and powerful aid of the true missionary to combat against the evils by which they were surrounded. Mr. Shannon worked on the old maxim that prevention was better than cure, and he endeavoured to put the poor people into the right course of doing the work which they ought naturally to perform. His report this year pointed in a satisfactory manner to the question of intemperance, and he thought there were signs of less drunkenness amongst the poor than in previous years. The work of the mission was not a work that could yield any quantity of fruit immediately. It was of slow growth and of gradual and gentle progress.

The Rev. J. N. THOM then moved a resolution, assuring Mr. Shannon of the society's grateful appreciation of his earnest, self-denying zeal in his missionary work, and rejoicing that his active exertions were being beneficially directed to the welfare of those amongst whom he laboured. In the course of a forcible speech, Mr. Thom said that the society might supply some counter attractions to the working classes on Sundays. They opened the public-houses, and they shut the museums—(hear, hear)—the public libraries, the lecture halls, and even the halls for sacred music. In whose interest, he asked, did we do that? It was monstrous to say it was for the sake of religion that we shut what was pure, and opened what was impure; or that it was for the sake of the working man that we exposed him to temptations, and deprived him of what was elevating and afforded healthy and innocent pastime. (Applause.) We were broken up into such a large number of small separating religious bodies that, though there might be much common philanthropy, there was no common religious mind. We had no national religious life at all, but only club life—larger or smaller clubs: and hence the necessity for those make-shifts of religious homes—to look after those whom no universal Church looked after. (Hear, hear.)

Mr. MEADE-KING, in seconding the resolution, said that in spite of the numerous agencies of every kind established around them for the purpose of improving, ennobling, and brightening the lot of the poor, the evils against which they had to contend were of such a character that they would ever keep ahead of any efforts they could make to redress them.

The resolution was carried, and was acknowledged by the Revs. J. Shannon and F. Summers in brief speeches.

The Rev. J. HARWOOD (secretary) read the report of the committee, which commenced by referring to the valuable labours of the two missionaries, Mr.

Shannon and Mr. Summers. At the present date there remained a debt on the society of £230, which could not be reduced until the present income had been enlarged. Arrangements had been made for a collection in Renshaw-street Chapel, and he hoped other chapels would follow the example.

Mr. W. B. BOWRING (treasurer) read the financial statement, an abstract of which and of the report has already appeared in our columns.

Mr. S. G. RATHBONE then moved, "That the report of the committee be received, and the treasurer's accounts, now read, be passed." He thought there must be a considerable sense of relief amongst them all in meeting that day. Having lately heard so much of the honour of England, as affected by ambassadors and diplomats, they were now called upon, as an agreeable change, for a few minutes, to consider the honour of England as affected in the condition of our own people. (Hear, hear.) There was growing up in the public mind now a kind of sneering tone in relation to everything that concerned the working of our municipal institutions and home affairs, and he complained of the manner in which domestic questions were dealt with by the *Spectator*—a paper, he said, which never alluded to the question of education without an apology.

The Rev. W. BINNS, in seconding the motion, gave a graphic description of a visit he paid to a number of public-houses in the neighbourhood of the Sailors' Home, and of the character of the people who frequented them. In one of these places he said he got a glass of sherry, which was vile and poisonous, and which no person could drink without feeling inclined to become a teetotaler. He had no doubt that nine-tenths of the people he saw in that neighbourhood might have more comfortable homes than they at present dwelt in; but he thought some of the blame rested on the shoulders of many of their rich people. One might blame those who had not tried to provide healthy and pleasant recreation grounds and open-air spaces for these poor people; and one might blame those who threw away Parliament Fields to create a distant paradise in Sefton Park. (Hear, hear.) What struck him as a most melancholy fact was that the cocoa-rooms were all closed on Sunday—on the very day when keeping them open would be of the greatest service to the people. (Hear, hear.) Would it not be a desirable thing if a number of philanthropic people could make up their minds to establish cocoa-rooms which could always be open on Sundays? He did not think there was any chance of the British Workmen's Public-house Company doing that, because they were hampered by prejudices of various kinds, from which the bulk of them were comparatively free.

The Rev. C. BEARD moved the appointment of Mr. Henry Jevons as president of the society, the Rev. J. Harwood as secretary, Mr. Bowring as treasurer, and the addition of two ladies to the committee, which was an innovation. He said it was part of his duty, as secretary of Hospital Sunday Fund, to examine every year the accounts of the various hospitals in town, and it seemed, from a comparison of those statistics, that the hospitals had done less work in 1877 than was their usual amount. If they had done less work, it was simply because they had less work to do. They did not turn people away from their doors. There was rather a tendency in hospitals to try to do more work than was necessary, and the result of competition sometimes was that their charity was a little too indiscriminate. If there were fewer accidents and a less proportion of disease, he thought they might take that as some indication that the general sobriety of the town was on the increase. It was difficult to state these things definitely, but they were warranted in the supposition that increased sobriety in the town might have something to do with the character of the statistics in the various hospitals. He should very much like to see cocoa-rooms open on Sunday, because he thought it was hardly possible to over-estimate the amount of good work done by these places, and the valid competition being set up against the public-houses. He would not, however, go the length of Mr. Binns in setting up opposition cocoa-rooms, which, he believed, would damage the good effect the present houses were producing.

Mr. HOLBROOK GASKELL said he had great pleasure in seconding the resolution, all the more so because of the innovation which had been referred to by Mr. Beard. He was quite sure that every man in that room would agree with him that women were entitled to perfect freedom in embarking on any sphere of work, public or private, for which they felt themselves qualified. Though there might be some difference of opinion out of that room on the point, he was quite sure there could be none in respect to the appointment which they were now about to make. Some of the noblest work of the present day was now being done, as in past times it had also been done, by women; and the missionaries there, he was quite sure, would rejoice to see the introduction of the female element on the committee, for they knew well that woman's mission, often more than man's, was to assist in the great and holy work of humanising and evangelising. (Applause.)

Mr. THORNELLY moved that the committee's report and the treasurer's account be printed and circulated.

The Rev. G. BEAUMONT seconded the motion, which was carried unanimously.

On the motion of the Rev. H. W. HAWKES, seconded by the Rev. T. W. FRECKLETON, a hearty vote of thanks was accorded to Mr. George Holt, the retiring president, for his services during the past year. The proceedings then terminated.

CHURCH CURIOSITIES.

THE PARTY PAT FEARED.

An Irishman who had been sick a long time was one day met by the parish priest, when the following conversation took place: "Well, Patrick, I am glad you have recovered. Were you not afraid to meet your God?" "Oh, no your riverence! It was meetin the other party I was afeared of!" replied Pat.

BISHOPS ABROAD AND AT HOME.

When Doctor Thomas, afterwards Bishop of Salisbury, was chaplain to the British factory at Hamburg, he applied to a clergyman to permit the burial of an English gentleman in the former's graveyard. The parson asked of what religion the dead man was, and on being told a Calvinist, replied that none but Lutherans were buried in his ground. Whereupon, after a little parleying, Doctor Thomas told him that the refusal had recalled to him an incident which, some years before, had befallen him in London. While performing a burial service, a woman came and pulled him by the sleeve, saying she must speak to him immediately. "Why, what is the matter?" "Why, sir, you are going to bury a man who died of smallpox near my poor husband, who never had it!" The relation of this story had the desired effect.

Once upon a time, Hosea Ballou and Lyman Beecher met to compare Calvinism and Universalism. Both were Bible men, and each came armed with textual missiles. After several apostolic blows from each, shrewdly parried by the other, Dr. Beecher opened to the ninth Psalm and read: "The wicked shall be turned into hell, and all the nations that forget God." "There, sir, the wicked are in hell; get them out, if you can." Hosea Ballou, calm as a summer morning, pointing to the twentieth chapter of John's Revelation, read: "Death and hell delivered up the dead which were in them." "There," said Father Ballou, "they are out; get them in again if you can."

NEWS OF OUR CHURCHES.

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

MINISTERIAL APPOINTMENT.—The Rev. E. M. Geldart, M.A., has received a cordial invitation to the pulpit at Croydon, which he has accepted.

AINSWORTH.—On Saturday evening last the annual parents' party was held in the Unitarian Sunday School. There was a fair attendance. Tea was announced for five o'clock, and afterwards a meeting was held, presided over by the Rev. Ephraim Turland, and addressed by Mr. Thomas Holt, of Walshaw Lane, and Mr. Ellis Greenhalgh, of Elton. Books of an interesting and instructive character were given in the course of the evening to those Sunday scholars who had been most regular and punctual in their attendance throughout the year. Several others who had scarcely been regular enough to obtain book prizes recited pieces of poetry. There were also some songs and instrumental music. A pleasant evening was spent, and it is hoped that the parents' party will increase in importance as time goes on, and that parents and teachers may by such meetings be encouraged to work together for the increased efficiency and success of Sunday school work.

BOLTON: BANK-STREET.—On Sunday evening last the Rev. C. C. Coe delivered a lecture on the war in the East from 1 Kings xx. 10, 11, "And Benhadad sent unto him and said: The Gods do so unto me and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me. And the King of Israel answered and said: Tell him, let not him that girdeth on his harness boast himself as he that putteth it off." The sermon is reported at full length in the *Bolton Evening News*.

BELFAST.—The annual concert in connection with the Mutual Improvement Association was held in the Lecture Hall of the second congregation, Rosemary-street, on Monday evening last. Several of the pieces were encored; especially was Herr Stiel's piano solo, "Michellema," enthusiastically received. At the close the Rev. J. C. Street said that he was going to do a somewhat unusual thing. It was not usual to give special thanks on occasions like this; still they had had such a special treat that evening that, as president of the association, he felt he was but expressing the thoughts of all present when he said how delighted they had all been with the services rendered. Not only were they assisted by those ladies and gentlemen more intimately associated with them, but others had also come from far and near to help the work they as an association had before them. It was most gratifying to think that year by year the efforts made by that association to spread knowledge in all branches of thought were so eminently successful, without regard to sect or party: week by week were produced papers, essays, lectures, on all conceivable subjects, and it was very pleasing that these same friends who favoured them with such useful labours could and did voluntarily come forward and speak to them pleasant words in song and please the ear with music. He was sure they were all delighted that the eminent composer and musician, Herr Stiel, had so kindly helped

that evening. He would only add that, when they considered that the services had been given in aid of the objects of the association, he was quite sure the thanks he proposed would be carried with acclamation. The attendance was large.

BELFAST: MOUNTPOTTINGER.—The third annual meeting of the members of this congregation was held on Thursday evening week in the church. Mr. J. Davidson, Dundela, occupied the chair. The chairman congratulated those present on the quiet and steady growth of the congregation, and urged the importance of united and persevering exertions. Their progress had exceeded their most sanguine expectations. The annual report of the committee was read by the secretary, Mr. H. M. Ward. We take from it the following extracts:—"The important question of obtaining a lease of the ground on which the present buildings stand, as well as of the ground adjacent, promised for the erection of a church, has been repeatedly before your committee, but no definite arrangement has yet been made. The congregation has sustained some losses by deaths and removals, and also by the withdrawal of the support of some connected with other congregations. While we have to report these losses, we are at the same time cheered by fresh accessions to our ranks. On our minister's visiting list there are 140 names, and of these upwards of 120 are enrolled as members of the congregation. There has been a steady attendance of the regular members of the church at the Sunday services. The usual classes for religious instruction have been conducted by the pastor, on Monday evenings during the winter, from seven till nine o'clock. On the first Tuesday evening of each month the Band of Hope has met. The Mutual Improvement Association held its meetings regularly every Wednesday evening during the session, in the reading-room, and many interesting and instructive lectures, essays, readings, &c., have been contributed by members and friends. The reading-room has not proved so attractive as it was hoped it would, comparatively few persons availing themselves of its advantages. The British and Foreign Unitarian Association has continued its aid, though your committee regret to say not to the same extent as in the two previous years. The committee of the Association found it necessary to reduce grants to congregations and missions by forty per cent during the latter half of the past year, and the grant to Mountpottinger was thus lessened by £8. The increase or continuance of the grant to congregations will depend on the amount of support given to the association all over the country. Through the kindness of an anonymous friend, per Dr. Ritchie, a valuable addition to the congregational and school library has been made. The gift consisted of fifty-two volumes, which were carefully selected as being suitable for the purpose. The committee can conclude their report with expressing their thankfulness at the measure of success that has thus far attended the effort to build up a church here, and earnestly press upon all the duty of hearty, united, and persevering efforts in helping on all that concerns church and school." The financial statement was presented by the treasurer, Mr. Davidson, and was considered, on the whole, very satisfactory. The report and statement of accounts having been unanimously adopted, the committee and office-bearers were next appointed, Mr. Davidson being re-elected treasurer, and Mr. H. M. Ward secretary. On the motion of Mr. R. M'Calmont, seconded by Mr. M'Bratney, a vote of thanks was passed by acclamation to the British and Foreign Unitarian Association for the generous help given to the congregation, and the usual votes of thanks were accorded to the committee, office-bearers, and choir. The Rev. D. Thompson acknowledged the aid he had received from Mr. M'Calmont and Mr. Spackman in conducting services for him when he was ill, and expressed a hope that the time was coming when laymen would occupy the pulpit as readily and acceptably in this country as in England. It was moved by the chairman, seconded by Mr. H. M. Ward, and agreed to, "That it be an instruction to the committee just appointed to delay no time in securing the title deeds of the ground on which the present buildings are erected."

COLNE: LECTURE BY REV. W. MATTHEWS.—On Sunday evening week, the Rev. William Matthews, minister of the Unitarian Church, gave the last of a course of lectures in the Cloth Hall, taking for his subject "Christ and the Healing of the Woes of Human Life." The lecturer said the more he looked at this subject the more was he forced to regard the work of Christ as the world's greatest boon. It was not by lifting Christ out of the rank of human beings that gave value to that work, but just because he was a human being that he could look on as being in every point like himself, except that he had a much stronger God-consciousness than what he at this moment possessed. His great soul saw the needs of the human race, and unfolded and applied some of the great remedies in his day to the suffering sons of humanity. Some might ask, what was there about Christ that was fitted to heal the woes of human life? One of the grand things which Christ had done for the healing of the woes of the great family of man, was the showing of the great worth of man. He never looked upon man as being nothing but a mass of corruption and sin, but as a being of the highest worth. He did not view little children as compound beasts and devils, as theological systems have done, for he saw in them the image of God. He did not tell men that they were not able to think a good

thought, speak a good word, or do a good deed in the sight of their Father until they had undergone some magical change, nor did he frighten men by shaking them over an eternal hell. That was not Christ's way of going about his work. He could see that men sometimes sought against the laws of God as they were established in and around them, and he desired to win them away from the doing of such things, and his grand soul was so grieved because he saw that men did wrong both to themselves and others that he lamented over them. Their unjust dealings deeply affected his soul, yet while denouncing wrong-doing he pitied the wrong doer, and always tried to win him over by the cords of affection and love. Mr. Matthews concluded with an earnest appeal to his hearers to have true and honest souls, to aim at living holy lives, troubling themselves not about hell and damnation, nor distressing themselves even much about the doctrine of God and the immortality of the soul, for if they did right God would reveal himself to the soul.

CONGLETON.—The Rev. Iden Payne delivered a lecture in the Cross-street School, on Thursday evening week on "The Evils arising from the Union of Church and State," to a large and appreciative audience. Mr. Payne has been delivering a series of historical and biographical lectures illustrative of "Struggles for Religious Freedom," of which the lecture on Thursday evening was the conclusion. The lecturer disclaimed all antagonism to the Episcopal Church. He had nothing to do with its doctrines or its practices, but he thought that in its relation to the State, as a Church established by law and supported by the public purse, it was in a false position, and that its union with the State had been productive of incalculable evils to the Church itself and to the nation at large. On Sunday, the 10th instant, the quarterly tea meeting of the Sunday-school teachers was held, and a presentation took place of a handsome marble clock to Mr. J. S. Bayley, one of the superintendents of the school, and organist of the chapel, on the occasion of his marriage. The present was given as a slight token of the estimation of the teachers for his personal character, and of their desire for the happiness of himself and his wife.

CHATHAM.—On Wednesday evening last, the congregation assembling at Hamond Hill Chapel, presented to their esteemed pastor, the Rev. E. B. Maclellan, a purse of gold, accompanied by an address, engrossed, and set in a rich gilt frame, in which they say:—"We, the members and attendants of the above named church, being desirous of making known to you our appreciation of your services for upwards of four years, as minister of the said church; your independent and reverent exposition of Holy Writ; your willing acceptance of the revelations of science, and the teachings of the wise and good of all times and classes; your generous philanthropy and love of liberty, truth, and right, ever prominent in your pulpit declarations; herewith tender to you our hearty thanks and our earnest hope that you will be yet spared for some years, to labour in the great cause of Divine Truth, Human Brotherhood, and God's impartial and ever-abiding love for all mankind. Desiring, for yourself and family that happiness, peace, and satisfaction inseparable from a conscientious discharge of duty, we, are, dear and reverend sir, your faithful friends." The address was signed by the members of the Committee.

COSELEY.—The teachers of the Old Meeting Sunday School recently decided to give a testimonial to their minister, the Rev. H. Eachus, on his retiring from the office of superintendent of the school, which he had held for many years. A very ready response was made by the members of the congregation, and friends who were appealed to, and enabled the committee to procure a handsome tea and coffee service, together with a cruet stand. It was resolved to make the presentation on the 52nd birthday of the rev. gentleman, which occurred on Tuesday last. To celebrate the occasion a tea meeting was held, and the chair was taken by Mr. J. Pardal, the newly-appointed superintendent. There was a numerous attendance of friends, including a number from the neighbouring towns of Wolverhampton and Bilston and also from Birmingham. After a very interesting musical entertainment by the choir, the presentation was made in appropriate language by Mr. J. Grainger, who for forty years had been attached in the Sunday school. He reviewed the past and present condition of the school, pointing out that in the time of Mr. J. C. Lunn, a former minister, the school, which was at a very low ebb, was revived. Mr. Lunn canvassed the congregation, and succeeded in inducing a number of young persons to become teachers. Mr. Eachus, who was heartily applauded, responded to the presentation in suitable terms, expressing the gratification he felt at the testimonial, not from its great pecuniary worth, but as a token of the regard of his fellow teachers and friends, and as an indication that his labours were appreciated by them.

DUNDEE.—The twelfth anniversary of the re-inauguration of the church was held on Monday evening, in the Channing Hall. There was an attendance of over 150. The Rev. Henry Williamson occupied the chair, and referred in his address to the history and progress of the Church. The changes going on in other bodies only served to justify the step Unitarians had taken in organising their religious home upon the principles of theological freedom. Their church was still young, but it was always growing, and he hoped that greater progress would be made in the future than they had secured in the

past. The treasurer, Mr. David Jobson, gave a full statement of the financial condition of the congregation. While enforcing the necessity for larger contributions, in order to gain a position of independence, he said that the income of the church for the year showed an increase of about £17; of this, £13 arose from additional gifts to the offertory, in consequence of some of the worshippers kindly adopting the suggestion of giving silver instead of copper. He regretted that they were not able, however, to make up at present the reduction in the grant of the British and Foreign Unitarian Association. Mr. David S. Hodge referred to the burden the church had to bear of the annual ground rent of £35. He believed that the ladies would be willing to follow the popular custom of holding a bazaar on a small scale in order to create a fund for buying the freehold. The treasurer, however, did not think it would be wise for the congregation to lose sight of the first necessity of meeting the annual expenditure of the church. Mr. William Speed, referred to by the chairman as a connecting link between the various stages of the Unitarian cause in Dundee, related an anecdote of a visit paid to him at one time, while he was in the habit of attending the Presbyterian Church, by the parish minister, who was astonished to find a Unitarian. The minister remarked to Mr. Speed he surely did not believe the Bible, or accept it as an authority, for in 1 John v. 7 the Trinity was taught. "Are you not aware," said Mr. Speed, "that that text is spurious?" "Well, yes," replied the minister, "but I did not think you knew it to be so." Mr. Solly Anthony, who had come over from St. Andrew's University, where he is studying with the view of entering Manchester New College, also addressed the meeting. Some simple songs and readings were rendered by the young people and others. A really harmonious and helpful meeting was brought to a close by singing the doxology and benediction.

FORFAR.—The Rev. Alexander Webster delivered a lecture on "The Ultimate Authority in Religion," in the Reid Hall, on Tuesday evening, the 19th inst. There were about ninety persons present. Two gentlemen, who regularly turn out to stand up for orthodoxy, offered some opposition, but it was met by the lecturer in a way which seemed to satisfy the most of those present. The argument was kept up with good feeling for upwards of an hour, and the lecturer received a round of applause at the close.

HULME: EMBDEN-STREET.—On Wednesday, the 13th inst., a lecture on Ballad Poetry was delivered to the members and friends of the Mutual Improvement Society, by the Rev. S. Alfred Steintal. There was a good attendance, and the lecture, which was illustrated by choice selections from both ancient and modern ballad writers, was listened to with much pleasure and interest. At the conclusion a very hearty vote of thanks was accorded to the lecturer. The Rev. James Harrop, president of the society, occupied the chair.

LONDON: CLARENCE ROAD, KENTISH TOWN.—The annual tea meeting took place on the 13th inst., and was held at Milton Hall, 160 scholars and some 80 or more parents and visitors sitting down to tea, the tables being presided over by Mrs. Clayden, Mrs. Noel, Mrs. Hazlewood, and Mrs. G. J. Smith. The after-proceedings began with a magic lantern entertainment, kindly provided by two of the teachers, Messrs. J. H. S. and H. H. Cooper. Then, at 7.30, came the distribution of prizes, consisting of books and certificates, the Rev. P. W. Clayden (who presided on the occasion), after some introductory remarks, a hymn, and the Lord's Prayer, giving them away. Mr. F. Allen, superintendent of the school, then gave three medals to Mary Ann, Ellen, and William Jolly, who had been successful in gaining the full number of marks for the past year. Mrs. Allen then addressed a few words to those present, which now numbered over 300. Mr. Clayden now called forward Mary Ann Jolly, who, on behalf of the first class of girls, presented Mr. Allen with a handsome mahogany book-slide, with brass and ivory ornaments, and with the following address:

(To Mr. Frederic Allen.)

Dear Sir,—It is with the greatest feelings of pleasure, we, the undersigned scholars of the 1st class of girls in the Clarence Road Free Christian Church Sunday School, request your acceptance of this, our humble tribute of thanks for your uniform kindness, and the very many valuable lessons we have received from you. We are well aware there are many occasions when you should have received from us greater attention to our studies; but we sincerely trust you will not think all your labours have been in vain, and hope you may live to see very many of your pupils grow up to be good men and women, filling their respective spheres with credit to themselves and reflecting honour on your good teaching. We are very sure you will not measure the affection and esteem by which we hold you by the value of our simple gift and will feel the pleasing satisfaction of knowing that you have not only the inward pleasure of feeling that you are doing a great and good work, but that your efforts are appreciated by some of those scholars who trust at no distant time to be helpers with you in that noble and self-denying work in which you have been so long such an able, persevering, and industrious worker.—A. Cowan, E. Jolly, A. Merrington, E. Dyson, M. A. Jolly, P. Wright, L. Hovey, E. Crozier, C. Jennis, L. Yarnold.

Feb. 13, 1878. (Signed in a round robin.)

Mr. Allen, who was evidently much surprised and affected by this unlooked-for incident, thanked them for their beautiful gift, assuring them that he would always try and do his best in promoting the welfare and interest of the school.—Short addresses were

then given by the Chairman, Mr. W. J. Noel, secretary of the school, (who in his report showed that the school was in a most flourishing condition, giving statistics which proved that the school had very much increased of late; he also urged the claims of the new Social Institute, which is very successful in its results; Mr. George Smith, of Coalville, the chief promoter of the Canal Boats Children's Act, just passed; Mr. Hazlewood, treasurer of the church, who as usual kindly provided a large box of oranges for the children; and Mr. Noel.—This was followed by a very clever performance of conjuring and legerdemain by Mr. Potter, who gave his services for the occasion, which were greatly admired and appreciated by all present.—Mr. I. M. Wade then gave a short speech expressive of his pleasure at seeing so large a gathering; and Messrs. George Smith and Inspector Goodwin moved a vote of thanks to the superintendent and teachers, thus bringing a very happy and pleasant evening to an agreeable close.—The number of scholars during the year was—Girls, 106; boys, 123; total, 229; an increase on last year of 57. Out of the total of 229, 103 were new scholars. During the year 58 have left, leaving on the books at the end of the year 73 girls and 97 boys—total 170, an increase of 37 on last year, with a staff of 20 teachers. The Provident Fund had 84 depositors, an increase of 20 on last year.

LIVERPOOL: KIRKDALE.—The second of a course of four lectures, expository of Unitarian views of religion, was delivered on Tuesday week, in the Skelmersdale Masonic Hall, Westminster Road, Kirkdale, Liverpool, by the Rev. S. Fletcher Williams, minister of the Hamilton Road Free Church. The subject of the lecture was "A Rational View of the Bible." There was an attendance of 69, which included a number of ladies. The lecture was listened to with great attention, and was brought to a close, without any discussion, by singing a hymn, in which everyone heartily joined. A quantity of Unitarian literature was given away at the close of the lecture, and there was an eager desire to obtain it.

LIVERPOOL: KIRKDALE.—The third of a course of four lectures, expository of Unitarian views of religion, was delivered on Tuesday in the Skelmersdale Masonic Hall, Westminster Road, Kirkdale, by the Rev. S. Fletcher Williams. The subject was "The Doctrine of the Blood of Christ." There was an attendance of 65 adults. The lecturer traced the popular doctrine from its systematisation by Anselm through its subsequent phases, and then went step by step through the Gospels delineating the teachings of Jesus on the method of the reconciliation of man with God. After the lecture there was an animated discussion for over an hour, and the lecturer's replies were received with applause.

LLWYN-RHYD-OWEN.—The first burial in the new ground took place on the 9th inst., and the second on the 17th. The former was that of an infant, and the funeral service was conducted by the Rev. W. Thomas, M.A., and the latter was that of an aged person of 94, named Hannah Evans, whose funeral service was conducted by the Rev. David Evans, B.A., of Cribin.

LEICESTER: FREE CHRISTIAN CHURCH.—On Sunday evening week the Rev. J. J. Wright gave an admirable discourse entitled "Another Word on Leicester Amusements." The discourse is reported at length in the *Leicester Daily Mercury*. We take from it the closing paragraph: Why, asked the preacher, don't the music-hall masses come to churches and colleges? Simply because their desires are, as yet, so much grosser, inferior, and undirected. What is needed, then? We cannot force into people a hunger for higher things. But we can cater and tempt the appetite. Is the mental and moral food pernicious we now see people feeding on? Then provide them a better fare. Build Granby-halls, schools, and colleges, and work to get the people in them. But do all in perfect fairness and freedom. Let the coffee-house openly compete with the ale-house. Let church and college labour with might and main against base desires exhibited elsewhere. Teach and preach, reason and persuade, with all the higher powers God has given us. I know a street in Birmingham which used to be a hot-bed of vice and drunkenness; it is now a fountain of knowledge and purity. At a great cost, the building, so vilely utilised before, was bought by a number of gentlemen, and cleansed and refurbished. Lectures are delivered there now; young people meet in class and club; books and refreshments are there; games and amusements, merry and wholesome, are prepared for all who care to come. It was a free business speculation, as every other place must be, if it is to do any good for the people. That is one way to sweeten the tastes of people. I know a man of education who did thus: He found young men habitually standing at street corners. He found others in his own school. And two things he noted about them; either that their conversation was low and vulgar, or, in company, their talk was silly and small. And the idea struck him, "What a fine good thing it would be for these young people, how much more useful and pleasurable it would make their company, could they but become acquainted with books, and a man who delighted in reading poetry and prose." But these young men had no desire as yet. Their talk was low and vulgar, silly and small, just because they had nothing higher to occupy their minds. But the craving for something was there in their natures, needing only to be aroused and guided. And it was done. In time those young people studied English literature, Carlyle, Tennyson, Shakespeare, Longfellow. Their talk is different now. Their desires so superfinised that a drinkshop is no tempta-

tion; lower passions are subdued; the higher powers are cultivated. Deal with men thus; draw them off from evil by the attraction of a higher good. Make men hunger for purer pleasures, sounder education, sweeter joys. Be sure that men will wade through fire and flood for what they truly hunger. Begin at the heart. It will demand satisfaction for its desires. That was Christ's royal way of conversion.

MANCHESTER: UNITARIAN SUNDAY SCHOOL UNION. The sixth united teachers' meeting of this season was held on Sunday afternoon last, 17th inst., in the Ardwick schoolroom. Over ninety persons were present, and after tea Mr. John Heys, president, took the chair. Mr. James Bradley read a paper on "Discipline in the Sunday school," in which he stated that discipline is the total of appliances brought to bear upon individuals in their training. The better the government, the greater the respect shown. Point out clearly that all are amenable to law and order, which is the foundation of a disciplined life. Talk as little as possible about good order, but act with firmness, gentleness, and quietness. Treat children with respect, but do not humour them. In remarks following the reading of the paper, Messrs. David Baxter, George Smith, Rev. Edward C. Towne, and the Chairman took part. The proceedings terminated with prayer.

NEWCASTLE-ON-TYNE.—On Monday evening, Feb. 18th, the first anniversary of the Unity Young Men's Improvement Society was held in the schoolroom of the Church. Tea was provided in the girls' schoolroom, and was largely attended by the members of the Church and friends. The meeting and concert was held in the boys' schoolroom, and was presided over by the President of the Society, the Rev. A. Payne, who pointed out the beneficial results of the establishing of such societies, and made a protest against the leader in the *Herald* of January 25th on "A Plain Word to Mutual Improvers." The Secretary's report (Mr. Auckland) showed the society to be doing a good work, one very interesting feature being the fact that the Church Library, consisting of some thousands of volumes, which has not been used for years, has been re-opened by them, through the kindness of the Church Committee, and extensively used. An interesting and lively paper was read by Mr. F. Slater on "The Wanderings of a Misanthrope." The musical part of the programme was given with that correctness and fine taste for which the young people of the Divine Unity are so well known, and was highly appreciated by the assembly.

PRESTON.—The discussion class connected with the Unitarian Chapel resumed its meetings on the 13th inst., when Mr. Dalby gave an address on "The mistaken attitude of Modern Unitarianism towards Scientific Thought." It was shown that the Revelation in which Dr. Priestley believed was confined to the Hebrew race, culminated in Jesus Christ, and was finally closed as a miraculous dispensation with the close of the Apostolic age. Hence, Priestley had no more belief in any subsequent supernatural communication between the human and divine minds than the French *savans* with whom he corresponded, and was not less firmly convinced that the mind is as completely subject to fixed law as the body is than any modern scientist. These views enabled him and his immediate followers to welcome the discoveries and sympathise with the speculations of science; but the introduction by Dr. Channing of the idea of the direct influence of God on the human soul—his belief in Free Will, and his doctrine of a God-given conscience, gradually changed all this, and had led many of the present Unitarian ministers to regard with aversion and alarm those philosophical opinions which Priestley and the early Unitarians defended. The lecturer expressed his conviction that this antagonism is injurious to the cause of free-thought, and repels from our services many who might otherwise join us. He expressed his hope that this phase of thought is but temporary, and his confidence in the practical common sense of our laity to save us from the mischievous effects of a dreamy and mystic spiritualism. The report of the address in a local paper says, "These opinions were endorsed by those members who took part in the short discussion that followed."

SOUTHPORT.—We are glad to learn that Mr. Benjamin Templar, of this town, has been elected a Fellow of the Royal Astronomical Society.

STRANGEWAYS UNITARIAN FREE CHURCH.—The annual meeting of the congregation was held last evening, Mr. Abel Heywood, jun., presiding. In moving the adoption of the report of the retiring committee, he explained that though the pecuniary resources at their disposal had been (probably owing to the general depression of trade) somewhat reduced, yet in respect of number of members, the recently-formed list showed a considerable increase. The various institutions dependent on the church were never more successful—the Band of Hope, the Library, the School, the Ladies' Congregational Society, and the Mutual Improvement Society, had been highly efficient and useful. Mr. Heywood criticised a leading article in the *Unitarian Herald*, which seemed to depreciate the advantages of Mutual Improvement Societies. He thought the writer failed to realise their just value, as a means of acquiring and diffusing information.—Among other speakers, who moved and seconded various resolutions, were Messrs. Thomas Parry, E. Winsor, W. Hough, H. T. Simister, and J. Munbray. The meeting was closed with an address from the minister, the Rev. J. T. Marriott, and the benediction.

WHITCHURCH: FREE CHRISTIAN CHURCH.—On Tuesday evening an entertainment was given in aid

of the harmonium fund by the members of the Children's Class under the care of the Rev. W. Carey Walters. There was a very good attendance, and the efforts of the young people seemed much appreciated. The following took part in the entertainment:—Misses Haines, Day, Caulcott, Nellie Caulcott, Black, Laura Annie and Ada Porter; and Masters George Porter, Downing, Norton, Finn, Martin, Henry Black, and Alfred and Enoch Briscoe. The Rev. W. C. Walters gave several readings from the Ingoldsby Legends. The evening's amusement was brought to an end by the singing of "Auld Lang Syne."

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

Letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald Office*, New Cannon Chambers, 55, Market-street, and not to the private addresses of the Editors.

No anonymous letters inserted: the writer of every letter must append his name for publication. No letter should be more than half a column.

THE NUMBER OF ROMAN CATHOLICS IN THE WORLD.

To the Editors.—In your last week's issue, in the article on "Pius the Ninth," I find the following sentence:—"One hundred and fifty millions professed obedience to him (Pius IX.) as the final judge on earth in all questions of right and wrong, true and false in religion, morality, and all connected therewith." I have seen various statements as to the number of Roman Catholics in the world, and I am at a loss to know which statement to consider the correct one. A leading newspaper recently said there were "over two hundred millions," while in a little work by the Rev. Stephen Keenan, of Dundee, I find some statistics quoted from the *Scientific Miscellany*, and the number of Roman Catholics is there given a 254,655,000, that is, more than a hundred millions above the estimate which you give. A very eminent authority, Mr. Batbie, writing some years ago, said "one hundred and fifty millions of the world's inhabitants are or profess to be Catholics." But if that estimate was true when M. Batbie wrote it, it cannot be true now, as I do not think it will be denied that Roman Catholicism has made enormous strides of late years all over the Christian world, and especially in England and America. My object in writing to you is to ascertain if there is any authority which cannot be disputed as to the number of Roman Catholics in the world, and if so, what is the estimate put forward by that authority? When we find a difference of a hundred millions between the statements given by two writers as to the number of adherents which a Church possesses we are of course led to inquire, if we desire to arrive at a proper conclusion, which statement is the true one. This is a matter in which I think a great many of your readers will take an interest, and I make no apology for troubling you, knowing that in this as in everything else you will be desirous that the truth should be known.—Yours truly, JAMES BARTLEY, Salford, February 18, 1878.

[We took one hundred and fifty millions as the lowest estimate, and therefore indisputable. That the Roman Catholic Church has made enormous strides in England and America and greatly increased its influence we do not doubt. But is the increase in mere numbers so made of any moment when it is a question of millions? We should find it very difficult to believe that the number of converts made within the last forty years had amounted to anything like one million. One thing at all events is certain, that the number of Professing Romanists exceeds the number of Protestant Christians by many millions.—Eps. U.H.]

FRATERNAL RECOGNITION.

To the Editors.—I happened to be at the house of one of our Unitarian families last Sunday; and my friend, the head of the household, opened a letter, just to hand, from one of his daughters, who is residing at a distance, in one of our large towns. He read me a portion of the letter, and I think it would be just as well to give the extract a wider publicity. The young lady said: "I have been away from home three months, and have during that time attended the Unitarian church at — morning and evening all the time, but no one has taken the slightest notice of me." Now, let it be clearly understood that this communication is not meant to cast any blame upon that congregation, or anybody connected with it, arising out of this circumstance. My object is simply to call attention of the friends throughout our denomination, to what we all must acknowledge to be a great need—the cultivation of a more fraternal spirit towards strangers. It does appear to me that we greatly damage our cause by not having some fixed arrangement in our churches, by which those who visit us may be recognised. How welcome a kind word would have been from a lady-member to this young disciple so far away from her home. I am sure there are many ladies connected with the church in question, who would have been just as happy to give that friendly greeting, as the young lady herself would have been to receive it. The objection is not to be attributed to a spirit of indifference among the members of our congregations: it is simply a want of pre-arrangement. This work of fraternal recognition requires formulating into an institution throughout our denominations. Cannot it be done? Let us try. It would not be difficult to suggest methods to meet such a requirement, but it would, perhaps, be superfluous to do so.

Sunderland, Feb. 13th, 1878.

GEO. LUCAS.

THE PAPACY IN SCOTLAND.

To the Editors.—I am much grieved on reading an article in your journal of the 15th inst., headed "The Papacy in Scotland." I asked myself can it be that you may have a Jesuit on the staff, as so many daily and weekly papers are stated to have? No Jesuit could wish for an article better fitted to advocate his cause than the one in question. I cannot think you so supremely ignorant of the past history of the Papacy, with its abominable iniquities and horrors, or of its present machinations to bring this country into its bondage, as to endorse the sentiment therein expressed, that it is supremely ridiculous, and that the action taken by the Glasgow Free Presbytery is to be considered simply in the light of childish alarms. I must confess I view it in a very different light, and I am glad to know that many Unitarians feel as I do. We boast of our freedom of Reason and Conscience, and it is a grand privilege to be able to, and may we never depreciate its worth. What says Cardinal Manning? "I shall not say too much if I say that we have to subjugate and subdue, to conquer and rule an imperial race. We have to do with a will which reigns throughout the world as the will of old Rome reigned once. We have to bend or break that will which nations and kingdoms have found invincible and inflexible." Again, the Pope, speaking by Dr. Manning, says: "I claim to be the supreme judge and director of the consciences of men—of the peasant that tills the field and the prince that sits on the throne, of the household that lives in the shade of privacy and the legislature that makes laws for kingdoms. I am the sole, last, and supreme judge of what is right and wrong."—*The Times*, Oct. 4, 1869.

Then when we look at the amount of money this country is already paying (over a million pounds annually) to foster such a degrading system of mental and physical slavery, I for one must say God speed to the endeavours of the Scotch people to stay the advance of the Papacy there.—I remain, gentlemen, yours respectfully, JOHN STEELE.

Horsham, February 18, 1878.

[We will admit to our correspondent that it may be consistent with Free Church ideas, it certainly is with the declarations of the Confession of Faith, that the magistrate should protect the "true" religion, but Unitarians have been noted for helping to remove Catholic Disabilities in the past, and we hope will continue true to the cause of freedom. The evils of Rome will not be undone by imitating them.—Eps. U.H.]

A CITY UNITARIAN CHAPEL.

To the Editors.—In your number of the 15th inst. a correspondent wishes to be informed where he can obtain any information respecting the Unitarian chapel which formerly stood in Carter Lane, Doctors' Commons, London, and he wishes to know whether its history is published or not.

With regard to the first point, the following inscription from a memorial tablet erected on the wall of Unity Church, Islington, will give the information desired:—"This church was dedicated to the worship of God on the 20th August, 1862, by the congregation previously assembling in Little Carter Lane, St. Paul's, to which place it removed in 1734, from Blackfriars, where it was first formed in 1667 under the ministry of the Rev. Matthew Sylvester, the friend and colleague of Richard Baxter, and one of the large body of Presbyterian ministers who were compelled by the Act of Uniformity in the reign of Charles II. to leave the Established Church of England. The funds for the erection of the present building were obtained from the disposal of the Carter Lane Chapel, largely aided by private subscriptions."

As to the second point, a brief history of the congregation was given in a discourse delivered in the chapel at Carter Lane, October 13th, 1861, by the Rev. Henry Ierson, M.A., who was the last minister of that chapel and the first minister of Unity Church, Islington. The discourse was printed under the title of "A History of an English Presbyterian Church," and published by E. T. Whitfield, 178, Strand.—Yours truly,

HENRY JEFFREY, secretary Unity Church.

London, 19th February, 1878.

CONGREGATIONAL SINGING.

To the Editors.—Your last number contained an article on congregational singing, copied from the *Cornhill Magazine*. I welcome its introduction into your columns as a sign that you think the subject worthy of discussion, and likely to be of advantage to our body if fully and fairly considered. I wish I could welcome the article itself as a valuable contribution to the pages of musical literature. I think it very superficial and falling far short of the real reasons for the present want of heartiness and zeal in the music of so many churches and chapels.

It is not my intention to answer the article in all its points, as that would entail an unwarranted trespass on your space. I will therefore content myself with attacking what I consider to be the grossest error in the article. That is, the assumption, that to have good congregational singing you have only to provide a good organ and an efficient organist, limit the selection of hymn tunes to such as are well known, and the work is done! The article certainly commences by the announcement that "there is no cheap and easy road to excellent congregational music;" but the subsequent recommendations of the writer seem to me to contradict this statement, and to show that he has hardly even thought of the full meaning of this phrase, inasmuch as he leaves the whole

responsibility of promoting congregational singing with the organist and choir. This is an "easy" and mostly a "cheap" way out of the difficulty.

I admit that the efficiency or inefficiency of the organist and choir has much influence on the congregational singing, but I insist on the congregation taking their part and responsibility in the work. It is utterly unworthy of them as intelligent people to go to divine service totally ignorant and careless as to the music they are to take part in; and yet forsooth, they wonder how it is there is no real congregational singing! Would they go into a friend's drawing-room so unprepared? No, certainly not. Then, I say, if they will bestow one-twentieth part of the pains on their congregational singing as they do on their drawing-room music, there will be an early revival in church music. Let those amongst them who have musical ability possess themselves of copies of the tune-books in use in their respective places of worship, and there will be little difficulty in their ascertaining before hand what music is to be sung on the Sunday, as it ought to be selected for a week-night choir practice. They can then in a few minutes at home learn the melodies, and sing them in service with that knowledge which gives power. There will then be no more demands that we should limit the selection of tunes (a practice which would gradually reduce the number in use), and no more absurd suggestions that the organist shall make it his business to grind the tunes into the ears of an unprepared and indifferent congregation. Every hymn can then have a tune allotted to it according to its sentiment, without fear of its being left unsung; and the organist will be enabled to work and study his proper duty, to accompany and sustain the united voices of the people; not to turn the church into a very inferior and useless music school. One great bar to improvement, I fear, is the "fatalistic laziness" ably referred to in your last leading article.

Apologising for the length of my letter, I remain, Sirs, yours truly, WILLIAM WRIGHT.

Nottingham, Feb. 19th, 1878.

[Our correspondent seems to overlook or place little weight on the remark made in the article referred to, that "about the worst use a congregation can make of a choir is to leave it to do the singing for the people," which at least implies that the congregation should fit themselves for taking their part. Besides, it is urged that more advantage be taken of the opportunity afforded in the Sunday-school for such training as would improve the congregational singing. This we consider to be a most valuable suggestion.—Eps. U.H.]

COMING WEEK.

LONDON: STAMFORD-STREET.—For the next few Sundays this congregation will worship at the Chapel, Earl-street, London Road, Newington.

LONDON: UNIVERSITY HALL.—On Wednesday, fourth lecture by Professor Drummond. Subject: "Criticism of Theodore Parker's definition of Religion."

LONDON: UNITY CHURCH.—On Wednesday evening, a social meeting of the London District Unitarian Society.

LIVERPOOL: KIRKDALE.—On Tuesday evening, lecture by the Rev. S. Fletcher Williams, in the Masonic Hall, Westminster Road, Kirkdale, on "Eternal Punishment, Annihilation, and Universalism."

MANCHESTER: MEMORIAL HALL.—On Monday evening Beard Memorial Union Meeting.

STOCKPORT.—On Sunday evening, lecture by the Rev. James Black on "The Scottish Churches and their Confession."

STOURBRIDGE.—On Sunday evening, a lecture by the Rev. T. B. Broadrick, on "The World Waiting for the Human Jesus."

BIRTH.

THOMAS.—On the 18th inst., at Cribboer, Llandyssul, the wife of the Rev. Thomas Thomas, Pantydeaf, of a daughter.

MARRIAGE.

SMALLEY-COX.—On the 15th inst., at the Unitarian Chapel, Hill-street, Poole, by the Rev. Henry Solly, of London, Richard Smalley, Esq., of Lune Villa, Lancaster, to Emma, only daughter of the late George Frederick Cox, Esq., of Liverpool. No cards.

DEATHS.

LEE.—On the 12th inst., at Southport, in her 75th year, Mary Ann, the eldest daughter of the late Rev. Geo. Lee, of Hull.

ROBERTS.—On the 13th inst., at Albion Terrace, Hulme, Matthew Downe Roberts, son of M. D. Roberts, late organist of the Bridport Unitarian Chapel, aged 35 years.

SAXTON.—On the 12th inst., at his residence, Waddon Lodge, Waddon, Croydon, Surrey, Mr. Nathaniel Saxton, aged 75, also of Blackfriars Bridge Wharf, Upper Ground-street, London, S.E.; interred at the Great Meeting, Leicester, on the 19th inst.

WHITTAKER.—On the 10th inst., at Lee Brook House, Rawtenstall, Mr. Fort Whittaker, aged 27 years.

WOOD.—On the 14th inst., at Lloyd-street, Greenheys, aged 56 years, Thomas Wood, C.E., formerly of St. Petersburg, and youngest son of the late Isaac Wood, of Manchester.

LONDON: SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's Square, Bloomsbury. Beds from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

RUPTURES.—Exhibition Prize Medal, 1862, was awarded to R. WESTBURY, inventor and sole maker of the IMPERCEPTIBLE CURATIVE TRUSS.

Deformity Instruments, Artificial Limbs, Crutches, Elastic Stockings, and Ladies' Supporting Belts, Chest Expansors for round shoulders, &c., 26, Old Millgate, Manchester.

THE ONLY PERFECT MARKING INK.

NO HEATING; no mixing or trouble. Does not injure the most delicate fabric. Absolutely indelible.

Fletcher's Jet Marker, 1s., from drapers, or post free from THOMAS FLETCHER, Museum-street, Warrington.

Printed for the Proprietors by WILLIAM EVANS, of Apsley Villa 377, Waterloo Road, Chesham Hill, at his Printing Offices, No. 3, Cross-street, Parish of Manchester; and Published by JOHN JELLIPS, at New Cannon Chambers, 55, Market-street, in said Parish of Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house Yard, Paternoster Row.—Friday, February 22, 1878.

The Unitarian Herald.

EDITED BY

REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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FRIDAY, MARCH 22, 1878.

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REV. S. FLETCHER WILLIAMS.—Correspondents will kindly note that Mr. Williams's POSTAL ADDRESS is NOW 85, Breckfield Road North, Liverpool.

STRANGEWAYS: UNITARIAN FREE CHURCH.
On Sunday morning next, the Rev. J. B. LLOYD will PREACH. All seats free. Offertory.

NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.
THE ANNUAL COLLECTIONS will be made
On SUNDAY, MARCH 24, 1878, as follows:—

Bedford	Mr. R. Hill.
Chesterfield	Rev. A. W. Worthington, B.A.
Derby	Rev. C. D. Badland, M.A.
Flagg	Mr. C. Woolen.
Gainsborough, March 31st	Rev. W. W. Robinson.
Great Hucklow	Rev. H. W. Ellis.
Ikeston	Rev. W. Shakespear.
Leicester—Great Meeting	Rev. J. Page Hopps.
Leicester—Free Christian Church	Rev. J. J. Wright.
Lincoln	Rev. F. Revitt.
Loughborough	Rev. F. H. Jones, B.A.
Mansfield	Rev. J. F. Smith.
Newark	Rev. W. W. Robinson.
Nottingham—High Pavement	Rev. R. A. Armstrong, B.A.
Nottingham—Christ Church, April 14th	Rev. A. W. Worthington, B.A.
Northampton, March 31st	Rev. W. Birks.
Sheffield—Upper Chapel, March 10th	Rev. C. Hargrove, M.A.
Stannington, March 31st	Rev. R. E. Birks.

For many years past the work of the Association has been greatly hampered, not only by general want of funds, but also by the special burden of a considerable balance due to the treasurer. That balance has happily been at last cleared off. But this improved financial position of the Association has had the effect of calling fresh attention to opportunities of doing really valuable work, of which the Committee would gladly avail themselves immediately, but for the inadequacy of their resources. In particular, the services of a settled minister are urgently needed at Newark, where there is a congregation which has faithfully kept together, in spite of the many discouragements of its present position. They are prepared to raise a sum of £30 a year towards the minister's salary, in addition to defraying current expenses, and have also a small endowment of £20 yearly. The British and Foreign Unitarian Association offers to contribute one-fourth of a minister's salary of between £150 and £200. To do this work of undoubted utility a further sum of at least £80 a year would be required from the funds of this Association, which, however, cannot be furnished without considerably increased support. A minister at Newark could also give valuable assistance in neighbouring towns. An opening already presents itself at Retford.

Services at Flagg have been re-commenced under the zealous management of a gentleman at Sheffield, with assistance from neighbouring towns, and have been successfully conducted. The chapel at Hinkley has been closed during the past year, but there is hope that arrangements may speedily be made for resuming regular worship in that place.

KENDAL: UNITARIAN SCHOOL.—The Ladies interested in the school work determined some time ago, to try to raise a school house in which the education of the children would be more complete than is possible when the classes have to be held in a chapel. For this purpose they formed a committee, and set to work, and the result of their efforts so far is the purchasing a plot of land in an open part of the town. A Bazaar in aid of the Building Fund will be held on the 11th of April. Contributions in money or work will be gratefully received by

Mrs. MACDONALD, 6, Loud-street, Kendal.
Miss A. K. GREENHOW, Anchorite House, Kendal.
Miss RUDD, Greenside, Kendal.

LOWER MOSLEY-STREET DAY AND SUNDAY SCHOOLS.

The ANNUAL MEETING of the Friends and Supporters of these Schools will be held at the School, on Monday evening, March 25th, 1878. Tea will be provided at six o'clock, and the chair will be taken at seven o'clock precisely.

W. E. NABSON, Secretary.

BOLTON: COMMISSION-STREET UNITARIAN SUNDAY SCHOOL.

The ANNUAL SCHOOL SERMONS will be Preached on Sunday, March 31st, 1878, by the Rev. WILLIAM GASKELL, M.A., of Manchester. Afternoon, at 2.30; evening, at 6.30. SPECIAL SERVICE for SCHOLARS in the morning, at 10.30. Collections at each service on behalf of the Sunday School Funds.

DOB LANE CHAPEL, FAIRSWORTH.
CLOSING SERVICES.

The Last Services in the Old Chapel will take place on Sunday, March 24th, when SPECIAL SERMONS will be preached as follows:—

Morning, 10.45.....Rev. S. A. STEINTHAL, of Manchester.
Afternoon, 2.30.....Rev. EDWARD ALLEN, of Lydgate.
Evening, 6.30.....Rev. W. GASKELL, M.A., of Manchester.

Subject: The past makes us debtors to the future.
Suitable Hymns and Anthems by the Choir. Collections after each Service.

Subscriptions in aid of the New Chapel will be thankfully received and acknowledged by Mr. Luke Pollitt, London House, Newton Heath, Manchester, treasurer.

MANCHESTER UNITARIAN SUNDAY SCHOOL UNION.

In consequence of Mr. GEORGE SMITH'S INDISPOSITION the Rev. JAMES HARROP has kindly undertaken to give his Paper, "Our Sunday Schools, as they are and as they might be," on Sunday afternoon, 31st inst., in Embden-street School-room. Tea at four o'clock, fourpence each. Mr. JOHN HEYS, president, in the chair. Friends are cordially invited.

DAVID THOMPSON, Hon. Sec.

CHOWBENT.—SCHOOL SERMONS, July 14, 1878. Preacher: Rev. D. WALMSLEY, B.A., of Bury, morning and afternoon.

CARTER LANE MISSION, PRIAR-STREET, DOCTORS' COMMONS.

The ANNUAL SERMON on behalf of the Mission will be preached at Rosslyn Hill Chapel, Hampstead, on Sunday, 24th March, by Rev. J. ALLANSON PICTON, M.A. Service at 11.30. The ANNUAL GENERAL MEETING of the Subscribers will be held on Monday, 25th March, at the Mission, at seven o'clock. T. CHATFIELD CLARKE, Esq., in the chair.

C. F. PEARSON, Hon. Secretary.

UPPER BROOK-STREET FREE CHURCH.

A RECITAL of Sacred Music, in behalf of the C.-on-M. Young Working Men's Club, will be given in this Church on Wednesday evening, April 3rd, at 7.30. Tickets 1s. Sold by JOHNSON and RAWSON, and at the door.

ROTHERHAM NEW CHURCH. PRELIMINARY NOTICE.

The BAZAAR and CEREMONY of laying the Foundation Stone are expected to take place on May 1st next. Articles for the Bazaar will be thankfully received by the

REV. WM. BLAZEY, B.A., Rotherham.

UNITARIAN HOME MISSIONARY BOARD.

Candidates for Admission must send in their APPLICATIONS before May 20th, to Rev. H. E. DOWSON, Gee Cross, Manchester, from whom all information can be received.

H. E. DOWSON, { Hon. Secs.
F. NICHOLSON, }

THE Boston Pulpit being now Vacant, SUPPLIES for short periods are Wanted.—Apply to THOS. MEGGITT, Secretary.

THE PULPIT of the Unitarian Church, Stockton-on-Tees, will be Vacant after the 31st March.—Applications to Mr. HEAVYSIDE, Secretary, Finkle-street.

FREE-TRADE HALL MEETING of British and Foreign Unitarian Association.—Friends who have not yet sent in their PROMISES of NEW or ADDITIONAL SUBSCRIPTIONS or DONATIONS will oblige by forwarding them before THURSDAY MORNING, so as to be in time for the weekly advertisement, to Mr. HARRY RAWSON, local treasurer, Market-street, Manchester.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

LOCAL COMMITTEE FOR MANCHESTER AND THE DISTRICT:
W. GASKELL, M.A., Chairman.
C. T. POYNTING, B.A., Hon. Sec.
HARRY RAWSON, Local Treasurer.

NEW SUBSCRIPTION. £ s. d.
Groves, James, Dinting Vale, Glossop..... 0 2 0

HENRY IERSON, Secretary, per Local Treasurer.
March 21st, 1878.

COMMISSION-STREET UNITARIAN CHAPEL, BOLTON.

A BAZAAR

For the Sale of FANCY and USEFUL ARTICLES, will be held in the Bank-street Unitarian Schoolroom—the use of which has been very kindly granted for this purpose by the congregation—On WEDNESDAY, THURSDAY, FRIDAY, and SATURDAY, April 10th, 11th, 12th, and 13th, 1878.

In order to raise a sum of money sufficient for clearing off a heavy debt of £250 on the present buildings and intended improvements.

Contributions in money, fancy and useful articles, or books, will be kindly received on our behalf by

Ainsworth—Mrs. Turland, Higher Green.
Altrincham—Mrs. Howes, Sandiway Road.
Bury—Mrs. Duckworth, Unsworth Lodge.
Chorley—Miss Ride, Park-street.
Chowbent—Mrs. Frankland.
Dean Row—Mrs. Noar, Dean Cottage.
Gateacre—Rev. G. Beaumont, Woolton.
Glossop—Mrs. Ashton, Lord-street.
Heywood—Mrs. Fox, Starkey-street.
Knutsford—Mrs. Lloyd.
Leeds—Mrs. Hargrove, 8, Montpelier Terrace.
Liverpool—Mrs. Williams, 89, Breckfield Road North.
London—Rev. Jeffery Worthington, Oak Cottage, Streatham Place.
Manchester—
Mrs. Harwood, Garsfield, Pendleton.
Mrs. Steinthal, The Limes, Nelson-street.
Mrs. H. Rawson, The Woodlands, Higher Broughton.
Miss Tottle, Strangeways.
Mansfield—Mrs. Worthington, The Parsonage.
Morton—Mrs. Poynting, Monton Parsonage.
Newchurch—Miss Nuttall, Waterfoot.
Padiham—Rev. H. S. Solly, M.A., Albert-street.
Park Lane—Mrs. Fox.
Rivington—Mrs. Gilbert.
Roche-dale—
Mrs. Elliott, Fenton-street.
Mrs. Mellor, Fenton-street.
Southport—Mrs. Holland, Duke-street.
Stand—Mrs. Squier, Whitefield.
Stockport—Mrs. Black, Greek-street.
Sunderland—Mrs. Jonas Pilling.

Or by any members of the congregation and committee; or

Mrs. JOHN HARWOOD, Woodsleigh, Heaton, Bolton, Treasurer; or

Rev. ALBERT LAZENBY, 15, Deano Terrace, Deane, Bolton, Secretary.

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E. IRELAND begs to call attention to all lovers of Old Dob Lane Chapel to his PHOTOGRAPHIC VIEWS of the old spot. Large size, 9in. by 7in. (mounted), 3s. 6d.; carte size, 6d. each.—E. IRELAND, 113, Market-street.

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24s. PER DOZEN.
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DOINGS AND SAYINGS.

Dr. Schliemann intends to resume his excavations at Troy as soon as the country is safe to live in.

Manchester is about to establish a local museum for the purpose of imparting technical instruction to workmen.

During the year Parliament has provided for the education in England and Wales of 92,248,000 children, at 14s. 10d. per head.

Arab children in Liverpool are to be sent to the industrial home, and the School Board will defray the expense incurred in maintaining them.

The Bishop of Lichfield states that there never was a greater scarcity of clergymen in the history of the Church of England than at the present day.

The *Spectator* learns that the telephone has been adopted by the Chinese, the telegraph being useless, as they have no alphabet. Five hundred miles have already been spoken over in China.

The arrests for drunkenness in England, Scotland, and Ireland have shown a steady increase since 1851. Last year the intoxicated persons arrested in London numbered 32,328, of whom 15,558 were females.

The London Drapers' Company have given to the London School Board two additional scholarships of £30 a year for four years, open to boys and girls. This makes nine scholarships of £30 each given by this company.

A memorial by 500 street arabs has been presented to the Glasgow police board, praying that measures should be taken for their supervision, "to prevent them being a nuisance to the public, an injury to themselves, and a disgrace to the city."

The Bishop of London, preaching before the University of Cambridge, was very severe on the tone of society, the revelations of the law courts, the aspects of our streets, the stream of impurity that was flowing, and the bitter strife which characterised political and religious parties.

In *Good Words* for March is a most interesting article on "Convicts and Quakers," where we have a new and perhaps a correct reading of the cause of the decline of the Society of Friends—one, at least, worth thinking about. The cause assigned is that the society has substantially imbued all Christians with its own spirit and doctrines. Therefore, it has done its work.

A correspondent of the *Times* calls attention to an advertisement which is certainly calculated to excite the wrath of the Bishop of Peterborough. It runs as follows:—"A clergyman of the Church of England, thirty-nine, 5ft. 9in., considered good-looking, a widower, with an only daughter, wishes to hear from any lady with a view to marriage who has from £6,000 to £12,000 at command, and would be willing to invest about £5,000 in the purchase of an advowson (that is, the freehold of a church, rectory-house, and grounds) in some beautiful locality, to produce £500 a year. Please write direct to the above reverend gentleman . . . as this advertisement is genuine and *bonâ fide*. Address," &c. "Such an advertisement," adds the writer, "speaks for itself; comment would be wholly superfluous."

The *Strasburg Gazette* has lighted upon an album, that of Count Enzenberg, in which are inscribed the autographs of distinguished statesmen, with moral maxims annexed. Guizot, for example, wrote, "I have learnt in my long life two rules of prudence. The first is to forgive much; the second is never to forget." This will strike some people as a distinction without a difference; probably it so struck M. Thiers, for he wrote below, "A little forgetting would not detract from the sincerity of the forgiveness." Prince Bismarck meant still further to improve upon the original entry, and penned these words: "As for me, I have learnt to forget much, and to ask to be forgiven much." But the cautious Chancellor takes care not to say that he ever forgives, although he prays to be forgiven. And yet he has not the excuse of Narvaez, who, when asked on his deathbed if he forgave his enemies, piously made answer, "I have none; I shot them all."

M. Molinari draws attention to a pastoral letter which Cardinal Pecci, now Pope Leo XIII., addressed to his clergy in 1877. This pastoral praised modern civilisation, and might very well, says M. Molinari, have been pronounced at the Collège de France by that eminent economist Michel Chevalier. The Archbishop of Besançon, who saw matters in a different light, once declared that railways were the invention of Satan intended to punish hotel keepers who gave meat upon Fridays. Cardinal Pecci said:—"How fine and full of majesty does man appear when he lays hold of the lightning and causes it to fall harmless at his feet!—when he calls upon the electric spark and sends it as a messenger of his will across the depths of the ocean and the loftiest mountains! How glorious is he when he orders steam to supply him with wings and to carry him with the rapidity of lightning by land and by sea!" The Syllabus condemns all modern progress and civilisation; but to the mind of Cardinal Pecci this condemnation did not extend to true science, but simply to that so-called progress whose name is atheism and materialism.

THE COMMUNION SERVICE.

REV. C. E. TOWNE.

III.

THE CHRISTIAN YEAR: SPECIAL SERVICES AFTER EASTER.

In the same order of nature, of the purest reflection of God's love in the flowers, and of the spirit of him who said "Consider the lilies," let there be made on the first Sunday of July, with the white symbols of purity which are then in bloom, a communion of lilies; consecrated to the thought of purity of heart, and to the celebration of these two things in human life which are most spotless, motherhood and infancy. In the season of the sun's highest course, under the amplest glory of sunlight, when all nature's brightest suggestion and purest sacrament is complete, let the babes be brought to their christening, and, with whitest lilies set about the bread of communion, let there be a sacrament of mothers, a feast of the inexpressible sacredness of motherhood, of the consecration of the little ones, of the hope we have that we all are little children, and of the simple pureness of soul by which we are born into the knowledge of God's kingdom within us.

And next to this, when September brings a day of communion, and flowers in all the glory of many colours, and when the season brings the summer wanderers back to their homes, let there be the children's communion, with special regard to the sacredness of home, and of honour to father and mother, and of the bright promise of young life. It is, in the world of childhood and youth, the season of return to serious duties; it is the time when the interests of education press themselves anew upon attention; it is the period when the routine of home is resumed; and it is the season when the glory of the flowers is as rich as that which nature bestows on childhood and youth. Let there be then, at this time, the communion of children; the sacrament of their joys, and hopes, and interests, and duties; of their bond to father and mother and home; and of our common relations, for discipline and growth, and an eternal home with one God and Father of all souls. And seeing the children set in the midst, and taking with them the sacrament of childhood, we may remember the education of the race; the childhood of all the peoples and religions of mankind; the hope that all existence is discipline, and the universe our school, and God a Father as infinite in blessing as in power; and the humility, docility, filial trust, and brotherly love, which become our dependence, one and all, on the Infinite and Eternal Goodness.

Once more, in this calendar of sacraments, as we come towards the end of the season of life out of doors, and see the lap of nature full of the fruits of the earth, and are conscious of the time for housing our lives in domestic comfort, and our poor in charity, against the rigours of coming winter, we may keep on the first Sunday of November a communion of thanksgiving; a sacrament of our gratitude for comforts and blessings, and of the charity by which comfort and blessing will overflow from us to those who suffer want. How opportune, how suitable, and how rich such a sacrament would be there is no need to point out. It fitly closes a year of communion,—a year whose order, as it has been suggested, gathers up the best associations both of nature and of Christian usage and life, and whose authority is in no ecclesiasticism nor in any formal creed, but in its own persuasive attractions, and in ideas native to the heart or dear to the history of man.

Through this order of successive sacraments runs the symbolism of the broken bread, not as a thing of any inherent sacredness, but as a sign of our equal, united communion in all the gifts of God and all the graces of a good life. It was perhaps two thousand years old, as a symbol of the supply from on high of man's necessities, when Christ found it a part of the passover service of the Jews. Long before there was any passover, in the dim antiquity of which history has left no record, there was this use of bread as a symbol in the feast of thanksgiving; and when Christ "took a loaf and gave thanks" he was doing what had been done before him for at least sixty, perhaps a hundred, generations of toiling and suffering, yet gladdened and grateful men. And down through nearly sixty generations more has descended to us this venerable symbol of man's communion in gratefully looking to God, bringing us the touch of his hand who taught men to say "give us this day our daily bread," and who showed in word and in deed, in spirit and in truth, how to make return of the heart and the life unto Him who is the giver of every good and perfect gift. We may well think that in the history of mankind there can never arise a symbol equal to this, with its roots so deep in the past, and its significance so deep in the nature and life of man. As long as bread is the staff of life, as long as men look to the goodness of God, and as long as the essence of practical religion is to love one another, this symbol of the breaking of bread may well be the sign of sacred communion.

But we must not suppose that the symbol is the sacrament, or that the ceremony has any

sacredness in itself. The sacredness is in the idea and the feeling which we bring to the ceremony. One who has no deeply-sacred feelings, no profoundly sacred religious convictions, can make no real sacrament of anything. But to one for whom life is full of deeply sacred feeling, it will be full of sacrament. The real sacrament is always in something of our faith and our feeling, to which we give expression by the ceremony. The ceremony, moreover, is only a limited expression, made publicly and in common, while the full and perfect expression is left to the life of each one. The ceremony is a public, common recognition of the sacredness of certain aspects of our life; the carrying out of this recognition, in the various sacred duties of life, is the real sacrament.

The highest and purest Christian life is the greatest and truest sacrament. A man may feel very upright and honourable, humane and unselfish, when he takes the communion; but the real test is, Does he carry that communion into the world, and make life a sacrament of integrity and rectitude, of kindness and generosity? The ceremony is only a hint, a suggestion, an inspiration for the moment, to take part in it is to accept for the moment, to give an earnest promise; it is in the life only, in conduct and character, that the fulfilment, the real sacrament is to be seen. Unless the fulfilment appear in the life, there is not only no good in the ceremony but there is delusion and mischief. It is doing as the heathen do, and not according to Christ, to suppose that by a sacred ceremony we get a credit with God, to set against the discredit of our lives; or that in any ceremony there is an efficacy to cleanse away the accumulated stains of misconduct. All the efficacy is in the carrying out the lesson and promise of the ceremony; to use it as atoning for failure in sacred duties is a superstitious misuse, which came universally into the Christian church along with converts from heathenism, who kept many of the old heathen ideas. But to bring this into view we must go back and consider what was the example and lesson of Christ in the breaking of bread.

(To be continued.)

HULL.

BOWLALEY LANE CHAPEL.

A RESPECTED correspondent sends us the following:—"Truly, the *Hull Packet* has muddled the story of Bowlaley Lane Chapel. All that he has recorded (and something more) may be read more intelligently in the old *Monthly Repository*, 1818 (November, pp. 665-670), in an article communicated by the Rev. George Kenrick, at that time minister, avowedly derived (as regards the oldest ministers) from the *Nonconformists' Memorial* and *Tickell's History of Hull*. The history of Mr. Samuel Charles, the ejected of Mickleover in Derbyshire, is correctly transcribed, but the jumps and jumbles about his successors from that time are intolerable. Mr. Kenrick's narrative in 1818 supplies everything up to that time, and I think I can fill it up since. But I recommend those who have the opportunity to read Mr. Kenrick's narrative above referred to. Mr. Charles was succeeded in 1704 by Mr. John Billingsley, M.A., also an ejected minister (from Chesterfield). He soon removed to London, as stated in the *Hull Packet*; and Mr. John Witter succeeded in 1705, and served till 1755. Chamberlain's Charity was founded in his time; see Kenrick's narrative for a most interesting account of this intelligent and benevolent, and apparently learned, linendraper of Hull. Mr. Witter was succeeded by Mr. Titus Cordingley, about May, 1755; but the latter died of a decline after two and a half years. At the end of 1757, Mr. Jno. Beverley was chosen, a Glasgow student. He was a Unitarian, but more Christian than sectarian. He resigned in 1799, after a ministry of 42 years, and died in 1812. I have six or eight of his MS. sermons (beautifully written) which were given me by his old surviving housekeeper, Mrs. Jameson, when I was minister in Hull. She did reverence him truly. Mr. Wm. Oke Manning, son of Mr. Manning, minister of Exeter, succeeded; but he having still to complete his studies at York College, "the Society thought themselves peculiarly fortunate in engaging in the interval the services of Mr. Geo. Lee, who removed to Hull from Belper (Lea-Wood rather), in Derbyshire at this time." In 1803 the chapel was rebuilt. After five years "Mr. Manning quitted Hull (1805) to enter into business in London (the Stock Exchange) Mr. Lee again officiated for a few months; and in 1806 Mr. W. Severn of Kidderminster (formerly a Wesleyan), was chosen. He died suddenly in 1813. Mr. Lee again kindly officiated for a year and a half, when Mr. George Kenrick, of Chesterfield, entered on the Hull charge, early in 1815. Mr. Kenrick's ministry and everything else is unaccountably left an entire blank in the *Hull Packet* for 30 years, till 1845. I supply the blanks briefly with names and dates. Mr. Kenrick left Hull, I think, about 1820 for Maidstone; and was succeeded by William Worsley, of the York College; who however removed to Gainsbro' in a few years and was succeeded by another York student, William Steel Brown, a senior fellow-student of the Rev. E. Higginson, in 1825. Mr. Brown soon moved to Bridgewater, and thence emigrated to Texas, where he died. In the autumn of 1826 Mr. Joseph Ketley, of the York College, succeeded; but in a few months his excitable mind was upset by work and worry; and after being placed for a while under necessary

constraint, he recovered his health and conformed to the State Church. In August, 1828, Edward Higginson succeeded, and had the happiness of vindicating Hull from the charge of fickleness and change by working there nearly 18 years. Domestic trouble and ill-health broke him down, and he resigned at the end of 1845, continuing his school honours till he was invited in the spring of 1846 to the ministry of the Westgate Chapel, Wakefield. Mr. John Shannon, of the North Irish Presbyterian Academy, succeeded in 1846, and here the *Hull Packet* begins (after a sleep of so many years) to articulate again. Mr. Shannon remained minister for 19 years. In 1862, on the bi-centenary of the chapel, he published a short "Sketch of the Ministers of Bowl Alley Lane Chapel" (from which, no doubt, the particulars which I have now recorded might have been quoted.) Mr. James Matthias Dixon succeeded Mr. Shannon on his removal to Liverpool as missionary to the poor, and is still the minister of Bowlalley Lane Chapel.

BIRKENHEAD UNITARIAN CHURCH.

THE PROGRESS OF RELIGIOUS THOUGHT.

ON Thursday evening a soiree and social gathering of the members and friends of this church was held in the Music Hall, Cloughton Road, Birkenhead. There was a large attendance of ladies and gentlemen. In the room were exhibited some telephones, scientific apparatus, albums, and other articles of interest. Tea, coffee, and other refreshments were served up during the evening.

The Rev. WILLIAM BINNS, in addressing the assembly from the chair, said that a survey of the religious world, in proportion as it was thorough and extensive, bred a Catholic spirit. The human race had always been various in religious ideas, and was so still, and likely to grow more so. Four great religions divided the world, reckoning Buddhism a religion, and putting African and purely Pagan types out of consideration. The differences, however, among them were more intellectual and theological than they were moral, for the moral law was universal—at least, universal in germ, and always tended to develop in the same direction, while in the nature of things theology invited to speculation and variety. As in the political, so in the theological world, two forces were at work, the stationary and progressive; and that seemed to have been the case from time immemorial. We saw them in the Jews, who had a reforming party and an old-fashioned party, in the Mohammedans, who were divided in the same way, and in the Hindoos, where the members of the Brahmo Somaj were pure theists of a high and spiritual type. In Christianity these two forces were peculiarly distinguishable. Christianity itself was a manifestation of the progressive force breaking free from old forms of thought; it was the emancipation of the spirit from a narrow region into a boundless region; and the whole history of Christianity had been a history of disintegration and reformation, in which old systems had fallen to pieces or old elements been dropped out of them, and in which new elements had been appropriated and combined in fresh fashions. This was partly shown by the great schism between the eastern and western churches; but still more was it shown by the Protestant Reformation, which had been slowly prepared for by the spirit of the world for centuries beforehand. Rome, representing the stationary force, had attempted to stereotype theology in vain, and even now there were frequent outbreaks of the progressive genius of humanity within the pale of the Roman Church itself. Protestantism lived and flourished solely by virtue of the progressive force, which was its original inspiration. Still, Protestantism itself was not always quite faithful to its own *raison d'être*, and it sometimes shrunk from carrying on the progress out of which it was born. In these isles, too, great attempts at stereotyping had been made. They were represented by the creeds and articles of the Establishment in England, and by the Westminster Confession in Scotland; and yet they had both practically broken down, just because uniformity was not part of the permanent plan of Providence, and every attempt to enforce it was fated to disaster and defeat. (Cheers.) At a very early period Nonconformist sects grew up out of the English Church, and of the multitudes of people who now conformed, it was notorious that many of the clergy and still more of the laity were utterly out of sympathy with the letter of the old standards of the faith. Dean Stanley and Mr. Stopford Brooke were types of hundreds. In Scotland divisions were not so numerous, and there Nonconformity had arisen more on ecclesiastical than on theological grounds. Yet the country was honey-combed through and through with free religious thought. Professors Tulloch, Caird, and Flint, all free-minded and able men, were only nominally in harmony with the Confession. Mr. Fergus Ferguson boldly repudiated certain portions of it, and insisted that the time was come for recasting it. In the Free Church of Scotland Professor Robertson Smith had set the example of bringing the light of modern learning to bear on Biblical criticism. Mr. Smith's articles had appeared in the *Encyclopædia Britannica*. If they looked at Mr. Smith's and other articles in that work, which on the whole represented the best culture of the day, they would be struck by the enormous extent to which old ideas had been abandoned. The article on Adam, for instance, undermined the whole popular system of theology, and all the Biblical articles, while they were written in a scholarly and reverent spirit, were entirely free from Bibliolatry. It must be remembered, however, that Noncon-

formist sects generally only followed the promptings of the progressive spirit to a certain point, and when they got there wanted to stereotype, as their forefathers had wanted, but in vain. They all seemed to labour under the idea that they had attained to final religious truth, or at least that all developments must be a simple bringing out of what was contained in the Bible. Exceptional individuals might take a broader stand, but no worshipping body did. Now it was their own peculiarity, as Unitarians, who had grown organically and historically from the English Presbyterians, that they equally rejected the stereotyping of forms of religious thought in the past the present, and the future. (Cheers.) Such a phrase as Christian Theism perhaps described their religious attitude as well as any. They made great affirmations based on the perfection of God, and these involved immortality and universal salvation, while the spirit of life in Christ at once revealed the divine character and the law of human duty. (Cheers.) But they had no finis, and they had no creed which either ministers or members of congregations were bound to adhere to. Hence they were open to receive new light from every quarter, and were thankful for it. They accepted all scientific facts, and intensified them in the light of God. They took Secularism for whatever it was worth, as a vindication of the claims of this world, and interpreted Christianity as the true Secularism, providing an endless sphere for life and growth, and not arbitrarily and despairingly cutting it short. Opinions might be abandoned to free inquiry, in the confidence that truth would be sure to conquer, and lead to ever brighter views and broader theories. But righteousness and aspiration were everlastingly binding. (Cheers.) With such a Church basis as this they could not expect rapid progress. The best things grow most slowly. Yet they believed in God and his unfolding Providence, and prayed to be made men and women mighty both in faith and in works. (Loud cheers.)

The Rev. S. FLETCHER WILLIAMS, referring to the theological convulsions and bankruptcies of the time, asked what was their attitude as liberal religionists? Was it that of fear of being involved in the general wreck? Or was it that of confidence in the stability and permanence of religion? It was this latter position which, he believed, they were able to take, and hence they could regard without distrust and alarm the religious disturbances of the day. Perhaps they were apt to exaggerate when they said that they were passing through an unequalled crisis, and that the world had never before seen such revolutions as they saw. The personal interest they took in the circumstances which immediately surrounded them had the effect of magnifying them; and the grand reason for thinking that theirs were extraordinary times was that they were living in them, in vital contact with them, and had not lived in other times. The history of religious development showed that theology had in former ages passed through changes as deep as those of which they were now witnesses. Still the crisis was a real one. It exceeded, if not in depth, at least in extent, any similar manifestations of the past. It affected all classes of men everywhere. It was not the speculation of the closet, or the dissertation of the lecture-room, or the daring guess of the philosophic few. It was a world in struggle from an old to a new condition of life. And it demanded from them sympathetic and helpful consideration. What was the relation of liberal religionists to the varied aspects of its thought? They were able to meet present circumstances with a calm outlook, and with a faith that was wanted by minds which ran the risk of losing their balance and their support. They were confronted by a materialistic philosophy which affirmed that they could have no trustworthy knowledge of anything which was outside of the region of the senses. They could present to this philosophy the reply that they thanked it for its grand facts of the physical and material sciences, and for their utility in the business of daily life; but that they did not supply the highest knowledge. According to the significant allegory in the Eastern story, they sprang from the arms and thighs, not from the mind, of the creative Brahm. Divine philosophy, as Milton termed religious truth, must always remain the imperial knowledge; and therefore they as liberal religionists held that their function in this age, intoxicated as it was with physical conquests, was to place before its eyes the celestial side which, as Emerson said, was in every material fact. Then they were surrounded by a materialistic religion. Was not much of the theology of the dominant churches simply crude materialism? What was the doctrine of salvation through the merits of atoning blood but the grossest materialism? What was the doctrine of the Infinite Deity becoming contracted to a span, and of the Eternal God dying, but materialism in a coarse form? What was the doctrine of an endless hell of penal fire but pagan materialism, thoroughly fleshly? What was the doctrine of the Eucharist but the corruption of a spiritual truth into revolting materialism? What was High Churchism altogether—the essence of which was that the relation of God to man was dependent absolutely upon something which someone calling himself a priest could do or say for them—but materialism? What liberal religionists had to say to all this animalistic theology was: "None of these things are of God but of man, and of man ambitious of authority. Love God, man, goodness; dare to speak to Him face to face, to commune with Him heart to heart—this is all He needs." (Cheers.) They were told, again, that men of culture, men moulding the minds of the coming generation, were agreed that religion was worn out, effete, and its time over. Its Paradise was behind it. It was no longer a

living power, simply a memory, and their only business with it was to write its epitaph. But it was a most suggestive circumstance that those who assured them of its accomplished dissolution should take so much pains to kill it. The common sentiment of reverence for the dead should constrain them not to make a violent attack upon a corpse. The fact that so much ability and energy were expended upon it naturally led to the inference that they were conscious of having something more serious to do than to inter a lifeless faith. But, after all, when they were assured that men of culture were ashamed of religion, as on the point of expiry, what was their answer? They asked,—Where did they get their conception of religion from? Was it, like Voltaire, from the Roman Catholic Church? Then they did not wonder that, like him, they disbelieved. Disbelief, in that case, was the protest of what was clearest in the intellect and highest in the soul. Was it, like James Mill and his famous son, John Stuart Mill, from the dogmas of the Calvinist, dogmas which degraded God into a being to worship whom would be impiety? Then they were not surprised that they rejected it. The rejection came of the revolt of their best instincts from the picture of a demon-god. Was it from the theology of the Puritans which, with all its severity and relentlessness, pictured God as a Judge and Destroyer, man's heart as a mass of corruption, man's life as a curse, man's salvation as a bargain, man's future either as a hell of hopeless torture or a heaven of selfish joy? Then it was no marvel that under the mellowing influence of civilisation they cast off the crudities of the sixteenth and seventeenth century theology. Was it from the tracts of the Religious Tract Society, or from some of Watts's and Wesley's popular hymns? Then they were not at all astonished or grieved that they turned away dissatisfied with such presentations of religion. But they affirmed that these were not religion—only theologians' distortions of it. It was doubtless true that theological adjuncts of religion were worn out and decaying; but when they had cut away the straw from a rick of grain the wheat remained. They confessed that round about religion there were things, ideas, views of God and man that were effete, that were vanishing, and ought to vanish away; but religion, as they held it, stood as firmly as a castle on the everlasting rock, and when they had removed these ideas all that was gone was a number of extraneous growths that had flourished on the castle walls, and hid the grandeur of the structure from the eyes of men. (Cheers.) Another school was now rather loudly assuring them that science would displace religion. A distinguished German leader of this school was reported to have said that all the religion he knew or needed, all the religion the world knew or needed, was the religion of science. And a French leader of the same school had said that science was the invincible power of the future, and the only true religion of humanity, based upon the teaching of nature. What was the reply of liberal religionists? They answered that they accepted all the help, the light, the truth, which had come, and were to come, from rock and soil, air and sea and star. This globe was not a cursed and demon-haunted world. It was the book of God, and they yearned to learn the wondrous characters on its pages. They were eager to know how this planet came into existence, how it had been fashioned and refashioned in its successive stages, and how had worked the stable and unswerving laws which had bound it round through all its changes and its cycles. They were thankful that ten thousand workers were abroad to-day, interpreting the revelation that was in all things; and they said, that every man who hauled up facts from the ocean's bed, or brought them down from the sky, or hammered them out from the rock's recesses—that every man who brought forth facts from any department of research whatever, and set them thinking of their origin and uses, was hastening the great end to which all knowledge was tending. (Cheers.) But there were imperishable instincts, emotions, and wants of the human soul, upon which science was dumb and philosophy opened not its mouth, and which experience demonstrated that religion alone could furnish; and, therefore, while they were thankful for all that science did for civilisation, they must have something more to meet man's natural hungering and thirsting after God—something that answered to man's reaching upward ever for what was perfect. They found that something neither in science nor in philosophy, but in the teachings of religious prophets, eminently in those of Jesus Christ, the real attraction and fullness of whose ideas could not be exhausted. To these the world would turn to satisfy its deepest thirst after it had drunk in the truths of science; and to exhibit them in their purity and in all the sufficiency of their simplicity was the work they had to do. Such appeared to him to be the true attitudes of liberal religionists towards the philosophic, scientific, and sceptical schools of the day; and, looked at from this point of view, he thought he could see for them, if only they were faithful to the calls of the age upon them, a future of even more substantial service to the race and the world than that they had contributed in the past. (Loud cheers.)

The Rev. CHARLES BEARD addressed the assembly in a brief but eloquent speech. After offering his congratulations to Mr. Binns on the pleasant gathering now before him, he went on to speak of liberal principles in religion as exemplified in their own body. The Unitarians, finding themselves in the presence of a mass of superstition and unreasonable belief, naturally felt an impulse to strike a blow at it, but he doubted the value of attempting to substitute one series of beliefs for another. When he saw that beliefs

which he did not himself hold, which even seemed to him to be irrational, made human life brave, and strong, and pure, giving inspiration to men and women to be tender and true, why should he aim at destroying them? His endeavour was to help men to realise that overshadowing and surrounding them there was a vast, mysterious, all-pervading Power, which constrained them to goodness and righteousness. It was to bring them into a real contact with eternal and Scriptural mysteries, and make their lives nobler, purer, and better than they otherwise would be. (Loud cheers.)

Speeches were also delivered by Messrs. Bancroft Cooke, J. G. Barnes, and Capleton.

During the evening songs were very prettily sung by Mrs. Leggett, Miss Lloyd, and Mr. Gill; and Miss F. Cooke and Miss Lewis gave piano performances, which greatly delighted the company. After a most enjoyable evening the company broke up.

IS IT SO?

Is it so, O Christ in heaven, that the highest suffer most?
That the strongest wander farthest, and most hopelessly are lost?
That the mark of rank in nature is capacity for pain,
And the anguish of the singer makes the sweetness of the strain?

Is it so, O Christ in heaven, that, whichever way we go,
Walls of darkness must surround us, things we would but
cannot know?

That the Infinite must bound us, as a temple veil unrent,
While the Finite ever wears, so that none attain content?

Is it so, O Christ in heaven, that the fulness yet to come
Is so glorious and so perfect that to know would strike us dumb?
That if only for a moment we could pierce beyond the sky,
With those poor dim eyes of mortals, we should just see God
and die?

—The Day of Rest.

The Unitarian Herald.

FRIDAY, MARCH 22, 1878.

CONDITIONAL IMMORTALITY.

There are those who, while shrinking with horror from the Pagan and repulsive superstition of an eternal hell, cannot persuade themselves that God will make "the pile" of life "complete." They halt half way, accepting as a relief the theory of "annihilation." But what relief is there in the belief in destruction? It is affirmed that immortality is not the natural inheritance of man. Immortality is said to be the gift of God to those who "believe in Jesus Christ," and "are regenerated by the Holy Spirit." The advocates of this theory, however, affirm a belief in a future retribution. It might have been said that the retribution consisted in the non-attainment of future life—in the dreary and awful fact that this "little life," when it has had its day and chance, having failed to connect itself, or to become connected, with Christ by faith, passed into a grave from which there is no awakening. In a sense undreamt of by Shakespeare, that "little life" would thus be "rounded by a sleep," never to be disturbed. In a sense man, the wonder and glory of God's creation, would only be "such stuff as dreams are made of." This awful dissolution of being, this fearful negation of existence, might be held forth as the divine retribution for sin. Every sensitive and reflective mind would confess that such a termination of life is appalling in the extreme. Nothing can be more terrible than a blank as the end of earthly existence—the idea that capacities of thought, reason, imagination, intellect, love, all that makes man a "miniature of greatness absolute," are to be blown out of being as a bubble! None can ever have looked into the grave, even with the momentary suspicion that that is the melting away of life, like a streak of morning cloud, but with a shudder of inexpressible dismay. If

Earth's noblest memories end but in "here he lies." And "dust to dust" completes the mournful song, the heart of man can take to itself no sadder thought. It is enough to wake up the most careless and the most hardened sinner, and call forth whatever power of noble yearning may still exist within the soul.

But this is not what is declared by some exponents of destruction. It is said that "unbelievers" will live again, and that annihi-

lation will take effect only after a term of punishment. We are perfectly convinced that the objections to this theory are insuperable, and that, when carefully examined, it will be found not only not to relieve the sensibilities of Christians who find the idea of an eternal hell a burden too grievous to be borne, but to impose new anxieties upon them.

In the first place—and this objection alone appears to be sufficient—it sets out with an emphatic denial of the immortality of the soul. Its position is that man is born on a level with "the beasts that perish." Look on the face of your infant, beneath which sleeps untold possibilities. You may indulge the hope that there may be in it the capability of acting a grand part in the drama of life; but, if you believe this theory, you cannot consistently hold that you are looking on the face of an immortal. It is no answer to say that God in His goodness will confer immortality on all infants. When does He confer it? Is it at the moment of death? If yes, only those children who die in the cradle are immortal: while those who are destined to grow up are mortal. Are you prepared to maintain that a child who, if it had died at twelve months old, would have been immortal, has, at twelve years old, lost its immortality? To-day it blesses your home; to-morrow you carry it to its grave; and you must feel one of two things—either that its life has vanished utterly into dust and ashes, or has entered upon another state of being in an unseen world. While the memory of its pure presence redeems you from many an ill, can you believe that it has thinned away into vapour? If you cannot, and if you feel that it has passed into that which is within the veil, when did God endow it with immortality? Surely everyone who frankly and fully realises the case must shrink from the idea that man is not naturally immortal, and from the further idea that such is his constitution that if he dies as a child he will live for ever by the mercy of God, but if as a youth his opening mind, his dawning imagination, his arising reason, are to be burnt out like bits of cotton. Of all the dismal conceptions which theologians have formed of the simple allegory of the fall of Adam (typical of the choice made by every man spiritually alive between self-indulgence on the one hand, and self-denial on the other), the most ghastly seems to us the conception that, through Adam's disobedience, the whole human race lost their immortal souls and became mere Dead Sea apes.

There is another difficulty raised by this theory. No one is to imagine that immediate extinction is the fate of those who die without faith in Christ. Now, by virtue of what law is the future life of wrongdoers obtained? What warrant is there in reason or in our conceptions of God as a Father, for imposing on them an unnatural and artificial prolongation of life? If man be only a more highly-gifted animal—the paragon of creation—the highest link in the long chain of being—but having in him inherently no immortal life, he drops into the grave as a tree to the ground, or a flower from its stem, never more to bloom and flourish. Death is the end, and not the condition of a change of existence. The theory involves the assumption that "the unbelieving" will live again. But if they live again, do they attain life by the special intervention of God? We may insist upon it that it must be so, but where is the proof of it? Mortal life ends, and yet "the wicked" enter upon another life which is not immortal. It must be regarded as a fresh impartation of life, or as a revival of

the present life, in order that they may receive the due punishment of their deeds. It is not easy to imagine all this; and for so solemn, and so unphilosophical, and so irrational a belief there must be a basis more substantial than speculation.

Regarded in another light the theory is repulsive. Though mortal in the sense that they are doomed to ultimate annihilation, the "wicked" may undergo hundreds or thousands of years of torment. Is not such an idea too horrible to be conceivably true? The lost are to be kept in being with an unnaturally perpetuated life in order that they may be subjected to pains and penalties before being reduced to nothing. No relief can be obtained by the notion that progress is possible on their part, for the express object of their being continued in life is that they may be tormented. Does not this open up a view of the character of God as appalling as the rejected doctrine? Vengeance, and vengeance alone, can be the object of these penal fires in which one man may be doomed to suffer for five hundred years, another for fifteen, another for two thousand, another for a million; but which at last consume the vital spark in all. To talk of justice as being glorified by such a method of the divine government is to insult the human understanding. In order even to conceive the emotions which could associate such penal inflictions with divine righteousness and divine satisfaction, we must force ourselves to realise the delight with which Spaniards look upon bull-fights, with which Indians look on their captives writhing at the stake, with which the Romans looked on the dying agonies of gladiators, with which the Bashi-Bazouks looked on the writhings of Bulgarians at Batak and Tatar-Bazardjik. It may be said that an objection of essentially the same nature may be brought against the denunciations of woe upon the impenitent by Christ himself. But at the very worst it cannot be alleged that Christ deprived any man of the hope of immortality, and doomed him to a period of excruciation to be terminated by annihilation; and, further, whilst it is most true that Christ enforced, by a variety of imagery, the terrible majesty of moral law, and the awfulness and stability of God's judgments as contrasted with man's, it is an error swept away by an intelligent exposition of the Gospels,—such as the tractate of Dr. Vance Smith, the *Can It Be True* of the Rev. William Miall, the *Salvator Mundi* of the Rev. Samuel Cox, the *Inquiry* to the Rev. Walter Balfour, and the *Introduction of Canon Farrar's Eternal Hope*,—that he taught the doctrine of endless punishment.

These are some of the many considerations which show that the destruction theory is not a rational theory.

The late Rev. John Colston.

IN recording the death of another of our old and valued ministers, the Rev. John Colston, a short sketch of his life may serve to recal an old friend to his contemporaries, while it may not be without interest to those whose acquaintance did not extend to his earlier years.

He was born at Leicester in 1813, his father being Mr. Peter Colston, a Unitarian, and a manufacturer of position in the town. His training for the ministry was received at Manchester New College, then at York, at a time when it was attended not only by divinity students but by sons of many of our principal laymen, who thus formed valuable friendships together, which continued of mutual advantage through life, and which Mr. Colston always specially valued and kept up. On leaving college in 1833, he came to Styal, partly as tutor to Mr. R. H. Greg's family, and also as minister of the private chapel there, which had been previously conducted on Baptist principles by the Rev. H. H. Jones, but where

it was now determined to try if Unitarianism might not make better way among the workpeople. He here threw the whole force of a most active and ardent spirit into the new work, and in face of considerable opposition soon created a congregation and infused new life into the whole neighbourhood. Institutions and schools were started or resuscitated, and, in a way quite in advance of the time, he introduced frequent lectures, readings, singing, and music and botany classes, physical recreations of various sorts, exhibitions of flowers and fruit, &c., and a little later, Christmas parties, trees, and theatricals. In all these his versatile powers, variety of knowledge, and histrionic talent, enabled him to take the leading part; while his example and influence were felt much beyond the immediate neighbourhood.

In 1843, on the death of the Rev. J. W. Morris, of Dean Row, under whose régime the congregation had long become virtually extinct, and the chapel itself fallen into decay, Mr. Colston made a determined effort to revive this old Presbyterian place of worship, and mainly by his exertions it was remodelled and thoroughly repaired, and in 1845 again opened for service after a lapse of many years, himself being appointed its minister jointly with Styal. He was not long in gathering a congregation together, and then, in the absence of any day school in that township, again setting to work almost single-handed, he succeeded in establishing an excellent school with master's house, which has proved the greatest benefit to the district. In addition to his multifarious work at home, he was always forward in assisting any good work within reach elsewhere; and by virtue of his broad liberality and *bonhomie* had the happiness of entering into pleasant relations with the families and ministers of all denominations wherever he happened to be. He also generally had one or two young Swiss, French, or German pupils residing with him, considerably more than a dozen passing in this way under his care, many of whom returned to their own countries permanently impressed by his strong liberal political as well as religious views, and retaining a deep and lasting attachment to him. In 1858 he married Miss Lees, of Stalybridge, and a few years later, in 1863, deciding to act on an often-expressed intention of retiring from the ministry at the close of thirty years, he took farewell of the place in which he had spent exactly that length of time. It would be difficult to convey an impression of the warmth and depth of feeling which was entertained for him, and still remains as fresh as ever among the country people of his congregation; his kind, familiar, friendly, simple intercourse, and hearty sympathy and help endeared him in such a way that his portrait hangs in nearly every cottage, and his name is a cherished household word that is never mentioned without exciting lively pleasure. His friends will also recall his impulsive, generous nature, his warm affections, and strong feelings; his characteristic straightforwardness, high sense of honour, spirit of justice, and care to give everybody his due; and last, and not least, his vivacious and hearty social qualities. On leaving the scene of his life's work, in which he was succeeded by the Rev. Alfred Payne, now at Newcastle, Mr. and Mrs. Colston spent one or two years abroad and then settled at Evesham. There again his untiring energy infused itself into all the various interests of the place, whether literary, social, philanthropic, or political; his experience, ability, and cordiality giving him an influence and popularity, which were always used in the direction of liberty and progress, and received a well-earned acknowledgment by his appointment as a justice of the peace for the borough. He still officiated occasionally in the pulpit for his brother ministers on special occasions, when his fine forehead, grey hair, and flowing beard reminded one more of a patriarch of old than a modern preacher; but he gradually adopted more and more the habits of a layman, whose closer participation in the social and political life of the world appeared thoroughly congenial to him.

The last few years of his life were unfortunately clouded by a painful and distressing malady, against which, however, his natural spirits enabled him to maintain a manful struggle; but towards the end the disease gained such ground that he removed to London, to be more directly under the care of his doctor, Sir Henry Thompson. But it was of no avail; and after a great deal of suffering to within a few days of his death, borne with great patience and resignation, he at last passed quietly away on March 12, closing his most active and useful life at the age of 65.

THE FUNERAL

took place on Monday last. The corpse was brought by train to Wilmslow Station, where it arrived shortly after two o'clock, and was met by the mourners and a number of friends. We noticed present the Revs. John Gordon, P. M. Higginson, M.A., C. H. Wellbeloved; Messrs. Harold Lees, E. H. Greg, H. R. Greg, Herbert New (President of the British and Foreign Unitarian Association), W. Evans, John Swanwick, Alfred Swanwick, John Phillips, and others. Preceding the hearse were a number of Styal friends as bearers, and follow-

ing it were five carriages. The interment took place at Dean Row Chapel—one of our quaint old Presbyterian buildings. Mr. Colston had a great love for this old chapel and selected the yard as his last earthly resting place—a neat single vault having been prepared. The Rev. John Gordon conducted the service and read Job xiv. and I Cor. xv. from the twentieth verse. In the course of the service he said Mr. Colston's character was marked by strict uprightness. He was scrupulous in the discharge of his several duties and had nothing of the pretender about him. His learning was solid, and the range of his knowledge wide. He made it a duty to acquaint himself with all subjects that came under his notice, and his conversation was ever instructive. Those who had the opportunity of social intercourse with him would never forget how bright and happy-hearted he was. He was a faithful preacher and pastor. As a speaker he was impressive, and in the matter of his sermons aimed at being practical. For public business he had a great capacity, and did much of that kind of work when residing in that district during his ministry, and more still at Evesham, where as a magistrate he was much respected, being esteemed and trusted by all. There he would be much missed. In the latter part of his life he was a great sufferer, but his affliction was borne with Christian resignation, and when the end came he passed away in bodily and mental peace. At the close of the service in the chapel, as the body was carried away, the organist played, from *Elijah*, "Orestin the Lord," and outside a considerable number of the inhabitants had assembled in the chapel-yard, where the Rev. John Gordon read a short service at the grave-side.

The funeral sermons will be preached next Sunday by the Rev. P. M. Higginson, at Styal, in the morning, and at Dean Row in the afternoon.

MIDLAND CHRISTIAN UNION.

ANNUAL MEETING.

On Wednesday last the annual meeting of the Midland Christian Union, which embraces the counties of Worcestershire, Staffordshire, Warwickshire, and Shropshire, was held at Kidderminster, and was well attended by delegates and friends. The business of the Union was transacted at the New Meeting House, when there were present the Revs. H. W. Crosskey, F.G.S., W. C. Walters, D. Maginnis, J. C. Odgers, B.A., W. Cochran, H. Eachus, P. Dean, J. Harrison, T. B. Broadrick, H. M'Kean, W. E. Mellone, Messrs. H. New, C. Harding, S. B. Whitfield, W. P. Greenway, White, Whitehouse, Key, G. Isaacs, J. Stooke, G. Hopkins, and others.

After the transaction of business, divine service was held in the chapel, when the Rev. W. CAREY WALTERS preached an able and eloquent sermon from the words "Watchman, what of the night?" The sermon was a review of the religious and social condition of the world as it presents itself to the gaze of a thoughtful observer. The preacher insisted earnestly on the fact that the only cure was not culture or civilisation, but the Gospel of the Fatherhood and the Spirit of Christ. On our ability to present this gospel depended our success.

In the evening the annual tea and public meeting was held in the Town Hall. Trays and donations were given by the ladies and gentlemen of the congregation. During tea Miss C. Badland gave an organ recital, and was loudly cheered for her admirable performance.

Mr. WILLIAM TALBOT presided at the public meeting, and said they were present that evening to celebrate the visit of the Midland Christian Union to the town, and he was sure all of them, or at least all who were Unitarians, would feel themselves bound to give to the Union their best support. The object of the Union was the spread of truth—truth on the highest subjects. (Hear, hear.) That was enjoined upon them alike by Scripture and reason—by Scripture which denounced lukewarmness, and reason because they knew that God expected them to spread that which they believed to be truth to their brethren of the human race. If such were their duties, how necessary it was that they should do that work with their whole hearts. They were but servants in God's hands of carrying out his will amongst men, and as faithful stewards they should allow no opportunity to pass without making the best use possible of it—(applause)—while they were not to neglect those duties which they owed to their families; they were called upon to give to the utmost of their power, of their substance, to the cause of God. He had been very much interested in the perusal of the report—which would shortly be submitted to the meeting—and particularly in those abstracts from letters received by the union from ministers of the Church of England and other denominations, who acknowledged the pleasure and profit they had derived from the perusal of the works of Dr. Channing, Dr. Martineau, Theodore Parker, and others. Some writers went so far as to intimate that their views on theological points were somewhat altered and changed since the perusal of those books, and he (the speaker) believed that many of them were adopting those views which were formerly considered to belong to the Unitarian denomination alone. The Chairman wished to remind the younger portion of the audience that in former days for a man to proclaim himself a Unitarian subjected him to the denunciation of all other sects, but that time had, in a great measure, passed away, and the rising generation need no longer entertain

any fear in proclaiming their religious belief. (Applause.)

The Rev. H. M'KEAN read the report of the committee for the past year, of which we gave abstracts last week.

Mr. S. B. WHITFIELD, treasurer, presented the financial statement. The total receipts for the year on the general account—including the balance in hand at the commencement of the year—was £391. 8s. 8d., and the disbursements left a balance in hand £104. 11s. 4d. There was cash in hand on the donation account of £23. 10s. 6d.; £450 having been invested. On the book distributing account there was a balance due to the treasurer of £6. 9s. 6d., and on the book store account there was a balance in hand of £5. 10s. 6d. The treasurer appealed for the liberal assistance of the Kidderminster and other friends, and said he was delighted that a subscription list of £1. 1s., and a donation of £5 had been handed to him by the Chairman from residents of this district.

On the motion of the CHAIRMAN, seconded by the Rev. J. C. ODGERS, the reports were adopted, the Rev. H. W. CROSSKEY reminding the audience that although the treasurer's report showed a considerable balance in hand, it should be remembered that the Union had many liabilities, and, in fact, the treasurer was at the present moment as poor as a church mouse. (Laughter.)

Mr. KEY moved that Mr. W. Talbot be president of the Union; Messrs. H. New and W. P. Greenway, vice-presidents; the Revs. H. W. Crosskey and H. M'Kean, secretaries; Mr. S. B. Whitfield, treasurer; and that a committee be appointed for the year.

The Rev. W. C. WALTERS seconded the motion, which was carried.

SCIENTIFIC FACTS AND CHRISTIAN THOUGHT AND WORK.

The Rev. H. W. CROSSKEY then delivered an address on "The relation of scientific facts to Christian thought and work." That subject had been chosen for him by Mr. Mellone, who thought that there was a great deal of fear and timidity in the country with respect to science. Unfortunately he was the very last man to comfort people in that direction; to give to their fears and timidity any protection at all. The truth was, he believed in science. Whatever else he disbelieved in—and he disbelieved in a great many creeds and dogmas that had been preached as the truth of God with a great many definitions of faith—he did believe there was one witness of God which had never been corrupted; that there was one glory of God over which no shadow had ever fallen; that there was one handwriting touching which there could be—to those who could interpret it—no error in itself; and that was in the glory of this universe, in the majesty of nature, in that awful and mysterious record of creation which was written on every bank, and which trembled in every leaf. With respect to that, they had an absolute truth—a rock of ages; and when religion rested upon that rock it could fear no shock, and suffer no wrong. (Applause.) He was not one to speak of the relationship between science and faith in that apologetic tone which many assumed. Sometimes men seemed almost to be apologising to God when they apologised for creation, and tried to make out that, so far as science was concerned, if they were obliged to believe it they must believe it, but that it was rather an awkward thing to believe in after all. He could offer no such apology as that. Neither could he see any distinction in substance or essence between natural and revealed religion. (Hear, hear.) To himself all religion was revealed. (Applause.) Whatsoever was of God, was unfolded to them by God. There were not two kinds of religion, one of which they were to look for in the Bible, in the life of Christ, and another in the stars and rocks—and then try, by some conjuring trick, to bring the two together; but there was one religion, and whatsoever was true in Christianity must also be true in natural fact, and whatsoever was true in natural fact could not be false in any spiritual religion. All religion was the unfolding of God—the revelation of His will, the law of His being, the conditions under which He brought forth our existence. He had also to speak with equal frankness in another direction on that subject. He had not the slightest fear of anything whatever that science could reveal. He did not—as some did—approach science with a mind of trembling dread, lest some awful secret should be uttered; not with that modern reproduction of the spirit of the middle ages, when men thought that secrets of nature must be learnt through some bargaining with Satan; that to obtain a knowledge of chemistry there must also be a knowledge of the Evil One. He could not approach science with the slightest dread. He could as soon be afraid as to the safety of this world, whether it should keep its place among the stars; whether to-morrow morning they might not find the sun had gone wrong, or that summer was gone; whether they were quite safe in going at the awful speed they were going at at that moment; or really whether it was safe to be in the world at all. He would as soon think of troubling himself about these things as troubling himself about the glory or the divine Majesty of any fact whatever that science could reveal. He desired to speak for a few minutes upon the suspicions which had arisen, and one or two methods of their deliverance from them. The first suspicion which seemed to come from science was that possibly the book of Genesis might get contradicted. Some of the Jewish notions about the order of creation might be proved to be wrong, and that that dream of the early thinker about the creation—very wonderful in its childlike beauty—

might be proved contrary to scientific fact. No greater mistake could be done to religion than by identifying the realities of its sanctities with the record of the ancient Jewish cosmogony. When a man believed in the correctness of the early guesses about the method of creation, the danger was lest the foundations of faith should be undermined, and man finding out the mistake of early thinkers, should cast away the eternal realities of religion. When they looked upon the earth as having been fashioned through myriads of years, traced the succession of epoch after epoch; how mountains had been the depths of the sea, and the depths of the sea dry land; how, from age to age, marvellous forms of life had appeared, and how from epoch to epoch there had been a pressing upward to some higher and nobler form, until man appeared, they had a grander conception of creation than when they fancied that all was made in six days, and was made, like some machine in the workshop, instead of being a divine growth—an eternal unfolding. (Applause.) There was a far greater grandeur when he traced the actual work of water on the globe—far more wonderful when he saw in the hills of Kidderminster the signs of past waves; when he traced in the general contour of the land of this district where once the ebb of the sea touched; when he saw how all around them was a record of the marvellous change from sea to dry land—the sea in which the icebergs floated to the dry land upon which their houses were built; when he traced how, in ages past, mountains had disappeared and fresh continents had appeared, so that out of the destruction of the one world another world was fashioned; how perpetually by the forces of nature—which were the forces of God—were at work in bringing down and lifting up; how the rain, the dew, and the frost were God's agents in forming world upon world in successive stages;—there was far more grandeur given to the thought of how this world was fashioned than to imagine one great shower of rain going on for so many days and deluging the land, after the strange fashion told them by the old narrative. And so with respect to man himself. When they saw how that man had been created ages before any date which could be assigned to Adam; when they understood that man lived in this country when the rhinoceros was in the waters, and the elephant in the forests, and the hyenas in the caverns; when man had to carve his first rough stone implements and pass onward to higher forms of useful civilised life; when they saw how—by the forces of the seed of life within him—he advanced from the rude, rough savage state to the state of comparative civilisation which we enjoyed, it was a grander revelation of God than the placing of a man and woman, in the Garden of Eden, with nothing to do, but enjoying the tilling of the soil. Another fear, and a common one, was that a knowledge of law would take away their faith in God. In many minds there was a dread lest the establishment of a natural law meant the dethronement of the living God. That fear rested upon an utter misapprehension of what law was. The law of nature was not a nonentity; it was the will of some being. Law simply meant will in action. Things are as they are because of the operations of an active will. Law was the method of the action of God. It was the rule of a living person, the method of the acting power, and the fixity of law was the ruling of the beneficent God; it was the firmness of His will, instead of a will subject to a variety of changes. There was to him an infinitely greater confidence when he dwelt upon the hopes and the links which bound them to eternity, when he felt that those laws were not the whims of a changeable being, but the determined order of a sustaining purpose. The idea of God was that of a being that could do what He wills, and people fancied that if there was law, He must be more or less hampered or limited. The truth was, that for a man's conduct to be noble it ought to be guided by a determined purpose, and the law of nature was the determined purpose of God. Another fear seemed to come to people when they talked about Matter, and many felt troubled about the materialism of the age. Grant everything. Suppose matter to contain within itself, what Professor Tyndall said it did, the promise and potency of every form of life; that left every reality which he believed, and it became then a matter of definition. Suppose, as he believed was true, that every action, and every throb of the heart, had a physical concomitant, and suppose that every thought was connected with some physical action, the distinction between the thought and the chemical combination remained unbridged. No argument or experiment whatever could make thought the same kind of thing as the combination of two elements in the laboratory. Nothing could make self-sacrifice the same kind of thing as water seeking its level. The two things were entirely different. Man was a living worshipping being, whatever else he might be. The facts of his nature were as real as the stars in the heavens. He would put no doubt or suspicion, nor lift the little finger of a thought, against any scientific research whatever. He would say: "Do what you will, you do not and you cannot prove that my thought is not thought, that I do not live, that I do not worship." Man was a living worshipping being, and the Being who had made him capable of that (whatever be the mystery about matter), was a Being to whom he would entrust the boundless future before him. There were a thousand and one minor fears which he need not touch upon, and he would only now draw one or two thoughts from what had been said—the grounds of a great faith, and of large

confidence. For himself, even amid all the turmoil of the world, and the horrors of the times, and the agonies upon which the preacher of the day had dwelt, he felt great confidence as he looked upon the vast order of things of which they were all a part. Bad as man might be, wild as might be his passions, uncontrolled as might be his desires, he was part and parcel of the universe in which not an atom fell out of its appointed path. They belonged to a great system of things, in which there was not a flower that blossoms that was not pledged in its growth—a glory of the whole. Man might be wild, and passionate, and wayward, but the very majesty of the universe was upon him, and he had the divinest hope of man's destiny, because of the glory of the universe to which he belonged. In this world they found there was nothing solitary. Not only was every part of the world linked to every other part, but this world was a system in one perfect whole, so that man was no stranger or interloper in the world. There was nothing too marvellous in the universe to be a fact. There were boundless possibilities in nature. The more a man knew, and studied anything which existed—the smallest inhabitants of pool or the largest thing in space—the more he was convinced of this, that there was nothing too marvellous to be a fact. However man might imagine, he did not believe that imagination could excel the beauty which would come upon them in a few weeks when the east winds had passed away, and the hedges were clothed with the tender green so dear to the heart, and the spring flowers put forth their perfume and the radiance of their light. Nothing imagination could conceive of could be more tender than the spring time; and so when a man studied the cause of effects, there was no explanation that could be too majestic to be a fact. There was no theory they could invent that could be greater and more marvellous than some existing law, and when even imagination could not dwarf the glory of the spring flower, when genius could not invent anything greater than the laws which prevail, they were bound to give the larger trust to the unknown future. Those facts led him to conclude with the thought—and one which he felt deeply—of the vastness of their responsibilities. Instead of feeling the littleness of life, those thoughts made one feel the grandeur of it. (Hear, hear.) Instead of being dwarfed by the mysterious majesty of creation it made it almost too awful to feel that one was a living being. It was given to man, what was not given to outward things, to "mould the vaster future." They had the glorious gift, that in the work of the race to-day the glory of to-morrow should be won. Every brave toil for the human weal, every faithful sacrifice for human good, every dear affection binding heart to heart, every tender tie, every act of heroic self-sacrifice, unknown to the world but bravely borne, brought them nearer to the "heaven to be." While they were waiting for the new heaven and the new earth; while the changes going on were undoubtedly bringing about a new future, yet in the unfolding of their natures by the rightful discharge of their duties, a grander future was coming, of righteousness, of peace, and truth.

MR. HERBERT NEW DELIVERED AN ADDRESS ON THE WORK OF THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

Calling the attention of the meeting to one sentence in the report of the Association for last year, that the aim of the society had been for some years to stimulate local zeal and activity, Mr. New proceeded to speak of the various ways in which the association carried that sentence into practical effect. He briefly alluded to the "building difficulty," as it was described, which occurred some time ago, and expressed the belief that by the action taken by the committee on that occasion in not spending some £20,000 in bricks and mortar in the middle of the great metropolis, it had enabled the association to render such assistance to the churches in the country as would otherwise have been impossible, and had also done much in strengthening the operations of the association. There was not a district in the United Kingdom which was not the better for the operations of that association, which would have received no advantage from a central building in London. The local associations—similar to the one under whose auspices they were met—worked conjointly with the larger association, and they were doing what they could to make the Unitarian body a living and vital society. In the report of 1876 the grant to mission stations alone amounted to more than £1,700, exclusive of the jubilee grant for lectures. While asking the audience to support the Midland Christian Union, he hoped they would not be unmindful of the larger association, for which he pleaded. Many difficulties arose in the working of the association from dealing with a constituency which indulged in every possible variety of opinion and thought. That, however, was the charter of their freedom. Let there be no impatience between one school of thought and another. The association over which he presided would not draw any distinctions; they must meet the wants of the times as they arose. He was very pleased when conversing with Mr. Lloyd Garrison, shortly before his return to America, to learn from that gentleman that in America they did not use the word heretic. That was wise, as no man could measure by any standard whatever his brother's faith in religious matters? They ought to stand before the whole world as examples of what the real relations between human beings and between Christians ought to be.

"THE LEICESTER CONFERENCE."

The Rev. W. CAREY WALTERS addressed the meeting upon "The Leicester Conference." Whilst he felt

no desire to adopt for himself the name "Unitarian," he most heartily assented to the first article of the constitution of the Midland Christian Union, which declared that it was "an association having for its object the promotion of Christianity in connection with the freedom which rejects subscription to any article of theological belief." Their association was a living example of the possibility of union for Christian work among men who differed very considerably in their views of divine truth. It was this freedom which rendered it possible for him to enter its bounds, and feel—as the honourable position in which they had placed him that day plainly showed he might feel—perfectly authorised to maintain his own position without compromise and without prejudice. The speaker then briefly traced the origin of the Leicester Conference of last year. This conference was called at Wycliffe Church to consider the possibility of religious communion apart from theological agreement. Its issues had been much more serious than were expected. The trumpet call of "Deacons to the rescue" had been sounded, and a great commotion had taken place in the orthodox camp. A special committee appointed by the Congregational Union had met, and in solemn conclave, by a vote of about two-thirds, had passed a condemnatory resolution, and declared that the Congregational Union had always existed for the purpose of maintaining the doctrine of the Authority of Scripture—the Incarnation, the Atoning Sacrifice of Christ, the mediatorial work of Christ, and the work of the Holy Spirit. The general committee had also passed these resolutions, and they would come on for discussion in all probability at the Assembly in May. If they were passed the Congregational Union could no longer call themselves free, but would have to sink to a place among the creed-bound organisations; for while this resolution might be called declaratory and not binding, he felt that no man who objected to a doctrinal statement, even though he accepted each doctrine contained therein, could with consistency remain a member of the Union. But this principle of free religious communion was thought to be not practicable by many besides orthodox leaders. He would venture to point out that while consistency would ever require that a man should worship where he was most fully in sympathy, some point of meeting for Unitarians and Trinitarians might be found in two thoughts:—First, that the great point to be insisted upon was not so much the nature as the character of God. He shrank from assigning a numerical definition to the being of the Infinite God, because he found it quite impossible to define his own being. All Christian bodies believed that God was one, and the doctrine of Tri-theism was only the ignorant misrepresentation of a doctrine which might have under it a very deep truth. He could conceive that the doctrine of the Trinity as held by intelligent men to-day might be a very helpful conception of the Divine Being, but he could never conceive of such a doctrine as a substitutionary atonement or everlasting punishment having any other effect than to make men rebels against God's authority, or at best slaves to a tyrant's will. The great cry of all men was "Show us the Father," and on our answer to that cry depended our ability to give to the world the true bread of life. Then, in regard to Christ, the most important question was not "What is he?" but "What has he done for me?" In the hour when he had most power over us we thought of him only as a spirit and a mighty influence. He led us to the Father, and that was enough. We could then cry "Lord Jesus! thy work for us is done." He felt sure that if men would take a deeper view of things they would see that beneath all forms of faith there had been the same spiritual life. Their work should be not to tear from their fellow men the things which had been helpful to them, but to give to the fainting ones the guidance which alone could lead them aright, and point them to the Father as the satisfaction of their every need. He believed the day was coming when the first question on men's lips as the test of Christianity would not be "What think ye of Christ, whose Son is he?" but "Lovest thou me?"

On the motion of Mr. J. STOOKE a vote of thanks was passed to the ladies who had kindly given trays, on whose behalf Mr. GEORGE HOPKINS briefly responded.—The Rev. W. E. MELLONE moved a cordial vote of thanks to Mr. W. Talbot for his services in the chair, and said the newly-elected president was one of the oldest friends to the Christian Union in that district.—Mr. GEORGE ISAACS seconded the motion, which was carried with acclamation.—The CHAIRMAN assured the meeting that he was at all times ready to sacrifice his personal feelings when he could be of any service to others.

BELFAST.—The Rev. R. Cowley Smith has tendered his resignation as missionary to the Belfast Unitarian Association.

HALE, CHESHIRE.—On Monday evening, the 18th inst., an entertainment was held at the Hale Chapel Schoolroom. In consequence of the inability, through indisposition, of John Hall, Esq., The Grange, to preside, as had been announced, the chair was taken by the minister (Rev. T. Lloyd Jones), and a good programme was gone through, consisting of readings, songs, duets, and trios by ladies and gentlemen, some of whom had come from Knutsford, Manchester, Styal, and Altrincham. A vote of thanks to those who had kindly taken part, proposed by the chairman, was carried with acclamation, and the singing of the National Anthem concluded the very pleasant meeting, which broke up about half-past nine.

BRISTOL: LEWIN'S MEAD DOMESTIC MISSION.

The annual meeting of this mission was held on Tuesday evening, 12th March, in the Mission Chapel, Lower Montague-street, A. H. Wansey, Esq., in the chair. The Chairman in his opening speech referred to the frequent exhortations that people received to make it a part of their duty as Christians to visit the poor, but, he said if there be one duty more than another that requires special aptitude and nice tact and discrimination, it is trying to be of use to the poor, and, therefore, while it is still a duty to do whatever we can, we must be thankful that we are able to delegate the regular and systematic work of instructing and encouraging them to missionaries set apart for the purpose, amongst the most able and judicious of whom we may reckon our friends Mr. and Mrs. Andrews.

The report of the committee stated that all the institutions in connection with the mission were in good working order; and that the good that was being done was evident to all who were acquainted with the locality in which the mission is situated. Sanitary improvements and the more general attendance of the children at school were gradually transforming the neighbourhood, and the mission supplied the much needed means of moral and religious influence. The year that has closed is made memorable by the death of Miss Mary Carpenter, one of the most zealous and earnest of the founders of this Domestic Mission. The present subscribers and friends desire to add their tribute of respect and esteem to that which has been given so generally through the length and breadth of the land. She has joined

. . . the choir invisible
Of those immortal dead, who live again
In minds made better by their presence—
So to live is heaven.

The Report of Mr. Andrews gave several interesting instances in which a little kindness and encouragement had been the means of inspiring fresh hope in the minds of men and women who seemed to be gradually sinking into a state of great depression, and in which he had prevailed upon them to attend the mission services instead of sitting at home and brooding over their troubles. Mr. Andrews is always an earnest advocate of temperance principles, and is able to show a very fair number of cases in which giving up an indulgence that so often leads to disastrous consequences has resulted in a steady improvement and increasing self-respect. It is sometimes said that when a woman takes to drinking there is no hope of amendment. But he relates a circumstance which proves that hope of amendment should never be abandoned. One of the many working-men whom Mr. Andrews has succeeded in inducing to give up drinking habits has been for some years making steady progress in home comforts, and very useful amongst his neighbours. Some time ago he took his old widowed mother to live with him, a woman terribly addicted to drinking, and who had fallen into great poverty in consequence; but only on condition that she took a total abstinence pledge. She, knowing that these were the only terms in which she could share his comfortable fireside, consented, and, strange to relate, she is now one of the most zealous members in the Good Templars' Lodge. Her craving for drink has quite left her, and she bids fair to end her days in a position of respectability, to which she had long been a stranger. The religious services, and the Sunday school, are reported to be well attended; and this is fully substantiated by the members of the Lewin's Mead and Oakfield Road congregations who take part in them.

Mrs. Andrews (who, we are glad to say, is now restored to health) is especially useful in looking after young girls at the very critical period of their entering service. She has been the means of rescuing a great number of them who were on the very threshold of the most terrible danger, and by her gentleness and persuasive pleading has turned them into a better way. Not unfrequently has she had to seek, even in the haunts of vice, some young girl who, meeting only with harshness at home, had grown reckless and cast off all restraint. And more than once she has been able, before it was too late, to bring them back with her, and find them a respectable home. Mrs. Andrews is no longer able to do as much as she has done in former years, but her heart is in her work, and she has so far yielded to the advice of her friends as to reserve her strength for those cases with which she is so specially fitted to deal.

The meeting was well attended, and a very hearty spirit pervaded it from first to last.

NEWS OF OUR CHURCHES.

AVONDALE ROAD CHAPEL, PECKHAM.—The annual sermons were preached on Sunday last, in the morning by Rev. T. Dunkerley, B.A., and in the evening by Rev. H. Ierson, M.A. A congregational meeting was held at the close of the evening service to receive reports from secretary and treasurer, for election of officers, &c. The report showed that while decrease of members, from various reasons that occasioned no loss to the general interests of the cause, had not been balanced by accession of new members, there was a very perceptible increase in the funds raised. The preacher of the evening gave a very encouraging address, in which he expressed his satisfaction with the report that had been submitted. Votes of thanks were passed to the Revs. H. Ierson, G. Carter, Messrs. Fabricius, Warren, Jenks, Griffin, Miss White, and other active members of the congregation. The annual social meeting was held on Tuesday, the chair

being taken by Mr. Carter. Addresses were then given by Revs. T. Dunkerley, T. Bowring, S. S. Tayler, Esq., and several members of the congregation.

BIRKENHEAD: Mr. JOHN RUSKIN.—At the last meeting of the Birkenhead Literary and Scientific Society, Mr. Bancroft Cooke read an excellent paper on "John Ruskin," in which he spoke of Mr. Ruskin as a student of nature, a political economist, and a social reformer. The secretary of the society is the Rev. William Binns, who, a year or two ago, held the office of president.

BOLTON: FREE CHRISTIAN CHURCH.—The Rev. A. B. Camm, who is suffering from the consequences of a severely sprained foot, the result of an accident prior to beginning his work in Bolton, has felt himself compelled to ask the committee of the Free Christian Church to release him from his engagement, with a view to rest and complete recovery. The committee unanimously requested Mr. Camm to reconsider his decision, but after a week's deliberation he still felt it necessary, under the circumstances, to resign. Mr. Camm will terminate his ministry the first Sunday in April.

CROFT, NEAR WARRINGTON.—On Saturday last a social meeting was held here, when upwards of seventy persons were present. A very comfortable cup of tea was provided in the schoolroom. After tea Mr. T. P. Jones presided, and in a few kind words gave a welcome to all, saying how glad he was to see Messrs. John and Joseph Clare, Mr. Richard Yates, and others present. Mr. John Phillips then expressed, in the interest of the young people, a desire to see the Croft congregation with a settled minister of their own, and advised them to join the East Lancashire Unitarian Mission. He urged this upon the older members as a duty they owed to the younger ones and to the young of their respective growing-up families. By joining that Mission he thought they would soon have a minister who would attend to their various wants, consolidate them, and arm the young to resist temptations to fall away into irregular habits. His experience as a lay preacher among them was that such intermittent parochial labour as laymen could give was soon lost, because it could not be followed up persistently and continuously. The choir of the Astley chapel then gave a concert, interspersed with recitations. For this purpose they had come a distance of six miles. All the pieces were well received, and appeared to be enjoyed. Subsequently Mr. John Mather addressed the meeting, and he also urged the Croft friends to join the East Lancashire Mission. Mr. Samuel Holt also spoke, as did Mr. Rodgers, the minister at Astley, in reply to a vote of thanks to the Astley friends for their kind visit and services. This meeting, it is hoped, will be the beginning of new spirit and life in this old congregation, which has a much better chapel in which to meet than the old Risley chapel, given up to the Scotch Presbyterians many years ago.

DERBY: FRIARGATE CHAPEL.—On Monday evening last an old scholars' re-union party was held in connection with the Friargate Chapel, Derby. About 100 teachers, adult scholars, former scholars, and old friends sat down to tea. After tea there was what is called a conversazione, which in this case was a really pleasant talk among old and new friends, interspersed with music, &c. There was no standing on forms, except for the sake of witnessing some "shocking" experiments with a galvanic battery. In the course of the evening "Auld Lang Syne" was sung with a hearty joining of hands and voices. Later on an opportunity was afforded for the younger members to enjoy themselves in a more exuberant fashion; but it was to be observed that some of the oldest displayed an activity in the performance of "Sir Roger" which might fairly vie with that of Mr. Pickwick and Old Mrs. Wardle themselves. The party was arranged and invitations sent out by the Monday evening class, which has been well attended, and has done useful work in the study of English literature during the winter, and which has been brought by it to an agreeable close. Altogether, for numbers and general heartiness, it was the most successful gathering which has been held in the Friargate Schoolroom for many years. The proceedings were closed with the hymn, "Holiest, breathe an evening blessing."

ELLAND.—The Rev. A. Buckley, of Elland, concluded his ministry as missionary of the West Riding Unitarian Mission on March 12. On Sunday, March 10, at the close of the evening service, the congregation passed a resolution tendering its warmest thanks to him for the untiring energy, zeal, and ability manifested during the four years he has occupied the pulpit, and deeply regretting the discontinuance of his labour amongst them, and assuring him that he would always command their respect and admiration.

HULL.—A lecture was delivered at the Mechanics' Institute on Thursday evening by the Rev. J. M. Dixon, whose subject was "George Dawson." Mr. Dixon described the life of Mr. Dawson, giving many examples of his manly character. At the close a cordial vote of thanks was accorded the lecturer.

HINDERY.—The annual congregational tea party was held on Monday evening, March 18th, in the new schoolrooms. The report, read by Mr. Jones, the secretary, gave an encouraging account of congregational work done during the past year. All the seats in the body of the chapel, it appeared, were now let, and some of them twice over. It had lately been decided to let more seats in the same way, in cases where the present holders were not regular in their attendance. If this method should stir up the original seatholders to look better and more frequently after their property, no great harm would be done;

and besides, it was suggested that the difficulty might shortly be overcome by improvements in the chapel which would afford accommodation for all parties. The Sunday school, with its various classes and institutions, was shown to be in its usual active and vigorous condition. The Mutual Improvement Class had been well attended and very lively discussions had taken place, joined in by persons holding various and remarkably divergent creeds, and by some persons holding, seemingly, no creeds at all. After some discussion on the report, the Chairman, the Rev. A. Rushton, called on two young men to address the meeting, who gave very interesting accounts of their progress from orthodoxy to Unitarianism. The one had left the Church of England, and the other had left the Methodists. Quite a large number of individuals, chiefly young men, have become Unitarians in the adjoining township of Westhoughton. Eight of these have in the course of the year taken seats in the Hindley chapel, and are becoming active members of the congregation. The rest of the evening was taken up with singing, dramas, and speeches by the chairman, by Mr. Fogg, and various members of the congregation.

KEIGHLEY.—The teachers, scholars, and friends of the Sunday school held their first tea party on Tuesday. After tea they adjourned to the meeting-room above, where an entertainment consisting of readings, singing, and speeches was given. The chair was occupied by Mr. Greenwood Hopkinson, of West Leeds-street, and speeches were given by the Rev. W. Blazebly, B.A., and Mr. G. Simpson, of Keighley. Recitations were given by several of the school children. Mr. J. Foulds presided at the harmonium, and a very enjoyable meeting was brought to a close by votes of thanks to the chairman and others who had taken part in the entertainment.

LIVERPOOL: SUNDAY SCHOOL ASSOCIATION.—A meeting of the District Sunday School Teachers' Association was held on the 14th inst., at the Domestic Mission, Beaufort-street. After tea the Rev. J. Shannon took the chair, when the secretary, the Rev. H. W. Hawkes, read the annual report and accounts. The paper of the evening, entitled "The Sunday School Teacher: What is his Ideal?" was read by Mr. J. F. Robinson, and gave great pleasure and stimulus. It was followed by a hearty and useful discussion, after which various plans for increasing the work and usefulness of the Association were mooted and debated upon. The usual votes of thanks closed an unusually interesting meeting.

LONDON: STEPNEY COLLEGE CHAPEL.—On Wednesday evening, the Rev. R. Spears delivered the eighth of a series of theological lectures. The chapel has been well filled every evening, and the discussion, at the close of each lecture, with orthodox ministers and others has been in general typical of the greatest fairness and the best feeling. The chapel on the Sunday evenings has been unusually well attended since the commencement of the lectures. An interesting meeting was held on Monday evening, called a musical soirée, at which Mr. Cook, in the name of the congregation, presented to Miss Cogswell, the organist, a handsome gold watch as an expression of the gratitude of the members and friends of the chapel for her free and valuable service at the organ and her willingness at all times to aid the congregation. About 120 friends were present at tea and during the evening to listen to the various pieces of music, which were excellently rendered. The Rev. R. Spears presided.

MERTHYR: SOUP KITCHEN.—An interesting incident took place at the Drill Hall on Wednesday morning, March 13th, when the captain of the bread cutters, the Rev. N. R. Williams, called his brethren into the ante-room and presented each with a valuable copy of the late Dr. Channing's works, which Mr. Williams had procured from the British and Foreign Unitarian Association, whose secretary, the Rev. H. Ierson, M.A., had kindly forwarded the books free of all charge. In presenting the books Mr. Williams touched upon the good work in which they were all engaged, and congratulated his bread-cutting brethren on the amiable feelings that existed between them and himself, differing widely as they did from him in religion. It pleased him to know that although they could not agree with him as to all the "essentials of Christianity," yet they could meet him there and work with him heart and soul on the broad principle of Christian charity, as votaries of the greatest of the three Christian graces, according to the great Apostle Paul. The gift was highly appreciated by each recipient.

MOTTRAM.—A most interesting gathering of old friends took place on Sunday last, consisting of members of the congregation and teachers of the Sunday school, together with others from a distance who were formerly connected with the place. The object which drew so many together was to present a token of esteem and affection to Alderman Duckworth, Mayor of Bury, who had rendered valuable service in the past in the Sunday school and in the church. After tea a meeting was held, beginning with singing, reading the Scriptures, and prayer. The Rev. N. Green then referred to the object for which they were assembled. It was to testify their respect and affection for one who, by his benevolence and uprightness of character, had earned their esteem and love. Mr. John Sidebottom then presented Mr. Duckworth with a memorial. In the course of his speech he reviewed some of the pleasing incidents of Mr. Duckworth's connection with the Mottram Free Christian Church. In reply, Mr. Duckworth recalled the time when he first came to Mottram, of

the happy years he had passed in the Sunday school and in the church, of the unabated interest he still felt in the place, and thanked his dear friends for their kind utterances towards him and his family, adding that the memorial received would be highly prized by him as long as he lived, and by his family after him. Other speeches were delivered by the following gentlemen:—Messrs. Lowe, Shaw, Barlow, Booth, Watts, and Chorlton. During the evening the church choir sang several hymns, and the meeting was closed with prayer by the minister.

OVER DARWEN.—On Wednesday evening last the first of a series of three lectures on Cookery was given by Miss Clewis, of the Manchester School of Cookery, in connection with the Unitarian cause. The lecturer illustrated her remarks by making a number of dishes in the presence of her audience. At the close of the lecture the food was distributed among those present. The chair was taken by T. W. Ashton, Esq., who in a pleasant and suggestive speech introduced the lecturer. Great interest was evinced by those present (about 130), and it is anticipated that at the next lectures the audiences will be still larger. In moving a vote of thanks to the chairman, the Rev. C. H. Osler said that he had been much impressed with the kind courtesy of Mr. Ashton, to whom he went a perfect stranger to ask him to preside on that occasion.

SHEFFIELD: UPPERTHORPE.—The annual congregational meeting of the Uppertorpe Unitarian Chapel was held on Tuesday, the 12th inst., when about 130 members and friends sat down to tea. After tea the meeting was presided over by the Rev. G. Knight, pastor, whose apparently completely restored health, and the excellent address he delivered, caused an unusual amount of cheerfulness to prevail. The Rev. Eli Fay, minister of Upper Chapel, in a vigorous speech, spoke of the great work that was now demanding the attention of our Church. He once more assured his friend Mr. Knight, and his people, that he should always be ready to do all in his power to strengthen their hands. The interest he felt in their prosperity was scarcely second to what he felt in regard to his own people. Messrs. Bramley, Webster, J. Armitage, J. B. Wostinholm, and H. Rowley also delivered addresses. The most pleasant part of the proceedings was a presentation to Mrs. Knight, wife of the pastor. Mr. Woollen, on behalf of the congregation, made the presentation, which consisted of a beautifully carved lady's work table, and a purse of gold. Mr. Woollen, in the course of his remarks, said that the ladies of the congregation, impressed with a sense of Mrs. Knight's great worth, of her indefatigable and self-denying zeal to promote the happiness of the congregation, of her undeviating geniality and kindness to all alike, of the continued solicitude she has evinced for the suffering and poor, had determined to make a record of the esteem and love which were felt towards her by every member of the congregation. Mrs. Knight, who was somewhat overpowered by the warm attachment manifested towards her, acknowledged the gift in a few graceful words; as also did Mr. Knight.

STAND.—The annual meeting of the congregation was held on Wednesday evening, the 13th instant, and was attended by 100 of the adult worshippers at the chapel. After tea the chair was taken by Mr. Squire Cheetham, the senior warden, who was supported by the Revs. William Harrison, J. McDowell, W. C. Squier, Messrs. W. H. Taylor, Mark Taylor, F. C. Roscow, and W. Horrocks. Satisfactory reports and statements of accounts from congregation and Sunday school having been read and adopted, Mr. Roscow was elected warden for the next two years. A resolution conveying the thanks of the congregation to the Misses Philips, of Penmoyle, near Chepstow, for their generous donation of £200 towards defraying the expense of enlarging the chapel yard and improving the chapel, was heartily adopted. The rest of the proceedings consisted of speeches by the Revs. McDowell, Harrison, Squier, Messrs. Horrocks, Darbyshire, Smart, Taylor, &c., and a musical entertainment given by the choir, under the efficient direction of Miss Raglan, the chapel organist. The meeting was one of the best attended and most pleasant ever held at Stand.

STOURBRIDGE.—A course of Sunday evening lectures at the Presbyterian Chapel has just been concluded. The following is a list of the lecturers and their subjects, in the order in which the lectures were given:—Mr. Geo. St. Clair (Birmingham), "Agnosticism;" Rev. John Gordon (Kenilworth), "Universal Redemption;" Rev. Wm. Cochrane (Cradley), "Personal Inquiry: The Method of Forming Personal Belief;" Rev. W. E. Mellone (Kidderminster), "Liberal Religion: What is it?" Rev. John Cuckson (Birmingham), "Modern Materialism in its Relation to Religious Thought;" Rev. M. Gibson (Dudley), "The Name Emmanuel (God with us) as applied to Christ;" Rev. T. B. Broadrick (The Lyce), "The World Waiting for the Human Jesus;" Rev. D. Maginnis (Stourbridge), "The Mythology of the Old Testament;" Rev. Chas. Clarke (Birmingham), "Man's Life on Earth: its Divine Purpose and End;" Rev. H. W. Crosskey (Birmingham), "Modern Scientific Discoveries: how do they affect our Religion?" The attendance throughout the course was very satisfactory, keeping up, indeed increasing, to the very last. Tracts were freely distributed at the close of each lecture.

NOTICES TO CORRESPONDENTS.

Received.—T. B.; G. G. J. S.

Several letters on the Papacy, and on Congregational Singing, are held over.

CORRESPONDENCE.

THE SPIRIT OF WAR AND CHRISTIANITY.

To the Editors.—Mr. Lake complains that I "condemned a discourse on the strength of a brief notice reporting half a dozen detached sentences." He is not accurate. I did not presume to condemn a discourse; I only condemned a specific teaching about war, which seemed to me to be specially mischievous at a time when the nation required everything calculated to soothe irritation, to restrain passion, and to calm exaggerated fears. I fully sympathise with Mr. Lake about the impropriety of founding an opinion upon a brief notice of what is said, but it was his ferocious text that led me to think the notice was not far wrong; and his letter confirms me in my judgment as to what his teaching was. Against that teaching I felt bound, on public grounds, to make "war," and "blessed be Jehovah" who taught "my fingers to fight." I am glad, however, to hear that his discourse "denounced war in clear and strong terms as being alike the folly, the wickedness, and the madness of nations;" but if war is "folly," and "wickedness," and "madness," whatever did Mr. Lake mean by standing up with his war paint on at a critical stage of the war fever? That is the point. When the fever was at its height, why did he administer a stimulant in the form of a plea in favour of fighting for something called "dignity," and why did he so pointedly suggest that the religious message for the hour was embodied in the statement that God teaches people's fingers to fight? We had had too much of that already, and we wanted from our teachers all we could get on the other side. Mr. Lake asks me what I should have said if he had taken for his text the words of Jesus: "I came not to send peace but a sword." Well, if he had founded upon that text a justification for war, or an incentive to it, I should have been very much surprised, for Jesus himself explains his words by showing how his new and revolutionary ideas will divide people even in households, as new and revolutionary ideas always do. Of the reference to the sword in Luke xxii. 36, I can only say that it is out of harmony with Christ's ordinary language, and I do not understand it. I see nothing inconsistent in the statements that Jesus has "won a deathless empire over the hearts of men," and that the past 1,800 years have been "more fruitful of bloodshed, cruelty, and strife than any 1,800 years that went before;" for the two statements refer to different persons, spheres, or events. Both statements are true. An ancient psalmist, as we know, can misunderstand God, and take Him to be a huge fighting man; and, in like manner, a modern "Christian" can misunderstand Christ, and take him to approve of an *auto da fe*: but these are the errors of stumbling men; and his "empire" advances notwithstanding, and is, thank God! a great reality. Mr. Lake thinks I condemned a discourse because I questioned a particular teaching in it. So also he thinks that I condemned a whole psalm because of one verse in it. I did nothing of the kind. If there are bad apples in a barrel, I take them out, I do not throw the whole away. Still, I confess I have but little liking for the rough, fighting saints of the Old Testament, with their frequent appeals to God as a boisterous red-handed warrior.

I hardly know what Mr. Lake means by the statement that war is "an honoured and recognised institution of Christian nations;" but I presume that he regrets that this is so, for he also says it is "the folly, the wickedness, and the madness of nations." As a "folly," a "wickedness," and a "madness," it ought not to be "honoured and recognised," but dishonoured and discountenanced; and that can best be done by discarding the barbarous language of the fighting saints, and by making a dead set against the war spirit when it is rampant, as it was a few weeks ago. But, even though war were a necessity for the preservation of "national existence," surely the assertion of its necessity and possible sanctity, during the late foolish, wicked, or unfortunate war fever, was singularly ill-timed and out of place. It would, of course, be great presumption to say this by way of calling our friend Mr. Lake to account; but in discussing a great public question these references are useful and necessary, and I think too well of him to imagine that he would wish us not to speak right out at a time like this.—Yours truly,

J. PAGE HOPPS.

CONGREGATIONAL SINGING.

To the Editors.—I have read with very great pleasure the article which you recently printed on Congregational Singing, and also the correspondence which has resulted therefrom. Before the editorial veto is brought forward I should be glad to say a word. As it appears to me, organs and choirs are most useful things in so far as they assist and stimulate congregational singing; but when they are vicarious or nearly so, and simply take the place of that singing, they become both religiously and from a congregational point of view a great mistake. I have no objection to a sacred concert, but I do not think that we need indulge in that sort of thing during the time of public worship; though, of course, an anthem by the choir would be perfectly permissible. That great improvements in congregational singing have yet to be effected I have not a doubt, but these improvements will only be brought about with a more extended knowledge of music itself. To me it seems somewhat marvellous that from year's end to year's end a number of people should meet together for the purpose

of worshipping God, and of singing His praise in such an ill-prepared way as they do. I suppose that few of them would take an engagement in the ball-room unless they had previously done something towards mastering the very fascinating and graceful art of dancing. I wonder if the intelligent and musical rendering of divine praise is less momentous or important? Fortunately, however, music is itself so delightful and delighting that if the means are only provided and the opportunities afforded the desired result is almost certain to accrue. In the public worship, friends knowing what is to be done will, I feel sure, come prepared to do it.

The first step to take in the accomplishment of the desideratum is the choosing of a tune book suitable to your hymns, and the introduction to the congregation of as many of those tune books as possible. Some might be provided, and others might be sold on the cheapest terms; and of course a book one of the editions of which is very low priced would, from a pecuniary point of view, be the most suitable to a general congregation. A general congregational practice under the management of the organist and the choir would then have to be instituted, and experience has shown that such practices have soon become immensely popular among the people themselves; though possibly some might be able, as well as would prefer, to take the practice at home. The improvement in congregational singing would in a very short time be found to be simply marvellous. Taste and effect could very soon be introduced, and gradually our church music would be found to have a grandeur and glory approachingly commensurate with its importance and meaning. Compared with what may now and then, and here and there, be heard in the way of grumble and struggle and shout, or else of comparative congregational silence and professional musical sweetness, precision, and delight, we should have a fullness, depth, harmony, and volume of sound which would be simply grand to hear and delightful to participate in.

The preliminary difficulties of teaching sight-singing are reduced to their minimum by using the moveable doh system, i.e., the calling of each major key-note doh. This will render the teaching of vocal music far simpler than in the ordinary way. And if any congregation really wanted to produce at a small cost, and in the least possible time, a more general, yet musically correct, rendering of divine praise, they might purchase copies of a tune-book published by Gall and Inglis, of Edinburgh, entitled the *Union Sacred Tune Book*, containing 490 tunes and 19 chants, price 2s., or 1s. 6d. for the separate voice parts. It is called the *Union* tune book because it is published in Hamilton's patent union notation, which has the initial letter of the names of the note inside the ordinary musical characters themselves. This makes the matter easy from the very first, and enables a competent teacher to teach at one and the same time, without any further books of instruction, both music and psalmody. Indeed, one good rehearsal would be sufficient to master the four parts of any of our ordinary hymn tunes, whilst a repetition of such rehearsals would soon produce an efficiency simply surprising.

Of course all this has nothing to do with the question of a voluntary or a paid choir, nor do I at all wish to enter into that point, being often a question simply of means; but undoubtedly, with regard to the people themselves, the most competent instruction and the finest musical taste would produce the most perfect and desirable result.

In addition to the improvement and considerable extension of congregational singing, it will be found that the method now suggested would materially enlarge the attendance at our public worship and add to the usefulness and sociability of our congregational life, while sacred singing in the family circle—a thing with us much to be desired—would almost become an institution. The general rehearsals might also be made semi-religious by opening and closing them with prayer.—Yours faithfully,

Liverpool.

F. SUMMERS.

COMING WEEK.

DOB LANE.—On Sunday, closing services. Preachers, morning, Rev. S. A. Steintal; afternoon, Rev. E. Allen; and evening, Rev. Wm. Gaskell, M.A.

LONDON: ESSEX-STREET CHAPEL.—On Tuesday evening, a lecture by the Rev. T. W. Fackelton, on "The Purpose of Man's Life," and on Thursday at Hammersmith Town Hall.

LONDON: CARTER LANE MISSION.—On Sunday morning, annual sermon, by Rev. J. A. Picton, at Hampstead Chapel.

On Monday evening, annual meeting of the Mission.

MISSION SUNDAY: NORTH MIDLAND DISTRICT.—On Sunday next, sermons and collections in aid of the Presbyterian and Unitarian Association.

MANCHESTER: STRANGEWAYS UNITARIAN FREE CHURCH.—On Sunday morning next, the Rev. J. B. Lloyd will preach.

DEATHS.

BARBER.—On the 20th inst., at 9, Cavendish Grove, Monton, Eccles, in the sixth year of his age, Thomas Percy, second son of Edmund and Bertha Barber. Friends will please accept this intimation.

COLSTON.—On the 12th inst., at London, the Rev. John Colston, aged 65 years.

MADOCKS.—On the 13th inst., at Ipswich, Mary Turner, wife of John Madocks, aged 72.

MATTHEWS.—On the 14th inst., in his 76th year, Joseph Matthews of Walsall, formerly of Evesham. Friends will please accept this intimation.

TURLAND.—On the 16th inst., at Higher Green, Ainsworth, Elizabeth Turland, aged 76.

TURNER.—On the 14th inst., at Middleton, Mr. Samuel Turner, aged 55 years. He was one of the founders of the Unitarian congregation at this place 19 years ago.

Printed for the Proprietors by WILLIAM EVANS, of Apsley Villa 377, Waterloo Road, Clogtham Hill, at his Printing Offices, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at New Cannon Chambers, 65, Market-street, in said Parish of Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house Yard, Paternoster Row.—Friday, March 22, 1878.

The Unitarian Herald.

EDITED BY

REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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STANGEWAYS UNITARIAN FREE CHURCH.

On Sunday next, the Rev. J. T. MARRIOTT will preach. In the morning, "The Gospel of Spring." Services, 10.30 and 6.30. The Offertory.

THE MANCHESTER DOMESTIC MISSION.

ANNUAL MEETING and SOIREE will be held at the Memorial Hall, Albert Square, on Wednesday evening, April 3rd. Tea on the table at 6 p.m. The chair will be taken at 7 p.m. by the Rev. WM. GASKELL, M.A., and the meeting will be addressed by the Revs. C. Beard, B.A., and C. Hargrove, B.A., and other gentlemen. S. A. STENTHAL, Sec.

BIRMINGHAM FREE CHRISTIAN SOCIETY, LOWER FAZELEY STREET.

The First ANNIVERSARY of the Dedication of the Church will be celebrated by SPECIAL SERVICES on Sunday, April 7th. Morning preacher, Mr. GEO. R. TWINN; Evening, Rev. C. CLARKE.

On Monday, April 8th, a Public TEA and MEETING. Chair to be taken at seven o'clock, by W. KENRICK, Esq., Mayor.

LOWER MOSLEY-STREET DAY AND SUNDAY SCHOOLS.

The ANNUAL SERMONS in Upper Brook-street Church, in support of these Schools, will be preached on Sunday, April 7th, by the Rev. J. PAGE HOPPS, of Leicester. Morning service at 10.45; Evening service at 6.30. A Collection will be made at each service.

PRESTON.—SCHOOL SERMONS will be preached April 14th, by Rev. FRANK W. WALTERS, of Glasgow.

MANCHESTER NEW COLLEGE, LONDON.

LOCAL THEOLOGICAL EXAMINATIONS, 1878.

All Applications for these Examinations must be made in writing to the Secretary not later than 10th April. Such applications must state—

- The full names and addresses of candidates who intend to present themselves for examination.
- The subjects in which they desire to be examined.
- The full names and addresses of at least two persons who will undertake personally to conduct the examination in accordance with the regulations. Of these, one must also undertake to act as local correspondent, through whom all subsequent correspondence with the College authorities must pass.
- A fee of 2s. 6d. for each candidate must be forwarded with the application.

P.O.O. to be made payable at Withington to the Secretary, Rev. CHARLES T. POYNTING, Fallowfield, Manchester.

TO the Honourable the Commons of Great Britain and Ireland in Parliament Assembled.

The Humble Petition of the undersigned Women of the United Kingdom Sheweth:

That whereas your petitioners desire to raise the standard of public morality, and that whereas every legal and official sanction given to prostitution is a barrier to such effort and an encouragement to vice, your petitioners humbly pray that the Contagious Diseases Acts 1866-69 be immediately and unconditionally repealed.

This petition is in course of signature in support of the bill before Parliament for the repeal of the acts. Sheets for signature may be obtained from Miss M. Priestman, Durham Park, Bristol.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

The THIRTY-THIRD ANNUAL MEETING will be held on GOOD FRIDAY next, the 19th April, at Manchester.

The day's proceedings will commence with a RELIGIOUS SERVICE in Cross-street Chapel, when a Sermon will be preached by the

Rev. WILLIAM GASKELL, M.A.

Service to commence at eleven o'clock.

After the Sermon, a Collection will be made in aid of the Publishing Fund, as the Committee is most desirous of paying off the debt due to the Treasurer.

After this service, Dinner will be provided in the Lower Mosley-street Schools, at a charge of Ninepence each person.

The BUSINESS MEETING will be held in the Memorial Hall, Albert Square, at two o'clock. The chair to be taken by the President of the Association, EDWIN WINNER, Esq.

Tea will be provided, at four o'clock, in the Lower Mosley-street Schools, at a charge of Sixpence each person.

As ample accommodation will be provided by the friends at Mosley-street, both for dinner and tea, the Committee trusts that all friends will avail of the same, and thus avoid the possibility of a loss.

The EVENING MEETING will be held in the Memorial Hall. The chair to be taken, at six o'clock prompt, by the Rev. S. A. STEINTHAL.

The following Papers will be read, to be followed by discussion:—

Mr. GEORGE CUNLIFFE, of Bolton:

Subject:—"Our Elder Classes and their Teachers."

Mr. JOHN REYNOLDS:

Subject:—"Week Evening Amusements for Sunday Scholars."

Deputations from the London, Midland, and Yorkshire Sunday-school Associations are expected to be present.

JESSE PILCHER, } Hon.
JOHN REYNOLDS, } Secs.

LONDON DOMESTIC MISSION.

The ANNUAL SERMONS in behalf of the above Mission will be preached by the Rev. CHARLES HARGROVE, B.A., of Leeds, on Sunday, May 26th—in the morning, at the Unitarian Chapel, Paradise Place, Hackney; and in the evening, at the new station of the Mission, George's Row, Lever-street, St. Luke's.

MANCHESTER NEW COLLEGE, LONDON.

"The College adheres to its original principle of freely imparting Theological knowledge without insisting on the adoption of particular doctrines."

The Trustees of Manchester New College offer for Competition TWO SCHOLARSHIPS of £50 per annum, tenable for two years, at any British or Irish University.

At the time of receiving the Scholarship each scholar is to furnish a written statement that it is his bona fide intention to enter Manchester New College as a Divinity Student, the first session after graduation.

The examination will be held at University Hall, Gordon Square, London, W.C., on Thursday and Friday, May 9th and 10th, at 9 a.m.

For further particulars apply to

R. D. DARBISHIRE, Esq., B.A.
26, George-street, Manchester; or } Secs.
Rev. CHARLES BEARD, B.A.,
13, Southill Road, Liverpool.

COMMISSION-STREET UNITARIAN CHAPEL, BOLTON.

A B A Z A A R

for the

SALE OF FANCY AND USEFUL ARTICLES

WILL BE HELD IN THE

BANK-STREET SCHOOLOROMS,

(the use of which has been very kindly granted for this purpose by the congregation)

On WEDNESDAY, THURSDAY, FRIDAY, and SATURDAY,

April 10th, 11th, 12th, and 13th, 1878.

In order to raise a sum of money sufficient to clear off a debt of £650 on the present buildings, and for intended improvements.

PATRONS:

His Worship the MAYOR of Bolton.

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Arthur Greg, Esq.

William Haslam, Esq.

John Harwood, Esq.

Frank Taylor, Esq.

William Inglis, Esq.

The BAZAAR will be OPENED on Wednesday, April 10th,

at Eleven a.m. by

A B E L H E Y W O O D, ESQ.

(ex-Mayor of Manchester.)

THOMAS RAWSON, Esq., of Manchester, will Preside at the

Piano, and give Selections of Music at intervals during the day.

LUNCH WILL BE PROVIDED AT 1.30.

On each of the following days the Bazaar will be open at 2 p.m.

Rooms will be set apart for the Exhibition of Electrical

Appliances, Microscopical Objects, and other interesting

Curiosities. Vocal and Instrumental Music, and various entertainments will be given at intervals.

ADMISSION:—Wednesday, from 11 a.m. to 6 p.m., 2s. 6d.;

from 6 p.m., 1s. Thursday, from 2 to 6 p.m., 1s.;

from 6 p.m., 6d. Friday and Saturday, all day, 6d. Season Tickets, 3s.

Children under twelve half-price.

The support of the public is earnestly solicited, and contributions in saleable articles will be thankfully received by any of the following stall Holders:—

No. I. STALL.

Mrs. Lazenby, 15, Deane Terrace, Deane.

Miss Tottie, Strangeways, Manchester.

No. II. STALL.

Mrs. John Harwood, Woodsleigh, Heaton.

Miss Nuttall, South Bank, Heaton.

No. III. STALL.

Miss Haslam, Gilnair House, Bolton.

Miss Hay, The Hanleigh, Bolton.

No. IV. STALL.

Mrs. Dutton, 349, Blackburne Road, Bolton.

Mrs. Thos. Rigby, 43, Bayley-street, Chorley Old Road, Bolton.

Miss Taylor, 54, Radcliffe Road, Bolton.

Miss Crook, Victoria Terrace, Bolton.

Miss Kenyon, Manchester Road, Bolton.

Miss Bromley, 60, Blackburn-street, Bolton.

Miss Riding, Davenport-street, Bolton.

No. V. STALL.

Miss Pilling, 22, Marlborough-street, Bolton.

Mrs. Geo. Cunliffe, Heaton.

Mrs. Kay, St. George's Road, Bolton.

Mrs. Jos. Pilling, Blackburn Road, Bolton.

Miss Latham, St. George's Road, Bolton.

Miss Carling, Devonport-street, Bolton.

SCHOOL STALL.

Miss Bridge, Regent Terrace, Chorley Old Road, Bolton.

Miss Ashley, Hammond-street, Bolton.

Miss Smith, Derby-street, Bolton.

Miss Waring, Noble-street, Bolton.

REFRESHMENT STALL.

Miss Heap, Chorley New Road, Bolton: or by

Rev. ALBERT LAZENBY, Deane, Bolton,

Secretary.

KENDAL: UNITARIAN SCHOOL.—The

Ladies interested in the school work determined some time ago, to try to raise a school house in which the education of the children would be more complete than is possible when the classes have to be held in a chapel. For this purpose they formed a committee, and set to work, and the result of their efforts so far is the purchasing a plot of land in an open part of the town. A Bazaar in aid of the Building Fund will be held on the 11th of April. Contributions in money or work will be gratefully received by

Mrs. MACDONALD, 6, Lound-street, Kendal.
Miss A. K. GREENHOW, Anchorite House, Kendal.
Miss RUDD, Greenside, Kendal.

THE SOUTH WALES DISTRESS FUND.

FURTHER SUBSCRIPTION. £ s. d.

Park Lane—per Rev. Geo. Fox; per Rev. J. J. George 1 6 0

Mr. George would respectfully intimate that a few articles of clothing for boys would be very useful.

Any subscriptions sent to the Rev. R. J. Jones, Myrtle Cottage

Aberdare, will be distributed among our churches in relieving the most needy cases of our people.

Parcels of clothing sent to the Rev. J. J. George, Unity

House, Aberdare, will be thankfully acknowledged in the Herald.

THE Boston Pulpit being now Vacant, SUPPLIES

for short periods are Wanted.—Apply to THOS. MEGGITT, Secretary.

THE PULPIT of the Unitarian Church, Stockton-

on-Tees, will be Vacant after the 31st March.—Applications to M. HEAVISIDE, Secretary, Finkle-street.

A Young LADY HELP WANTED to do house-

work and a little cooking: liberal views preferred.—Apply, after four, Saturday, 12, Oxford Gardens West, Ladbroke Grove Road, Notting Hill.

WANTED, by a Lady of experience, a Situation

as RESIDENT GOVERNESS: English, French, Music, and Calisthenics: excellent references.—Address M. A., Herald office, 55, Market-street, Manchester.

KNUTSFORD.—The NEXT TERM will begin

in Miss ARDERN'S School on Monday, April 29th.

HOLLY BANK SCHOOL, BIRKDALE,

SOUTHPORT.—The NEXT QUARTER will begin on Thursday, April 4th.

B. TEMPLAR, F.R.A.S., Principal.

SOUTHPORT.—BOARDING SCHOOL for

GIRLS.—The NEW QUARTER begins April 2nd.—For prospectus, apply to Miss CURTIS, Principal, Westbourne, Grosvenor Road, Birkdale.

HOPE LEA, HEATON NORRIS, STOCK-

PORT.—HIGH SCHOOL FOR GIRLS.—Conducted by Dr. and Mrs. MARCUS, assisted by able masters. The majority of the Senior Girls who passed the last Oxford Examinations in the Manchester centre came from this school.

SCHOOL TRANSFER.—A long-established and

well-known Boarding School for Boys may be shortly TRANSFERRED to a competent person with means: capital required, £800: a good opening for a Unitarian or Liberal Churchman, or for a proprietary school.—Apply, with real name and address, to Scholasticus, at the office of this paper.

LINDOW GROVE SCHOOL, ALDERLEY

EDGE.—The premises have been erected for a First-class BOARDING SCHOOL, with extensive grounds for recreation, in a delightful country district. Every effort is made to educate the character, to have work done thoroughly, and to adapt it to the pupil's capacity, physical and mental. References and prospectus on application. JAMES WOOD.

BROOK HOUSE, KNUTSFORD, CHESHIRE.

BOARDING SCHOOL for GIRLS, conducted by Mrs. FRANK SHAWCROSS, assisted by Resident English and Foreign Governesses. Teachers of eminence attend for instruction in Music, Singing, Harmony, Drawing, Dancing, &c. Prospectus and references forwarded on application.

MOUNT VERNON HIGH SCHOOL,

NOTTINGHAM.—Established 1864.

Mr. EDWIN SMITH, M.A., with competent assistance, thoroughly prepares Boys for College, the University Local Examinations, or for Business. For prospectus address Sandy Knoll, Forest Road, Nottingham.

EDUCATION IN GERMANY.

Miss M. WAGNER (17, Helenenstrasse, Weisbaden, Germany), who has passed the Prussian State Examination, and possesses the experience of several first-class English schools, receives a limited number of YOUNG LADIES for Private Education, or to visit the excellent College of the town, with home assistance. Climate very healthy, with mild winter. Hot and other mineral springs. English and German references. For terms and further particulars address as above.

YORK: 26, HIGH PETER GATE.—Miss

AMY HERRING begs to announce that she has OPENED, at the above address, a SCHOOL for the instruction of Young Ladies in all branches, comprising a first-class education with liberal views. References kindly permitted by the following:—Dr. G. Vance Smith, The Parade, Carmarthen; the Rev. C. Welbeloved, 38, Monkgate, York; Miss Swaine, 1, The Crescent, York.—Terms on application.

Pupils are prepared for the University Examinations, several having passed most successfully.

HIBBERT TRUST.—ONE SCHOLARSHIP

will be awarded on this Foundation after the next Examination, provided that Candidates of sufficient merit present themselves. The next Examination will be held at University Hall, Gordon Square, London, on three consecutive days, in November, 1878.

Candidates must furnish satisfactory evidence of age, graduation, and other points, the particulars of which, as well as copies of the scheme of Examination, may be obtained on application to the Secretary of the Trust, and the names and addresses of all Candidates must be sent to the Secretary, at University Hall, on or before October 1, 1878.

PERCY LAWFORD, Secretary.

University Hall, Gordon Square, February 12, 1878.

DOINGS AND SAYINGS.

The Melbourne City Council is spending £2,500 upon planting trees in the streets; an example for municipal bodies in England.

Last year one cemetery chaplain had to read the burial service 1,592 times for his salary of £200. This would be about half-a-crown a time.

The Duke of Norfolk has erected a house for the Vincentian fathers at Sheffield at a cost of £10,000; and is also about to build a new presbytery for them.

Lord Justice Bramwell was presented with a pair of white gloves at Leicester, there being no cases of any kind to try—a circumstance which has not happened in the borough for nearly ten years.

The Church party in Rhyl, to prevent a School Board agitation, are going to increase the national school accommodation of the town. £1,000 is required. Archdeacon Morgan has offered £100.

The Royal Geographical Society contemplate sending out a new expedition for the exploration of Africa, the probable field of exploration being the regions between Mombassa and Mount Kenia and Victoria Nyanza.

Mr. Samuel Morley, M.P., remarks that it is the truest policy of employers to come into close contact with their men; and while thoroughly believing in the right of workmen to combine, he still contends that trades unions have caused increasing alienation between employers and employed.

It is worth while emphasising the fact that the masons, who failed in their strike for higher wages, and have damaged themselves by attracting other labour into London, spent £30,000 in their vain endeavour. Had they distributed it amongst themselves; it would have given them £50 apiece.

Lord Granville holds that the depression in trade is due in a measure to the bankruptcy of a great many nations, who have been good enough to swell the inflation that existed by buying our products, and paying for them, in the most amiable way, with the money they had borrowed from ourselves.

During 1877 the lifeboats of the National Lifeboat institution saved no fewer than 841 lives, under circumstances in which no ordinary boat could have been used without great risk to those on board. And this great aggregate of humane service has been rendered without the loss of a single man of the brave lifeboats' crews.

Two more good and able men in the Victoria Nyanza Mission of the Church Missionary Society have been called to lay down their lives on behalf of Africa. Lieutenant G. Shergold Smith, the leader of the Church Missionary Society's expedition, and Mr. O'Neill, a fellow-labourer in the mission, have lost their lives by violence.

Mr. Thomas Hughes says that co-operation cannot be classed among modern schemes, as it dates from the Middle Ages, when the movement found its home in the monasteries, in which groups of men gathered together against the wrongs of feudal barons on the avowed principle of brotherhood. Co-operation, he says, means the well-being of the many, and this must be the object of all who identify themselves with it.

Drunkenness exists among the boys of the Liverpool Shoeblack Society. The evil has decreased, but the Mayor of Liverpool says that it still exists to a sufficient extent to cause anxiety and pain. It has been discovered that some boys under seventeen years of age were habitual drunkards. Dr. Townson states that the opening of the cocoa-rooms has had a good effect in drawing the lads away from the public-houses.

The members of the Tanganyika Mission sent out by the London Missionary Society have reached the village of Kiras, about forty miles east of Mpwapwa, and have formed a camp on the edge of a high plateau, where they proposed to pass the rainy season, and hoped to advance further into the interior in May. They have everywhere been received most kindly by the natives. They expect to reach Lake Tanganyika before the end of the present year.

The Roman Catholic chaplains being conceded, the Scotch members are about to ask for Presbyterian chaplains in the Navy; and, in order to remove difficulties, it is suggested that Mr. Smith should man our ships according to the religious opinions of the A.B.'s. Thus we may have Catholic hearts of oak in the wooden walls of the *Inconstant*, and a Presbyterian ironclad in the *Inflexible*. We see no reason why there should not be a Wesleyan frigate and a Congregational corvette, if once we enter upon denominationalism in the Navy.

No less than 177 Board schools have been erected in London, and some of these occupy sites of historical interest. The Peckham school takes the place of the school in which Oliver Goldsmith was assistant. The school in Holland-street, Blackfriars, also revives the memory of the author of *The Vicar of Wakefield*, for it takes the place of the apothecary's shop in which Oliver dispensed medicines as an assistant. The Lant-street school in the same district, is erected on the site of the house in which Charles Dickens

passed that portion of his boyhood during which his father was made a prisoner for debt. The great novelist afterwards made Lant-street the scene of the evening party given by the immortal Bob Sawyer.

The Rev. Horace Waller writes on the influence of African missionaries and of the officials to whom the British Government has committed the task of representing her determination to stop the slavers' crimes. Mr. Waller tells us that less than ten years ago nearly 50,000 slaves per annum were exported from East Africa to Zanzibar, Pemba, Madagascar, the Comoros, Persia, Arabia, the Red Sea, and Egypt. This represented a loss of life in the interior of Africa of half a million of people annually. The island of Pemba was the last spot to try the vigilance of our consuls and cruisers, but it is now said:—"The slave trade is at an end; still how long will this good news continue? Not a slave goes to Pemba now, nor has one gone for a good while; it looks as if the thing were to be wound up at last."

It is rumoured that Mr. Oliver R. Vassal, a Balliol undergraduate, and three other Oxford men *in statu pupillari*, have been received into the Church of Rome. Rumours of this kind are, however, not always to be depended on. The last case of Church history-making by way of pure invention was a report that Professor Clifford had joined the Church of Rome; as to which he sent this contradiction to a contemporary:—"It is true that I have been somewhat unwell of late, but I am assured by Dr. Andrew Clark that my indisposition has not yet taken the form of mental derangement. I was therefore fairly astonished to see in your issue of yesterday a report that I had joined the Roman Catholic Church. Since, on the supposition of my sanity, the report amounts to a serious charge against me, I have thought it worth while to ask you to insert this contradiction of it."

English critics often come down pretty severely on our writers and lecturers, but they are altogether beaten by an American reviewer, whose remarks on Mr. Armstrong's translation of Knappert's "Religion of Israel" are quoted in last Saturday's *Inquirer*:

"This is one of a series of books prepared by foreign infidelity to undermine the faith of men in Jesus Christ. . . . This book aims to present the Old Testament as modern Rationalism receives it, and it is closed with a catechism intended to guide childhood into the dreary wilds of unbelief. The translator applauds the work. 'Children, will without difficulty perceive,' writes this infidel, 'that God's love is none the feeble, and that the Bible is no less precious, because Moses knew nothing of the Levitical legislation, or because it was not the warrior monarch on his semi-barbaric throne, but some far later son of Israel, who breathed forth the immortal hymn of faith, The Lord is my Shepherd.' For wonderful blindness or devilish malignity, who can equal those who write such a sentence?"

O American Presbyterian *Christian Intelligencer*! how blessed are the people who wait on thy intelligence! They know the joyful sound, "Ignorance is bliss;" and they share the very raptures of heaven in looking down with thee upon the damned!

SCOTTISH NOTES.

"THE HERETIC HUNTER'S SONG."

This is the title of a few verses which have apparently been printed for sale, although they bear no name of author or publisher. The writer expresses himself in a terse and vigorous manner. He represents Professor Smith as "a clever loon" who has been "caught thinking," and thus describes the heretical opinions:—

"He's broken the foundation-stane
Whereon our faith reposes;
He's clippit aff the angels' wings,
And ta'en the feet frae Moses."

Heretics are summarily disposed of as follows:—

"Heretics maun a' be daft.
They dinna think as we dae;
Heretics maun a' be blin'.
They dinna see as we see."

LORD GIFFORD ON DARWINISM.

Lord Gifford, lecturing at the Granton Literary Association on "Dr. Erasmus Darwin," remarked that it was quite impossible for him to name Dr. Erasmus Darwin or to speak of his life and work without thinking of his far greater grandson, who had shed so much light on all the phenomena of organic life, and had almost unified and recast the theory of organic evolution. In reading the works of the elder Darwin they traced, as it were, suggestions of the principles and the plans which were to be extended and displayed by the patient observation and the broad generalisations of his illustrious descendant, who was probably now the greatest living naturalist. Having briefly indicated the laws, or alleged laws, which constituted the development theory, Lord Gifford observed that Dr. Erasmus Darwin, by the boldness and ingenuity of his speculations, had helped to foster the spirit and to diffuse the atmosphere which led to better and more successful work; in short, the lecturer saw in the grandson just the

development and evolution of the grandfather, effecting with improved instruments and improved methods the purpose which the ancestor somewhat vainly tried. There was not in the Darwinian theory, or any part of it, any thought or idea which, rightly understood, had the least tendency towards irreligion or infidelity, or atheism in any of its forms. Of course the irreligious man would be irreligious, whatever the form of his specific creed; but Darwinism, rightly understood, was quite consistent with the highest and holiest forms of piety; in truth, it assumed, as all philosophy ought to do, that God alone worketh everywhere and always.

A STRANGE INCONSISTENCY.

It seems that since the Glasgow U.P. Presbytery resolved to libel Mr. Fergus Ferguson for heresy, the committee appointed by the Synod at its last meeting to revise the standards have asked Mr. Ferguson to continue his connection with the committee, although in the meantime he is under suspension by the Presbytery. This is no doubt liberal, but places the U.P. Church in rather a peculiar position. Mr. Ferguson is regarded as so tainted with dangerous heresy as to be unfitted to minister to his own congregation, and yet at the same time he is deemed not disqualified to sit in judgment on those very standards to the leading dogmas of which he objects. Strange! Isn't it?

PROFESSOR SMITH A CHILD OF THE DEVIL.

In the course of the Robertson-Smith case, Mr. Selkirk, of the Free East Church, Aberdeen, told how, in a pleasant retreat in Ross-shire, he last summer met a probationer, now a minister of the Free Church, of whom he innocently asked: "What are your opinions about this case?" No wonder Mr. Selkirk shuddered at the answer he received. It was—"Professor Smith is a child of the devil, and an enemy of all righteousness." When asked, "Have you read Professor Smith's writings?" the answer was, "No; but I have seen them in manse." "Do you know Professor Smith personally?" "No, I would not know him if I met him on the street." "Is it not a harsh judgment to say what you have said just now about a man with whose writings you are not acquainted, and whom you have not seen in the flesh?" The answer to this was, "He is a mass of unsanctified learning." Mr. Selkirk wanted to know how was this man, who might sit in the next Assembly, able to act as judge. Yet his vote might decide the whole case.

BOOKS AND AUTHORS.

Mr. Farrington's four sermons on "Religious Organisation" have come to us in due succession. Nothing but the pressure on our space from overflowing news of the current weeks has led to the postponement of a fitting notice of these deeply-suggestive addresses.

The *Wesleyan Methodist Magazine* for the present month contains a review by an ex-Roman Catholic Priest—to many of us not a stranger—of Mr. Arthur's book, "The Pope, the Kings, and the People." The article appears in the official Methodist organ in the hope that it may be read not only in England, but by co-members of that, the most numerous, denomination in America. We shall take an early opportunity of making our readers acquainted with the striking, and we believe not less true than striking, revelations it contains of dangers to be anticipated, and surely to be timely and energetically provided against, from the insinuating propaganda of the Vatican.

The Rev. Enfield Dowson preached a sermon for the times to his people in the beginning of the year which by their request has been published, and no one who reads it will wonder why. The theme was "Bad Times and how to meet Them;" the prophetic text "The desert shall rejoice and blossom as the rose;" and the key note "The moral energies are placed under more bracing condition when there are bad times to be faced, than when only the cup of plenty had to be quaffed." When money flows freely, luxury abounds. All history shows the sad result. "Mr. Buckle tells that the vigour of a race is often—[Does he say "often?"]—in inverse ratio to the natural wealth which it finds made ready to its hands." Mr. Buckle never said a truer word. It is his gospel. And it is a gospel of reconciliation for all ages. Our very activities bring new trials, and trials are the salt of existence for us. We do not know where a more encouraging theme could be found, and it is here treated with a masterly scope and brevity.

We have received a discourse by Henry Jeffery on *The Reasonableness and Value of Prayer*. The soul of man, so far from being self-sufficient, hungers after whatever it has not. Its first and last utterance is a want and a wish. It is an asking soul. And Mr. Jeffery says well:—"All the great inspired ones have said, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." The Infinite Father of it knows what it wants before its asking; but he made it to ask and seek and find—as an altogether finite father would desire his child to ask and seek and find. Prayer

and Labour-with-prayer are congenital to man. In him material law is but one part of a constitution which has also a part that transcends the material limits. Prayer begins with the transcendent nature in us. That it is so familiar to us is a kindly proof of the nearness of the Highest. This is our own view; and it is what Mr. Jeffery expresses in other words in this discourse on the reasonableness of that exercise in which men have found so great help and consolation.

THE MISSION OF UNITARIANISM.

IV.

Is human nature in itself right or wrong? The answer to this question involves the assumption of a position for or against Unitarianism. It is well known how deeply the Augustinian theory of original sin has sunk in the minds, and even the hearts, of many professed Christians. Thousands of mothers are anxiously praying and hoping that their children may be "converted," not in the Christian sense as Jesus taught (Matt xviii., 1, 4), but "converted" from a natural state of sin into a miraculous state of grace in relation to God. A common saying that a young man may be allowed to "sow his wild oats" is made to take the place of a scientific and comprehensive system of training and the directing the mind and heart of youth into free but natural channels. We see on every side indications of the notion that religious men and women are cut off from the rest of mankind by a distinct line of separation. Even in Unitarian congregations, when the communion is celebrated, although pains are taken probably by the minister to say that the rite is not a sacrament, and requires no more preparation than any other religious exercise, the striking anomaly appears of a large proportion of the congregation turning their backs upon a simple and natural expression of regard for the memory of the grandest son of man.

The idea of original sin and the depravity of human nature is absent from all Unitarian literature and teaching; the opposite is universally maintained. Human nature in itself is right. It is not cursed, but blessed beyond the power of words to set forth. A little child in a Unitarian Sunday school is not advised to try and get converted. The child is encouraged to grow "in wisdom and stature and in favour with God and man." In view of the Unitarian doctrine of human nature, an immense field of activity is opened up. What the orthodox Christian thinks he attains after "converting" a man, the Unitarian believes he has to begin with in every human being. It must be a fearful drag upon the labour of the reformer, who works upon the Moody and Sankey principle, having to threaten and alarm, and beseech the people to submit to a transformation.

No ridicule is to be cast upon the serious convictions of any class of men, but something is needing to be said, to teach Unitarians that they are more than spectators and critics.

Old John Pounds, in Portsmouth, not only believed in the natural rightness of man, but he acted upon it. He entered into the competition with the devil, of course with due reverence for one Trinitarian dogma, speaking allegorically, for the lives of neglected children, and some hundreds are said to have been won for the Kingdom of God on earth, through the heroism and faith of the poor cobbler.

Dr. Guthrie of ragged school fame, attributed to the picture of John Pounds teaching the ragged children, the rise in his mind of the scheme for a larger work of the same description.

It may be doubtful if Unitarians have felt the importance of their doctrine of human nature. No one of them doubts it, and in many families it is acted upon. If confirmation were required of the value of the principle the splendid effort now being made to forestall the gaol and the workhouse by the education of the children might be mentioned. But no arguments are needed in this sketch in support of the doctrine of Unitarians. There does, however, appear to be occasion to remind one another of the importance of the mission of Unitarianism in regard to human nature and its development in the life of divine sonship.

Dundee.

HENRY WILLIAMSON.

BALLYCLARE.—A CORRECTION.—We are requested to state that the announcement which we copied March 1st from the *Northern Whig* of the removal of the Rev. J. A. Brinkworth from Saffron Walden to Ballyclare was incorrect.

BELFAST: MOUNTPOTTINGER.—The annual social meeting of the Mutual Improvement Society was held on Wednesday evening last, and proved very successful. There were upwards of eighty present. After tea the Rev. D. Thompson presided. An excellent entertainment was provided, consisting of glees, songs, readings, &c., in which the following took part:—Messrs. J. Davidson, W. Spackman, W. J. Devers, J. Kerr, J. McQuoid, Mrs. Scott, Miss McGrath, and the members of the choir. A course of ten Sunday evening lectures by the Rev. D. Thompson, assisted by neighbouring ministers, has just been brought to a close. There was a fair attendance at each of the lectures, and tracts were freely distributed.

THE LIVERPOOL NORTH-END MISSION.

THE nineteenth annual meeting of the Liverpool North-end, or Bond-street, Mission was held on Thursday evening, in the Mount Pleasant School-room. Mr. R. R. RATHBONE occupied the chair, and there was about the usual attendance.

The Rev. H. W. Hawkes (one of the missionaries) read the report.

RELIGIOUS WORSHIP AMONG THE POOR.

The report began by giving a description of the "whereabouts and surroundings" of the Mission. "The church accommodation," Mr. Hawkes pointed out, was small for the population, but by dint of frequent services, Sunday and week-day, it was made to suffice. The priests were indefatigable in their efforts to secure attendance, and having so great a leverage arising out of the doctrinal importance of being present at mass, they succeeded very largely. He was struck with admiration when he saw the troops of bareheaded, ragged folks—women with their shawls over their heads, men in their working clothes, boys and girls, mixed with the better-to-do people—flocking to service. Granting, what to them might seem the enormous element of belief which largely helped to this result, it was much to see the claims of God and the soul acknowledged at all, and hard to believe that in spite of the small moral effect of ceremonial worship they could fail to be more or less benefited. On the other hand, there were thousands who never entered chapel for years, and only had recourse to their clergy in the last extremity.

Amongst the Protestants things were worse as regarded public recognition of religion. If a fair proportion of those in the district attended worship, the churches would be far too few—as it was, those that existed were scantily attended. A fine church at the top of Bond-street had often twenty to thirty, and even fewer, in attendance. The next church, though better filled got most of its congregation from the Everton district, and only comparatively few from the immediate neighbourhood. The next church, St. Martin's, while under ritualistic sway, lost nearly all its people, but under the present earnest Evangelical clergy was gathering in a better muster, though very far from being filled. The Independent Chapel got most of its adherents from some distance, and the Mission completed the list with its handful of eighty to a hundred adults.

These facts spoke for themselves. It was sad to think of the thousands to whom religion was but a name, who met the cares and sorrows, the temptations and sins of life without the comfort and strength freely offered them, who lived without God in the world, so far as their knowledge of Him went, and who, when sick and dying, sent in a superstitious hurry for the nearest clergyman "to read prayers over them." Surely, if religion be a reality at all the central reality of life as they believed, it was terrible to think of the darkness of those who thus forsook the fountain of living waters and hewed for themselves cisterns, broken cisterns that could hold no water!

The district, though short of religious accommodation for its population, and still shorter of a precatious population for its religious accommodation, had been liberally evangelised by the brewers and big publicans. Liverpool might be called a city of palaces—unhappily they were gin palaces. What wonder the churches were empty? This was an old cry, but could not be too often repeated till some remedy was found.

DECLINE OF ROWDINESS AND BIGOTRY: THE FEELINGS OF PRIESTS AND ROMANISTS.

Mr. Hawkes proceeded to say that he could distinctly notice an improvement as regarded rowdiness during the years he had been in Bond-street. When he first went there, hardly a night passed without there being some disgraceful disturbance in the street. Women fighting or quarrelling and using the filthiest language; men beating their wives, or having a stand-up fight with each other, were things of the commonest occurrence. The Mission doorsteps were constantly crowded with big boys and girls, conversing in a way to make one shudder, and giving abuse at any attempt to clear them off; and this continued till two and three o'clock in the morning. Now, it was a rare thing to have a row in the street; in fact, all over the district he came upon such things very seldom. Even in the small hours of night, when they used to be most abundant, he was told they were much less frequent. In like manner they were rarely annoyed with the crowd on the steps. This last improvement was distinctly due to the priests at Eldon-street, who frequently came at night and drove away the roughs, lecturing them roundly for the annoyance they were creating.

Another improvement that had taken place in the last six years was the almost total extinction of the bitter bigotry which used to assail them. Then, their windows were broken, their scholars stoned and molested, themselves shouted at in impudent language. Now, their premises were safe; he rarely, if ever, heard of scholars being annoyed; and the very rough wild lads who used to be most impudent towards him now give a civil nod and a "Good morning, Mr. Hawkes," and took good advice from him occasionally with every appearance of respect. And the same held good with Mr. Gabriel. The chief reason for this gratifying change undoubtedly was that the whole neighbourhood had found that they were consistently unsectarian that they acted the same by Catholics as by Protestants, and never interfered with their religious prejudices. This was so much so that a Protestant one day asked him what church he belonged to, adding that he did so from having heard from Catholic neighbours that he never interfered with their religion, but helped all round equally. In the same way Catholics frequently applied to them for advice on domestic matters. Mr. Gabriel, for instance, was consulted by a woman residing in one of the lowest streets, as to getting her son, who had left his home through a quarrel, to return. Telling him all about it, and her share in the faults committed, she broke off with a half-laugh, exclaiming, "Why, I'm talking as if you were my father confessor." By following his advice she got her son back. Such a thing might be done when religious jealousy was disarmed, but not otherwise. Even Protestant animosity, which was often the bitterest, had nearly expired. They were rarely reviled on account of the Unitarian taint which was held in such deep suspicion. Their sick friends were no

longer threatened with eternal peril on account of their visits, and the parents of their Sunday scholars who not very constantly, allowed their children to come, while doubting their Christianity, occasionally gave them a visit to a service, and departed fully satisfied that they were "all right."

TOTAL ABSTINENCE AMONG THE POOR.

One more gleam of light cheered them; total abstinence was no longer ridiculed and reviled as it had been. A workman told Mr. Hawkes the other day that it was an easy thing now to be a teetotaler; the men at the shop, instead of nicknaming and jeering, and even persecuting him, now said, half-enviously, "You're in the right of it, I wish I was teetotal!" On the other hand, a publican told him that trade was getting worse and worse, and that last year was a bad one for them. Something of this was due, no doubt, to hard times; but cocoa-rooms, Good Templarism, and teetotal societies helped towards that hopeful fact. They might agree or not with the principle of total abstinence—many of them didn't, he well knew—but Father Nugent's League, the Good Templar Order, and kindred societies were doing a grand work in Liverpool.

DETAILS OF MISSION WORK.

Coming to speak of the details of the work of the Mission, Mr. Hawkes said that while he could not boast of any positive advance on last year in point of numbers, he could unhesitatingly say that never before had they had so compact and harmonious a congregation at their religious services. The average attendance was between 70 and 80 adults. That was exclusive of the children's service, which was still conducted by Mr. Gabriel, and the average attendance at which was about the same as at the adults' service. During the summer months every Friday evening an open-air service was held in front of the Mission-house. In this Mr. Hawkes said he was on several occasions helped by the Rev. S. Fletcher Williams. As many Catholics as Protestants stood to hear them, and never heard a word to wound their susceptibilities. The experiment was decidedly successful. The attendance at the Sunday school had averaged 112 in the morning, and 171 in the afternoon. The collections for the Provident Society amounted to £1,669.15s. 8d., as compared with £1,652.3s. 4d. last year. The year had on the whole been a successful one in regard to temperance work. The lodge of Good Templars had grown much stronger, and showed signs of becoming as good as any in the neighbourhood. In like manner their Juvenile Temple was prospering greatly. There were nearly 120 members in steady attendance, and more were added weekly. During the summer months he held an open-air temperance meeting every Tuesday evening in front of the Mission, with an especial view to the children and youths, and the experiment was fairly successful. The report then referred to the Window Gardening Society, the fourth annual exhibition of which was held in August last, when 170 plants were shown, 20 prizes were awarded, and 45 plants, kindly presented by Mr. C. P. Melly, were distributed among the exhibitors. The Rev. S. Fletcher Williams was in the chair. The report concluded with a reference to the tea parties and social gatherings which had been held during the year.

The Rev. J. H. THOM, in a very impressive speech on the need of raising the home life of the poor, moved a resolution expressing confidence in the two missionaries, Messrs. Hawkes and Gabriel, and heartily sympathising with the work carried on by the Mission.

The Rev. W. BINNS, in seconding the resolution, referred to the proposed establishment of a bishopric for Liverpool. He was afraid that very little good would be done in the district by having a bishop, and believed that the mere establishment of a bishopric would not succeed in getting rid of the evils they deplored. An additional Father Nugent would be better than twenty bishops, so far as that particular district was concerned.

The resolution having been carried with acclamation,

MR. HAWKES and MR. GABRIEL respectively acknowledged the compliment, and gave an interesting account of their missionary labours.

MR. T. CHAPMAN, the hon. secretary, gave a brief report of the committee. The statement of the treasurer, Mr. Alfred Booth, showed that the subscriptions amounted to £283.9s., and the donations £85.1s.; there being a balance due to the treasurer of £7.1s. 7d.

THE REV. CHARLES BEARD moved the adoption of the report and statement of accounts. He referred with pleasure to the evidence of the decline of bigotry amongst the different denominations with regard to mission work, and to the fact that a liberal and tolerant spirit in the teaching of Christianity was being acknowledged.

The motion having been seconded by Mr. C. W. JONES, who warmly advocated the opening of Renshaw-street Chapel on week-evenings for concerts for the poor, was carried unanimously.

THE REV. JOHN SHANNON moved, and the Rev. S. FLETCHER WILLIAMS seconded, the appointment of the president, treasurer, secretary, and committee for the year, and this being carried, a vote of thanks to the chairman closed the proceedings.

RIVINGTON.—The Rev. J. S. Gilbert, whose health has for some time been failing, takes, with the consent of his congregation, six months' rest in order to recruit.

DUDLEY.—A course of seven Sunday evening lectures was completed last Sunday, when the Rev. M. Gibson addressed a very large congregation on the subject of Unitarianism. Many strangers were present, as had been the case at all the lectures. He has been assisted by the Revs. D. Maginnis, W. E. Mellone, J. Cuckson, and J. Harrison, all of whom have excited considerable interest. It is hoped that some good fruits will be the result of this very successful course of lectures.

NOT OF RIGHT, BUT OF GRACE.

BISHOP CLAUGHTON, Archdeacon of London, has come forward as an advocate of the settlement of the burial quest on by means of the permissive trick. In a letter to a rural dean in his archdeaconry, the Bishop speaks favourably of a bill to be brought in by Mr. Ritchie to enable a clergyman to permit a Nonconformist to offer prayers, to read Scripture, or to sing hymns at the grave. Bishop Claughton thinks that this course would not require "a surrender of principle" on the part of the clergy, and that giving them the power to refuse the use of any other service than that of the Church of England would adorn such concessions as they may choose from time to time to make with the character of "gracious acts." There seems, indeed, to be no reason why the clergy should object to such a compromise; but the case is not so clear in regard to the Nonconformists. What they demand is not a constant flow of "gracious acts" on the part of the Establishment, but the concession of a right. Bishop Claughton by this proposal admits the existence of a grievance which requires to be remedied; and a compromise which would empower a clergyman to inflict or remove that grievance at the "good pleasure of his will" does not furnish a very sagacious solution of the difficulty.

THE PERFECT DAY.

REV. SAMUEL LONGFELLOW.

OUT of the dark the circling sphere
Is rounding onward to the light;
We see not yet the full day here,
But we do see the paling night.

And Hope, that lights her fadeless fires,
And Faith, that shines a heavenly will,
And Love, that courage reinspires—
These stars have been above us still.

The Unitarian Herald.

FRIDAY, MARCH 29, 1878.

WORKING MEN'S CLUBS.

Much attention has of late been given to the formation of Working Men's Clubs. As yet, however, we think, the amount of attention bestowed upon them is quite inadequate. They are places of resort where the tired working man may spend his leisure day, or his evenings, in company with his fellows, amid papers, magazines, books, games, and simple refreshments, without being subjected to the heavy tax and temptation of the public-house.

We venture to suppose that the majority of our readers are not very familiar with either the public-house, or the inside of our poorer working people's homes, or with these Working Men's Clubs. We are afraid that one-third of the Christian world knows not how the other two-thirds live, and that some of our readers do not know how the splendid public-house, the wretched dwellings in the back streets, and the unpretending workman's clubhouse stand related to each other.

Our reason for this supposition is, that we are often asked by our busy, thriving, prosperous, comfortably-housed friends why workmen don't stay at home, and behave themselves like other people. Of course, we wish they would, or could, or did; that is, in so far as "other people" behave themselves in a superior style. But we are bound to say that when we have ventured some evening into the home of a man whose wife also goes out to day's work, to find it dim, and dirty, and dismal,—with steaming wash-tub filling the whole place with reeking vapour,—we can very well understand that it requires more of the discipline of patience and virtue than ordinary human nature carries, even in our first circles, to sit down and read, saint-like, the evening's paper in discomfort and confusion like that. We understand, too, why the wife wishes "as him should take hisself off" and leave her to her suds, her children, and herself. Very often, too, the man cannot read. After work he wants diversion. Unfortunately he has no billiard-room in the top

story, and has no well-dressed friends to come in and play for penny corners at a rubber of whist. Very likely he is only a lodger, and pays so much per week for bedroom without fire, or much gas. What is he to do? Where is he to go? What diversion shall he have? Where will he drift for the evening? How will he while away the four or five hours between the end of each day's work and the time for nightly sleep?

Not much observation is required to tell. There is a bright corner shop, with flaring lights and many an attraction to beckon him. He has been there, and still would go; and yet, very often, would rather not. He, like a burnt child, dreads the fire—the cost of evenings spent there. So he saunters down the street, bound he knows not whither. But it is bleak and chill, and soon begins to drizzle. So he turns back and enters the place which, in natural supply to natural demand, let us say, our civilisation has provided for him. It is more than a comfortable place surely. Very few middle-class people have so much gilt, and shining plate, and blazing splendour about them as he finds there. But he is expected, if he avails himself of this, to put his hand in his pocket, or to send his pocket itself to the pawnbrokers, to pay for it. He has no other choice than this—either to stay in his comfortless lodging, to roam the street, or to turn in here. He turns in here. The publican and the barmaid are very attentive. More servants wait on him than he is accustomed to. As often as his glass is empty some little page or fairy offers to fill it again. It would be a breach of both honour and established usage to refuse to support a place of such cheer, hospitality, and kindness. So he drinks far more than he wants, far more than he can afford to drink, and goes, at eleven o'clock, penniless, and in a thicker than any outward fog, toward his bed, if, peradventure, he may find it. This is the relation of our costly public-house splendour to thousands and thousands of our common working men in the lodgings and the cottages of our back streets. This is the relation of the splendid plate-glass and the amazing publican glory to the misery, the drunkenness, and the disgrace of our English towns.

The workman's club is designed to come between the lodging, or the home, and this national peril. As yet it is an humble place as compared with the innumerable publican palaces. As yet, too, it is comparatively rare and infrequent. Last Saturday night the Bishop of Manchester opened a new one at Miles Platting, which we believe is the seventh or eighth in Manchester and its immediate vicinity; where we have, who can tell us, how many thousands upon thousands of public-houses, both great and small? These clubs have in every case to be started as experiments. It has to be seen whether or not they will pay. The working men do not themselves, as a rule, realise how much they suffer from the habits and associations contracted at the public-house. So these clubs depend at first for their establishment and furnishing upon the aid, advice, and contributions of the wealthier classes. It has been found thus far that in the very large majority of cases these experiments are successful; that once founded they support themselves; that they are fled to by many a poor man as a comfortable, and orderly, and inexpensive place of refuge. We are glad to see them slowly increasing in our midst. We think, that if our middle and upper classes

would bestow more personal attention upon them they would see for themselves how much these clubs may serve to lessen temptation to excess of drinking; to accustom our poorer men to something better than they have known; and to open up a way of escape from the terrible scourge that now afflicts the land. We cordially agree with a sentence which we find in the annual report of the Working Men's Clubs Association—"It is the duty of those who can, in consequence of better education, see further than the mass of the people, to help them to rise into a higher atmosphere, and to know the evils of their present condition."

LONDON: CARTER LANE MISSION.

THE annual general meeting of the subscribers and friends of the above Mission was held on the evening of Monday last, at the Mission-house, Friars-street, Doctors' Commons, London, under the presidency of T. CHATFIELD CLARKE, Esq. Those present included the Revs. T. W. Freckleton, T. L. Marshall, Messrs. C. L. Cochrane, Jeffery, Lister, Bartram, J. T. Preston, S. S. Tayler, and I. M. Wade.

The CHAIRMAN, having expressed the pleasure with which he presided at the annual meeting of a society in whose labours he deeply sympathised, called upon the treasurer to read his report.

Mr. WARREN, the treasurer, read his report for the year 1877 as follows:—Receipts: Subscriptions, £255. 16s. 6d.; donations, £64. 2s.; collections, £74. 1s. 8d.; dividends on investments, £37. 1s. 6d.; subscriptions, Sunday congregations, £3. 5s.; receipts from infant school, £19. 7s. 7d.; sale of bank cards and hymn-books, 8s. 10d.; sundries, £5. 16s.—leaving balance due to the treasurer, £272. 13s. 1d. On the other side of the accounts, the disbursements began with the balance due to the treasurer at the commencement of the year, £150. 2s. 4d.; missionary's salary, £175; salaries of masters, mistresses, and monitors, £240. 11s. 8d.; rent, rates, taxes, &c., £60. 18s. 4d.; repairs, £5. 7s. 2d.; books, prizes, stationery, £16. 13s. 10d.; gas, coals, and water-rate, £27. 16s. 9d.; cleaning and materials, £34. 13s. 9d.; printing, advertising, and postage, £9. 6s. 4d.; sundries, £12. 2s.; making a total of £732. 12s. 2d.

Mr. C. F. PEARSON, hon. sec., then read the committee's report, which stated that the committee had used their utmost endeavours to carry out the spirit and the intention of the resolution passed at the last annual meeting, viz., "That having regard to the present and prospective financial condition of the mission, the committee be authorised either to discontinue such portions of the operations carried on there as they may think fit, or to amalgamate the mission with any other similar institution, or to remove it to some other locality; and that for these purposes the treasurer be empowered to sell so much of the stock and funded property of the mission as may be necessary." Finding that the mission's mixed school was in a decidedly efficient condition, and that the infant school, acting as a partial feeder to it, seemed to be keeping up its numbers, it had not appeared wise to interfere in that direction. When, however, the committee had taken into consideration the field of missionary labour in the neighbourhood, they could not shut their eyes to the increasing destruction of small dwellings, in which dwelt those small families among some of which the Mission found its work; and that those premises were being replaced by large offices and warehouses. At the same time there still existed a small field for missionary efforts, and after much earnest discussion and conference with some members of the Sunday School Association Committee, they had come to an arrangement by which the Rev. J. Taylor, the missionary, would devote somewhat less time to the work which he had hitherto done here, receiving a smaller salary; his remaining time being given to the Sunday-school Association, to the advantage both of himself and that society. This arrangement had come into force on the 1st January, 1878. The day school continued to be conducted as efficiently as heretofore, and merited continued support. At Christmas, 1877, there had been on the books—girls 46, boys 81, total 127, which, on comparison with the numbers at Christmas, 1876, showed a small falling off. The annual inspection, which had been generally held in November, had this year been altered by the educational authorities to the 26th and 27th February, 1878, thus making the term for which the Government grant had been received fifteen months, and bringing it into another financial year. The results of the examination and inspection were very satisfactory. The Government grant, amounting to £107. 15s. 9d., had been recently received, but as it did not appear in the treasurer's accounts must be allowed for when taking the balance owing to him into consideration. The Inspector's endorsement on Mr. Hawkin's the master's certificate was as follows:—"The school is in a very efficient state." The official report of the school was of an equally satisfactory character. The infant school continued in a satisfactory state. The number on the books at Christmas, 1877, has been 96, showing a slight increase; the attendance remains about the same, 544. In conclusion, the committee drew attention to the following facts:—There is in con-

nection with the mission a very excellent day school which shows no sign of falling off, either in numbers or efficiency; there is still a field for missionary labour, though not so large as in former years, and there are several connected institutions which render real service to the neighbourhood, and not the least is the congregation of earnest worshippers meeting every Sunday. On the other side of the question, it must be borne in mind that the balance due to the treasurer shows no sign of being diminished, while the subscription list does, and that the lease of the mission premises has not more than 6½ years to run. Your committee think it better to deal thus frankly with the subscribers, but they do not recommend that the mission should at present be discontinued, believing that it will be better to continue the work that remains, and in that view they hope to receive the substantial and increased help of the friends of the mission.

The Rev. J. TAYLOR, the missionary, next read his report, in which at considerable length he detailed the position of the mission, together with its various connected institutions; the character of the report being, on the whole, very satisfactory.

The CHAIRMAN moved—"That the report now read be received and adopted, and that it be printed and circulated under the direction of the committee." It would be, he said, quite unnecessary for him to dwell at any length upon the objects of the mission, or the desirability of maintaining the good work it so successfully carried on in this locality. The presence there that night of so many subscribers fully testified to the deep interest taken, and sympathy felt, in the work of the society. He did not doubt that many, like himself, attended the meeting with feelings of attachment and deep and lasting respect for those who had worked for so many years and so faithfully in connection with this Mission. (Hear, hear.) Now, if he were to differ in any respect from the tone of the reports just read it would be in his disposition to look forward with great hope to the continuance of the work of the Mission in another locality if a transference of the seat of its operations should eventually become necessary. It was well known to all present with what great and promising auguries of success the London District Unitarian Society had removed one of its missions—the Chapel-street Mission—and he could not help thinking that if such a step became necessary it could be taken by this Mission with every prospect of success. (Hear, hear.) With regard to the treasurer's report, as Mr. Warren had very clearly pointed out, the financial position of the society was not so bad as it appeared. When the explanation as to the postponement of the Government grant was taken into consideration, it would be seen that the increase of debt to the treasurer was only £15, as compared with last year. The fact that the subscriptions showed a slight increase clearly proved that the Mission continued to be highly esteemed by its supporters. (Hear, hear.) Then with reference to the position of the day schools, he felt sure that the subscribers must be deeply grateful to Mr. Hawkins and those who assisted him for the success attained in this department from year to year. (Applause.) Personally he felt great interest in the proposed establishment of better schools in the metropolis. There was no doubt that many of the board schools were eminently defective, and that the time had come when at least one good school should be planted in the city with the view of testing the worth of the others. Still, in view of this probable competition, he had no fear of the Mission's school suffering, for it had been and was now doing right, true, and good work. (Cheers.) With regard to the Sunday school, there were, in his opinion, very many hopeful features. One was the very great amount of assistance given, not only by the elder scholars, but by old pupils. He was also glad to see the success which attended the operations of the various other institutions connected with the Mission. Now, while he did not wish for one moment to dictate to the committee their future course, he did desire to urge the desirability—even necessity—of working on with unflagging zeal and determination, leaving the future to legislate for itself. The subscribers should know the real good and lasting work which was being done by the Mission, which was so pre-eminently deserving of the warmest sympathy and most generous support of all who took an interest in the work that was being carried on. (Applause.)

Mr. BARTRAM seconded the resolution, which was then put and carried unanimously.

The Rev. T. W. FRECKELTON moved: "That this meeting desires to record its grateful recognition of the services of those who for many years have, at the cost of much time and attention and self-sacrifice, contributed so effectually to the working of this Mission." This was no formal commonplace resolution, nor did he recommend it to the adoption of the meeting in that spirit. He confessed to a feeling of perfect amazement on hearing from the reports just read of the immense amount of work of one kind and another which was being done by the Mission. (Hear, hear.) Even supposing that each particular department achieved only a fair appreciative amount of success, the aggregate sum of good must be very great, and must tell in a very much wider circle than could be put upon paper. All that indicated a considerable amount of health and vigour, and he knew well that under such circumstances as obtained here that health and vigour could only be kept up by the utmost zeal and devotion on the part of those who carried on the work. He agreed with the chairman

that the subscribers had no reason to be downcast as to the future of the Mission, whether its operations were continued at its present centre, or whether it found a new home in another field of labour. (Cheers.)

Mr. C. L. COCHRANE seconded the resolution, and in doing so expressed his hearty sympathy with the work being carried on by the Mission. While at his own Mission in Chapel-street he was favoured with ample means, he had to deplore the great want of personal support and assistance, which he feared was a characteristic of the present day. Children were no longer brought up in the belief that they could render no higher service to their fellow-creatures than by devoting some of their time, attention, and thought to the elevation of the moral and mental condition of those around them. There was no lack of charity in the world, but it took only a material mundane form. At some length the rev. speaker dealt with the painful discrepancies that existed between the worldly condition of the great masses of our population, and expressed the belief that the multiplication of such missions as this throughout the metropolis would prove the best remedy of the evils he referred to.

The resolution was passed unanimously.

Mr. I. M. WADE proposed the re-election of the existing committee as the officers of the society for the ensuing year, and said that if any body of ladies and gentlemen could make an institution it certainly was that which represented the executive of this Association. (Hear, hear.) He must say he had heard with regret the undertone, he would not say of despair, but certainly of depression, which had marked the utterances of some of the speakers. From such views of the position and prospects of the Mission he differed *in toto*; and, indeed, after listening to the satisfactory report presented by Mr. Taylor, one was inclined to wonder where the failures existed. He considered the Missions had accomplished the work they were established to perform. Secular education had, he was thankful to say, been practically taken out of their hands. Hence it behoved them now to throw all their energies into the religious and moral instruction of the people. He regretted that the attendance at the Sunday school was not equal to that at the day schools.

The Rev. T. L. MARSHALL seconded the resolution.

The Rev. J. TAYLOR observed that the Mission's Sunday school was incomparably the best of any in the neighbourhood, and that the attendance was as large as could be expected under the circumstances.

Mr. JEFFERY moved a vote of thanks to the congregation of the Muswell Hill Chapel for the use of their place of worship on the occasion of the preaching of the annual sermon on behalf of the Mission by the Rev. Mr. Picton. The collection, Mr. Jeffery added, amounted to the satisfactory total of £62.

Mr. BARTRAM seconded the proposition, and said, in reply to Mr. Wade, that the cause of the better attendance at the day schools was doubtless to be attributed to the fact that the School Board compelled the attendance of children at some school. Then with regard to the deepening poverty of some classes of the community, while recognising this as an undeniable fact, he pointed out that scientists would explain if not justify it by the theory of the survival of the fittest.

The resolution was carried *nem. con.*

On the motion of Mr. WARREN, a vote of thanks to the chairman, with which was included a similar compliment to the committee of the Mission, was cordially awarded; and the proceedings terminated.

MANCHESTER DISTRICT UNITARIAN ASSOCIATION.

THE annual meeting of this association was held on Tuesday evening last at the Memorial Hall, the Rev. WM. GASKELL, M.A., in the chair. There were present—the Rev. S. A. Steinthal, J. T. Marriott, Jas. Black, M.A., W. G. Cadman, John McDowell, Halliwell Thomas, Wm. Harrison, Chas. T. Poynting, B.A.; Messrs. Smith Golland, James Bennett, Harry Rawson, Herford, John Hadfield, J. H. Reynolds, W. E. Nanson, Jesse Pilcher, E. C. Harding, Luke Pollitt, John Heyes.

The CHAIRMAN briefly explained that in consequence of the death of the Rev. T. E. Poynting, the meeting was not held on the 5th of March last, as originally advertised, and called upon

The Rev. CHARLES POYNTING, secretary, who read THE COMMITTEE'S REPORT.

In the first instance your committee wish to call attention to the fact that this year the report is really only for a period of nine months. Hitherto the annual reports have been from March to March, a year which has not coincided either with the financial year of this association or of the congregations. Your committee therefore have decided that henceforth the reports shall cover the period extending from January 1st to December 31st. This arrangement also enables them to hold the annual meeting earlier in the year.

The chief event of last year was the meeting held in the Free Trade Hall on October 30th, under the presidency of R. N. Philips, Esq., M.P., to welcome the British and Foreign Unitarian Association upon the joint invitation of the East Lancashire Unitarian Mission, the East Cheshire Christian Union for Missionary Purposes, and this association. The meeting originated in a suggestion made by your committee to the committee of the other two associations, and which was cordially taken up by them. Your committee feel that the success of that meeting, alike as regards the very large attendance, the enthusiasm manifested, and the increased pecuniary support secured for the British and Foreign Unitarian Association, is a subject of great congratulation. The interest which was aroused in Unitarian affairs cannot fail to produce beneficial results to all the associations concerned, including our own. It is most satisfactory to have done something to repay the obligations under which this district lies to the British and Foreign Unitarian Association, and to have strengthened the bonds which connect us with our London friends.

In the next place your committee have gratefully to acknowledge the most handsome donation of £50 to the funds of this association from the trustees of the Memorial Hall. This donation, with other generous promises of support which have been received, enable your committee to look forward to the speedy extinction of the debt which has so long hampered the work of this association. Many new subscribers have at the same time been added, but the ordinary income of the association is still far from adequate to the calls made upon it, and it is still impossible to undertake work in other localities which have so long called for attention. In order to remedy this great defect your committee recommend to their successors the appointment of a local treasurer in each congregation, more especially for the purpose of obtaining additional interest by means of a large number of small subscriptions. Your committee feel the great importance of securing as members not only those who can afford to give large subscriptions, but also those whose pecuniary support is limited to a few shillings. It is with extreme regret that the committee have to announce the retirement of Mr. Golland from the treasurership. His services to the association have been so great as to call for the most cordial acknowledgment on the part of all the members. As to the congregations receiving grants in aid of their ministry, there is little new to report.

At Middleton there has been a decided increase in the number of enrolled members. The Sunday school is in a healthy condition, showing both increased numbers and better attendance. At Miles Platting there has been an improvement in the evening congregation, but the morning congregation is still very small. This is due no doubt to the fact that the Sunday school and church are held in one room. The congregation look forward, however, to a time when they will possess a separate building for their religious services. The Sunday school is in a very healthy state, the average attendance having very considerably improved. The new class-rooms mentioned in the last report have been finished, and towards the cost (£104) more than £71 has been subscribed. Altogether this congregation is in a most satisfactory condition.

At Ardwick the great event of the year has been the settlement of the Rev. E. C. Towne, B.A., as the minister. The congregation are now prepared to commence building operations. The land for a new Church and Sunday-school is now in their absolute possession, and they are only waiting for a favourable opportunity to open the subscription list. Meanwhile they are earnestly striving to do their share of the work, and by sewing societies and other means to raise the necessary funds. Three lectures were delivered by their new minister last November in the Ardwick Town Hall, by means of the balance remaining from the Jubilee Grant is now exhausted. Much interest was excited in the neighbourhood.

At Falsworth the new church will be shortly commenced. The number of members has increased from 66 last year to 73 this. The total amount raised for all purposes last year was £103. 12s. 1d. This year it has been £186. 19s. 5½d.

At Swinton, the depression in trade has told heavily against the congregation. The attendance at the services is as good, perhaps better, than ever, though there is a slight falling off in the number of enrolled members. The offertory, owing to low wages, has fallen very considerably, the deficiency having to be made up by special efforts. There has, moreover, been a heavy expenditure in reflooring the school, and they have also lost one of their best subscribers by death. Throughout the whole district, the depression in trade has told heavily against the prosperity of the congregation, and when this is taken into consideration the committee feel that there is cause for congratulation in the progress which has on the whole been made.

Mr. SMITH GOLLAND read the financial report. From annual collections £114. 17s. 8d. had been received, and from subscriptions £142. 10s. 6d., and from other sources £96, making, with a balance due the treasurer of £47. 14s. 5½d., a total of £401. 2s. 7½d. At the beginning of the year, £108. 15s. 5½d. was owing to the treasurer, so that £61 of that had been paid off during the year.

The Rev. S. A. STEINTHAL moved the adoption of the reports, which the Rev. W. G. Cadman seconded: the motion was carried unanimously.

Mr. E. C. HARDING moved the best thanks of the meeting to Mr. Smith Golland on his retirement from the office of treasurer after five years' service, and expressed his regret that on account of his health they were losing Mr. Golland's official help.

Mr. JESSE PILCHER seconded the motion, adding that under the circumstances they could not grudge Mr. Golland the rest which he needed.

Mr. GOLLAND said his medical adviser told him he had been working too hard and too long, and he was therefore compelled to reduce his labours where he could.

On the motion of Mr. W. E. NANSON the officers for the next year were appointed, Mr. G. W. Rayner Wood being appointed treasurer.

The Rev. S. A. STEINTHAL then moved—"That we

herby record our sincere sympathy with Mrs. Poynting, and with the family of the late Rev. T. E. Poynting, on the heavy bereavement they have lately suffered, and request the chairman to communicate to Mrs. Poynting how deeply sensible the members of this association are of the great loss which they have sustained." Mr. Steinthal expressed how keenly he felt the loss of Mr. Poynting personally.

Mr. HARRY RAWSON seconded the motion, feeling quite sure that Mr. Steinthal's words would have touched a responsive chord in all their hearts.

The motion was carried unanimously, as was also a vote of thanks to the chairman, which terminated the meeting.

NEWS OF OUR CHURCHES.

DOB LANE, FAILSWORTH.

The closing services of this ancient chapel were held on the last two Sundays, March 17 and 24. In a few days it will be pulled down to make room for the more elegant and convenient structure which has been designed by Messrs. Adams and Son, of King's Lynn, and adopted by the congregation and trustees. The old ivy-mantled building has stood since 1698, and in its prolonged existence of one hundred and eighty years has done good service in its neighbourhood for the great principles of civil and religious freedom, the promotion of education, and the cause of a liberal and progressive theology. Among its ministers have been several notable men—Rev. William Stevenson, assistant classical tutor from 1792 to 1796 at Manchester New College; and the Rev. George Walker, F.R.S., professor of theology from 1798 to 1803. Long before the present highway was formed, Dob Lane was approached from Manchester by bridle-paths and field roads only, along which ambled every Sunday, on his little white Welsh pony, the Rev. Lewis Lloyd;—thinking doubtless of many subtle things, but hardly discerning by prophetic insight that his son would become a member of the House of Lords, and be reckoned among the merchant-princes of the land. Mr. Lloyd held the position of assistant classical tutor at the College from 1790 to 1792. In later times George Buckland, and the learned but eccentric James Taylor, and still more recently the Revs. Joseph Freeston, W. G. Cadman, and its present excellent pastor, Halliwell Thomas, have had charge of the congregation here. These three ministers, with the Rev. Edward Allen, of Lydgate (formerly a Dob Lane scholar and teacher), and the Revs. S. A. Steinthal and Wm. Gaskell, took part in the closing services, all of which were numerously attended. On Sunday evening, the chapel was filled to overflowing immediately after the opening of the door, and a great number being thus excluded a second congregation was assembled in the schoolroom, which was addressed by the Mr. Thomas, whilst Mr. Gaskell conducted the service in the old chapel. In the course of the sermon his references to the special circumstances of the occasion, and the associations which it called up in the minds of many of his hearers, were received with evident sympathy and emotion. Many former members, some from distant localities, had come to take farewell of a house of prayer which, humble enough in appearance, was yet connected with many tender and affectionate remembrances. The choir gave two anthems, and the singing was, as usual here, very hearty and effective. The various collections realised the sum of £35. 10s. During the erection of their new chapel the congregation will assemble in the schoolroom. They have let the contract for the building at a price which, though moderate, will well-nigh exhaust their resources; but the good and self-denying work they have done, and are doing, entitle them to such further aid as will secure them from the burden of a debt.

BIRMINGHAM: MEETING OF PROTESTANT DISSENTING MINISTERS.

The first monthly meeting this year of Protestant Dissenting ministers of Warwickshire and the neighbouring counties was held at Newhall Hill, Birmingham, on Monday last. The following members were present:—Revs. C. Clarke, H. W. Crosskey, J. Cuckson, J. Alsop, B. Wright, W. R. Smyth, and Mr. George St. Clair (Birmingham); Revs. H. McKean (Oldbury), W. E. Mellone (Kidderminster), C. D. Badland (Derby), D. Maginnis (Stourbridge), P. Dean (Walsall), J. Harrison (West Bromwich), H. Eachus (Coseley), and T. B. Broadrick (The Lye). Mr. CUCKSON, as *pastor loci*, presided. The minutes of last meeting having been read and confirmed, and arrangements made for the next meeting, the following report of the proceedings of 1877 was presented and adopted:—

During the year meetings were held at Birmingham, Old Meeting and Church of the Messiah; Cradley, Evesham, Kidderminster, Kingswood, Oldbury, Stourbridge, and West Bromwich. At two of the meetings papers were read and discussed, and at the other seven sermons were preached. The following were the preachers and their subjects:—Rev. T. B. Broadrick, "Some Certainties of Religion;" Rev. M. Gibson, "The Permanent Character of the Religion of Jesus;" Rev. John Gordon, "Christ's Gospel a Personal Manifestation;" Rev. H. Ierson, "Apostolic Succession;" Rev. H. McKean, "The Cross the Symbol of Free Thought;" Rev. T. E. Poynting, "The Religious Signs of the Times;" and Rev. W. R. Smyth, "The Call of Jesus—How and Why it should be obeyed." The readers and subjects of the papers were—Rev. Peter Dean, "Some Deficiencies of Secu-

larism," and Mr. George St. Clair, "The Place of Evil in the Evolution Theory." The ministers were in all cases hospitably entertained: in five of the nine places visited being met by a numerous party of lay friends.

At most of these meetings there was friendly discussion on subjects introduced, in most instances by the chairman of the day. The following, among other subjects, were thus discussed:—The Government Burials Bill; The Work of the British and Foreign Unitarian Association; Lay and Clerical Co-operation; The Best Means of Diminishing Drunkenness; and Mr. Hoppood's proposed "Accredited Statement." The meeting adopted resolutions recording its sense of the high character and public services of the Rev. Charles Berry (formerly a member of the meeting), the Rev. John Kenrick, and Miss Mary Carpenter, all of whom died within the year. The Rev. William Agar and the Rev. James Kedwards, in consequence of removal from the district, ceased to be members; and the following new members were enrolled:—Revs. J. Alsop, C. D. Badland, T. B. Broadrick, W. Carey Walters, and Mr. George St. Clair. The meeting at the end of the year consisted of 32 members. Its officers are—the Rev. H. McKean, Oldbury, treasurer; and the Rev. D. Maginnis, Stourbridge, secretary.

The TREASURER presented his statement of accounts for the year, which was adopted.

The following resolutions were adopted unanimously:—

1. Moved by the Rev. C. CLARKE, and seconded by the Rev. H. W. CROSSKEY:—"That this meeting expresses its deep regret on account of the death of the Rev. Thomas E. Poynting, of Monton. The sweetness of his character endeared him to all who knew him, and the influence he exerted upon those with whom he came into contact was of the most salutary kind. His learning was extensive, and the depth of his thought remarkable; and in all the labours he undertook, ministerial or literary, he proved himself to be a workman that needeth not to be ashamed."

2. Moved by the Rev. H. MCKEAN, and seconded by the Rev. D. MAGINNIS:—"That this meeting, of which he was a member, in recording the death of the Rev. John Colston, of Hampton Lodge, near Evesham (formerly minister of Dean Row and Styal, in Cheshire), desires to bear testimony to the integrity of his conduct and the usefulness of his life. As a man of high cultivation, of clear intellect, and of strong principle, he was universally respected; and by those intimately connected with him his memory will ever be cherished as that of a genial companion and faithful friend."

After the transaction of some other business, the Rev. C. D. BADLAND proceeded, as announced, to read a paper on "Spinoza." The paper was scholarly and able, and was followed by some discussion.—At the close of these proceedings the ministers were hospitably entertained in the schoolroom. Mr. Cuckson, as chairman, introduced for discussion the subject of the desirability of producing a religious service book for Sunday-school use. The subject was taken up with much interest, and a strong desire was generally expressed for the production of such a book.

TAUNTON: ANNUAL MEETING.

The annual social meeting of the congregation was held on Thursday last, tea being served in both upper and lower schoolrooms, and the meeting afterwards being crowded. Mr. West, medical officer of the benefit society, and the Rev. J. E. Odgers, M.A., of Bridgwater, were present. The Rev. John Birks, pastor, presided, and, after giving all a hearty welcome, said that it might be interesting and useful to them to know something of the life and work of their society, and its various agencies, during the past year, forming the Pastor's Record for the year ending March, 1878, being the eighth year of his ministry among them. The congregation at present numbered about 314, regular and irregular, subscribers and non-subscribers, as compared with 300 last year. The attendance at the ordinary services had been larger during the past year than at any time during his pastorate; while on the occasion of lectures, special services of sacred song, and Sunday School anniversary, the congregations had been very large, the chapel being frequently filled. Yet the regular attendance was far below what it ought to be when they considered the number nominally belonging to the congregation. This was a fact connected with their denomination generally which caused Mr. Spurgeon to say that a Unitarian chapel might be indicated by grass growing outside, in front, and empty pews, with coldness, inside. Attention was now being called to this matter in most of our churches, and he trusted that they would at Mary-street Chapel furnish an example of regular and spirited attendance at the services, and hearty participation in worship and work. In addition to the regular subscriptions to the numerous funds connected with the chapel, the amount of money raised was nearly double that of last year. There had been 14 baptisms, making a total of 71 for the eight years of his ministry. The members of the choir gave their services, and rendered valuable help from Sunday to Sunday under the able leadership of Mr. Philpott, whose gratuitous services had received some little token of appreciation on the part of the members of the congregation in the presentation of £20 as an expression of their gratitude. The day school, with certificated master, is now as full as the Government Education Department requirements would allow. The Sunday school was increasingly prosperous, and with the large number of scholars in regular attendance, the accommodation was frequently taxed to the utmost, causing some to say,

"Let us arise and build." The district visitors had continued, as usual, their work of faith and labour of love, and had done much good. The Benefit Society celebrated that day its 31st anniversary, and had now 46 members, with £739 stock. From that brief sketch they would be able to judge what they were doing, and how they stood with regard to the work committed to their care. They had had many losses, and some difficulties, but for eight years they had lived and laboured happily and usefully together, and this fact had led him to decline offers of positions with higher stipends. And he trusted that in the future God would bless them with health and strength and spirit to do all that they could in every way for their most holy cause.—The Rev. J. E. Odgers expressed his pleasure at being present, and congratulated minister and congregation on the record of their activities which had been brought before them. In a genial and effective speech he pleaded for more general co-operation on the part of the members of congregations with their ministers in the work of religion.—A programme of music, with readings at intervals, was then proceeded with, and a most happy meeting concluded with votes of thanks to the minister, to the visitors, and to the ladies for tea, and musical friends, to which Mr. Philpott responded, referring to the correspondence in our denominational papers on congregational singing and friendliness to strangers, and trusted that good might result in a direction much needed. The Doxology was then heartily sung, and the Benediction closed the proceedings.

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

BELFAST: ROSEMARY-STREET MUTUAL IMPROVEMENT ASSOCIATION.—On Monday evening, after completion of preliminary business, the Chairman (Rev. J. C. Street) called upon Dr. Burden to deliver a lecture upon "Yeast," which he did in a very interesting and instructive manner, illustrating his remarks by prepared specimens under the microscope. On the motion of J. M. Darbishire, Esq., seconded by George Fisher, Esq., a vote of thanks was passed to Dr. Burden by acclamation.

BIRKENHEAD: CRUELTY TO ANIMALS.—A sermon on behalf of the Royal Society for the Prevention of Cruelty to Animals was preached by the Rev. W. Binns at the Unitarian Church, Birkenhead, on Sunday morning. The reverend gentleman took for his text Psalm 104, verse 24—"These wait upon thee that thou mayst give them their meat in due season." He spoke of the cruelty involved in pigeon shooting and hunting the fox and the deer, and designated the desire of killing for sport an exemplification of the fact that the savage element in human nature has not been eliminated. He eulogised the services of the Royal Society in putting the arm of the law in motion to prevent the infliction of cruelty upon the more domesticated and more useful animals. Last year there were 394 convictions in the Liverpool district alone; and throughout the country the greatest energy was displayed by the society's officers with the most salutary effect.

BOLTON: BANK-STREET CHAPEL SOIREE.—On Wednesday evening, March 20, the Bank-street Unitarian congregation held their annual soiree in the new school. A large number sat down to tea, and the after-proceedings were most enjoyable. On the platform and in front were collections of most beautiful conservatory plants and flowers, which gave a very pleasing appearance to the hall. The chair was occupied by Mr. J. C. Hollins, who was supported by the Rev. C. C. Coe, the minister; Rev. J. Fox, Rev. George Ride, Rev. A. B. Camm, Rev. A. Lazenby, and Rev. A. Rushton. At the request of the chairman, Mr. Midgley made a statement as to the condition of the congregation and all its affiliated institutions, and congratulated all that they were in a healthy condition. Referring to the memorial window that had been placed in the chapel by Mr. John Harwood, he said it was a reminder of a benefactor to all their institutions. In addition to numerous other institutions, they had a good day school. The chairman urged upon the attention of the congregation the necessity of dealing with the question of intemperance. Mr. I. Barrow mentioned that they had a sick society of over 100 members, and an accumulated fund of £300. Addresses were then delivered by Mr. George Cunliffe and Mr. Charles Taylor, the latter replying to a vote of thanks for the voluntary services of the choir. The Revs. A. B. Camm and A. Rushton also addressed the meeting, as did the Rev. C. C. Coe. Drawing a distinction between denominationalism and sectarianism, he said he was glad they showed their zeal for denominationalism by aiding other congregations in the district, and as Commission-street congregation were going to have a bazaar in that building, he hoped that Bank-street would send them away with a good sum. (Cheers.) Mr. Coe referred to the importance of maintaining congregational zeal, enforced the value of worship and social intercourse between the different members of the church, and the need of personal effort. In regard to the latter, he laid great stress on the importance of giving personal service as well as contributing pecuniarily. The evening was pleasantly spent, many friends contributing to a delightful musical entertainment.

CAPEL-Y-VADVA, CARDIGANSHIRE.—A little more than a year ago, soon after the eviction at Llwynrhyd-owen, the congregation at Capel-y-Vadva were enabled, owing to a large portion of the Alltrodin

estate having to be sold, to buy an acre and a half of land adjoining the chapel for a burial ground. It was intended also to reserve a site for a new chapel, if the present lease, which will expire in about twenty years, cannot be renewed at that time. The expense incurred in the purchase of the land, drainage, fencing, and planting, amounted to about £120. The congregation, made up mostly of small farmers and labourers, having two years ago been compelled to thoroughly repair, indeed almost rebuild, their chapel, at an expense of £200, which was paid off at once, were therefore unable to fully defray the debt incurred for the burial ground without supplementing the first voluntary contributions by an extra effort. The plan adopted was to have a concert on a large scale at which no professional singers were to be employed, but, in addition to the excellent choir and sub-choirs of the congregation itself, the service of choirs belonging to different religious bodies in the neighbourhood should, if possible, be secured. The proposal was very kindly received by all the parties applied to, and, in consequence, a varied and well assorted programme was made up. The concert was held on Friday last, there being a morning and an evening gathering, at both of which the audiences were overflowing. The board schoolroom at Talgareg was generously lent for the occasion by the members. The morning concert was presided over by the Rev. William Thomas, the minister of the congregation; and in the evening the Rev. D. L. Evans, late of Carmarthen College, occupied the chair. The Revs. R. Thomas, Independent minister, and J. Hopkins, a clergyman of the Church of England, as well as Mr. J. Griffiths, surgeon, delivered appreciative and appropriate addresses. The choirs engaged were those of Capel-y-Vadva, Lllwynrhyd-owen, Towyn (New Quay), Llanarth, and Mydroilin. Several solos and duets were sung, Miss Enoch, of New Quay, ably presiding at the piano. The music throughout was of a high class, and ably rendered, which reflects great credit on the inhabitants of a remote and hilly district in Cardiganshire. The sum realised amounted to above £60, which will clear off all liabilities on the new place of rest. The good ladies of the congregation had provided substantial refreshments for the performers and visitors. Before these lines will meet the eyes of your readers, the first grave will have been opened, it being for a child of seven years old, the daughter of one of the deacons of the church.

HALIFAX.—The Rev. F. E. Millson gave a lecture on Thursday the 21st inst., on the history and meaning of Handel's oratorio, the "Messiah," rendering it more intelligible by a description of the characteristics of the three parts into which the oratorio is divided. The following musical illustrations were given by the chapel choir, accompanied on the organ by Mr. Lonsdale:—"Comfort ye," "And the Glory," "Thus saith the Lord," "For behold, darkness shall cover the earth," "The people that walketh in darkness," "Pastoral Symphony," "He shall feed his flock," "Behold the Lamb of God," "He was despised," "But thou didst not leave," "How beautiful are the feet," "The Hallelujah Chorus," "I know that my Redeemer liveth." The performance and lecture were listened to with great pleasure by an audience which quite filled the chapel. At the close a collection amounting to £6. 8s. 3d. was handed to the piano fund of the elocution class in connection with the school.

MONTEYREA.—The Rev. Thomas Leyland has received a hearty and unanimous invitation to become minister of the Trafalgar-street Church, Burnley, Lancashire.

MERTHYR SOUP KITCHEN: PRESENTATION TO REV. N. R. WILLIAMS.—Last week we recorded an interesting presentation of books to the members of the bread-cutting staff at the Drill Hall, and we have no less pleasure this week in chronicling a similar interesting event, the recipient in this case being the Rev. Nestor R. Williams. On meeting together on Wednesday morning to go through the arduous duty of cutting up bread for upwards of 2,000 children an adjournment was moved to the ante-room, when the Rev. Thomas Evans, of Hope Chapel, taking the chair, addressed the worthy captain on the excellence of his direction and example, as shown during the last twelve weeks, and remarked that even as he had thought well to place the eventful duty, sorrowful even as it was viewed from one aspect, in an abiding form in their memory by the presentation of Channing's Works, so they had desired to indicate in the same way the general respect they entertained for their captain, and begged his acceptance of a copy of the *French Revolution*, by Thomas Carlyle, in three volumes. The books were then presented in due form by the father of the corps, the Rev. J. M. Bowen, and in responding the Rev. Nestor R. Williams tendered his warmest thanks, and assured them that he should treasure the gift as long as he lived, and ever think of the time passed with them as aiding the worthy rector to carry out the exercise of a nation's charity, one of the most pleasurable epochs of his life.

MANCHESTER.—On Monday evening the forty-second annual meeting of the Lower Mosley-street Schools was held, the Rev. S. A. Steinthal presiding. The Secretary (Mr. W. E. Nanson) read the annual report, which stated that the institution was never doing better work than now. The pupils acquitted themselves very creditably at the examination in November last, under the superintendence of the Rev. W. J. Kennedy, Her Majesty's inspector of schools. The total Government grant earned by the school, including £26 for pupil teachers who had passed successfully, was £390. 8s., or 11s. 8d. per head on the average attendance, as against £353. 12s. last year. Of the

boys' school Her Majesty's inspector reported: "The boys have shown a considerable amount of cultivation, their work, so done very neatly, and none of the boys seem neglected." 311 presented themselves for examination. The total failures in the three subjects were 16, showing that 98.3 were successful. The two Cartwright scholarships offered in November, 1877, were awarded to candidates from the school. Of the School Board exhibitions eight were now held by former pupils. The Inspector reported of the girls' school: "The behaviour of the girls was excellent, and their attainments are much above the average." 98 girls were presented for examination, and the failures were only four, showing that in the three subjects 98.6 were successful. The infants school was reported to be very well managed and taught. 58 children were presented in the first standard and there were no failures. Honour certificates have been awarded by the Department to eight boys and three girls. In the Sunday school, there was a falling off in the attendance, owing to the destruction of a number of dwelling-houses in the neighbourhood; but the week evening classes were very successfully conducted, some being under the supervision of the Science and Art Department.—The Treasurer (Mr. John Hadfield) read his statement, which showed that the total income of the institution had been £1,612, the result of the year's operations being that there was a balance to the credit of the school of £99, besides which the deficit of £22 on the last year's proceedings had been paid off. The Sunday school was debited with an expense of £76, which was met by a transfer from the general income.—Upon the motion of the chairman, who remarked upon the excellence of the teaching in the schools, the report and financial statement were adopted, and the following resolution was passed: "That this meeting has heard with deep regret of the illness of Mr. Geo. Smith, and desires to express its sympathy with him during his enforced absence from his duties, and its earnest hope that he may be soon restored to health."

READING.—The cause here steadily progresses. On Sunday last the Rev. Charles Voysey, B.A., preached in the morning on "Revelation," and in the evening on "God our Refuge." The discourses were exceedingly able, and were listened to with the greatest attention by large congregations, in the evening the church being well filled. On Monday evening there was again a large and appreciative audience to hear the rev. gentleman deliver his well-known lecture on "The Bible." Our good friend Mr. Eve, of Aldershill, occupied the chair. Mr. Voysey's visit has occasioned much perturbation amongst the Evangelicals, who made arrangements with the Christian Evidence Society to send down the renowned Dr. Sexton presumably to work miracles in the way of defending the faith, and the redoubtable doctor preached morning and evening on Sunday at Congregational churches in the town, and on Monday evening lectured in the Town Hall. On Tuesday afternoon he assisted at a conference of those interested in checking the growth of unbelief, and lectured in the Town Hall again in the evening. But in other ways the progress of free religious thought has excited the zeal of the orthodox. Near our new church, on the London Road, the Presbyterians some time ago erected an iron church, whose minister has declared that he felt called by God to stamp out the Socinian heresy. It is said now that the Episcopalians are about to erect an iron church in our immediate neighbourhood. The temperature is therefore decidedly rising, and it is gratifying to know that the members of the Unitarian Free Church are warming to their work. From the calendar for April we learn that a children's service is held in the afternoon of the first Sunday in every month, to which parents are invited to accompany their children; a Sunday school is conducted on the other Sunday afternoons, and parents are assured that their children will spend a happy and profitable hour; an adult class for the study of religious questions, Parker's Discourse being taken as a text-book, is conducted by the minister for an hour each Sunday morning before service; the choir, under the care of Mr. Barnicoat, meets for practice every Friday evening; the Redlands Literary and Scientific Society, whose recent meetings have been very successful, especially one at which Mr. O. A. Shrubsole delivered a lecture on the Dawn of Life on the Earth, and another at which Mr. G. R. Smith delivered an address on Psychology, Spiritualism, and cognate subjects, will in the course of the month deal with the "County Franchise," to be introduced by Mr. Councillor King, and the Sunday question, to be introduced by Mr. A. Barnicoat; and finally, a geological class in connection with the above-named institution is conducted by Mr. O. A. Shrubsole with marked success. The calendar also gives the subject of the ministers' discourses for the month, and contains an extract from one of Mr. Voysey's sermons on "The End we have in View." The fact that this entirely new congregation is quickly organising itself and settling down to practical church life is a matter for general satisfaction.

STROUD.—Some heretics of the Congregational sect have been pronouncing excommunication against a brother heretic—our friend the Rev. Richard Pilcher. The case which has led to a correspondence in the *Stroud Journal*, was the exclusion, in effect, of Mr. Pilcher from officiating in a Congregationalist burying ground. It seems that ultimately permission was offered to the family to have Mr. Pilcher's services, but it came too late. In the midst of the controversy it was alleged that the burial services of Unitarians are in glaring opposition to the religious convictions of their neigh-

bours. This Mr. Pilcher denies, and further says that such an assertion would not be true of any of our religious services, adding, however, "There is indeed one prayer we habitually use, to which a Trinitarian might object. It is the Lord's prayer, and I defy Mr. Davis to repeat it without becoming, for the time being, as much a Unitarian as myself!" On the present aspect of opinion among the congregational ministers Mr. Pilcher says:—I am amused by the way in which they pour their new wine into the old 'orthodox' skins, and am on the watch for the bursting of the old leather, sure, if not soon, to be. They are going just as our forerunners, the English Presbyterians, went whithersoever the fresh knowledge and more enlightened conscience of their day is leading them. We are, theologically speaking, only some 80 or 100 years in advance. . . . They differ from me only in the quantity of the old theology we have severally retained or cast away. Mr. Davis says that we are "decidedly heretical." I say to him, "You and your friends are heretical, but 'undecidedly.'" Dr. Allon, e.g. (in his *Vision of God* &c., p. 297), gives a list of four different theories of the atonement, which have been held by the orthodox, and a sketch of one which he holds to-day; a sketch at which his "orthodox" predecessors would simply have shuddered. I challenge Mr. Park, as leading representative of his sect in Stroud, to say whether or not he holds and preaches the doctrine of a physical endless hell, such as it was preached 30 years ago, and is still held by the Wesleyans; of a "good hot seething hell," as one of that body phrased it when he and I were discussing Dr. Osborne's speech here in Stroud. With what face, then, I ask, do these fractional heretics sit in judgment upon me, and punish me, so far as in them lies, because I am, heretically speaking, an integer?

STAND.—The sixth annual meeting of the Unitarian Band of Hope was held on Saturday last, the 23rd inst., when there was a good attendance of the members and their friends. After tea the chair was taken by the president, the Rev. W. C. Squier, and a satisfactory report was read by the secretary, Mr. Henry Allen. The Rev. S. A. Steinthal delivered an effective speech, and the members gave several recitations and songs with success. A pleasing feature was the presentation of valuable gifts to canvassers for temperance literature in the Sunday school. The performance of the teetotal drama, "Aunt Dinah's Pledge," in which the characters were sustained by the members of the Stand Band of Hope, concluded the proceedings.

THOMAS PARGETER OF FOXCOTE CHARITY.—The annual meeting of the trustees of this charity was held on the 18th instant at the offices of Messrs. Harding and Son, 32, Waterloo-street, Birmingham. The trustees present were the Revs. Charles Clarke, H. W. Crosskey, William Cochrane, H. Eachus, M. Gibson, D. Maginnis, H. McKean, W. E. Mellone, and James Taplin. The latter gentleman was elected chairman for the ensuing year; Mr. Joseph Beattie was re-elected treasurer; the Revs. W. E. Mellone and H. W. Crosskey were elected auditors; and Mr. Charles Harding was re-elected secretary. Nine annuitants have died since the last annual meeting, and one annuity has in accordance with the scheme been discontinued in consequence of the annuitant having become possessed of increased means from other sources. The vacancies thus created have been supplied by the election of other candidates. The present number of annuitants (including three elected at the last quarterly meeting) is 99, 93 of whom are entitled to receive £20 a year, and six (being sisters) £16 a year each. A very large number of names of applicants for annuities still remain on the books of the Charity, many of them of long standing, notwithstanding which new applications are frequently received.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

A STUDENT.—If you will please send your name and address, we will communicate with you privately.

THE WOMEN'S PETITION.

To the Editors.—In your advertising columns will be found a copy of a petition, now in course of signature, by the women of England. The laws against which it protests were passed in comparative silence, and their promoters were privately working to extend their operation. This, at least, has been checked by the publicity now given to the subject. The Ladies' Protest, signed eight years ago by Harriet Martineau, Florence Nightingale, Josephine Butler, and others, could not be ignored; and a women's petition sent to Parliament some years ago, with upwards of a quarter of a million signatures, increased the moral power of those who condemned the Acts in the House of Commons. Since then, a Royal Commission has declared against them, and "the new Abolitionists," in their struggle against one of the vilest forms of slavery, have shown themselves superior to the unmanly abuse with which they were at first assailed.

Almost all the Nonconformist bodies except our own have passed resolutions against these Acts. In 1874, a conference of our ministers discussed them in the Whitsun week; and a long petition against them was drawn up, and signed by more than 140 ministers. Of the rest, some questioned clauses in the petition, some were too doubtful to sign, a few were opposed to its prayer. Though it was presented by the Right Hon. James Stansfeld, I do not remember to have seen

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The Unitarian Herald.

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REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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STRANGEWAYS UNITARIAN FREE CHURCH.

MUTUAL IMPROVEMENT SOCIETY'S ANNUAL SOIREE.

TO-MORROW, April 6th.
LECTURE, with experiments, on "Sound." Usual Great Science, &c. Exhibition. Instrumental Music. Tea at 5.30 p.m. Tickets 1s.; after tea, 6d. each.

PRESTON: PERCY-STREET SUNDAY SCHOOL.—SCHOOL ANNIVERSARY, April 14th.

SERMONS will be preached by Rev. FRANK W. WALTERS, of Glasgow. Collections.

BIRMINGHAM FREE CHRISTIAN SOCIETY, LOWER FAZELEY STREET.

The First ANNIVERSARY of the Dedication of the Church will be celebrated by SPECIAL SERVICES on Sunday, April 7th. Morning preacher, Mr. GEO. R. TWINN; Evening, Mr. W. CLARKE.

On Monday, April 8th, a Public TEA and MEETING. Chair to be taken at seven o'clock, by W. KENRICK, Esq., Mayor.

LOWER MOSLEY-STREET DAY AND SUNDAY SCHOOLS.

The ANNUAL SERMONS in Upper Brook-street Church, in support of these Schools, will be preached on Sunday, April 7th, by the Rev. J. PAGE HOPPS, of Leicester. Morning service at 10.45; Evening service at 6.30. A Collection will be made at each service.

ROTHERHAM NEW CHURCH

On Wednesday, May 1st, 1878, the ceremony of Laying the FOUNDATION STONE

of the New Church for the Rotherham Unitarian Congregation, will take place at twelve o'clock at noon.

The Stone will be Laid by JOHN HOBSON, Esq., of Tapton Elms, Sheffield.

On the same day, at one o'clock, A BAZAAR

At the Mechanics' Hall, Rotherham, for the Sale of USEFUL AND ORNAMENTAL ARTICLES, will be OPENED by

JOSEPH LUPTON, Esq., J.P., of Chapel Allerton, Leeds.

Admission on Wednesday, One Shilling each; after six o'clock p.m., Sixpence each.

The Bazaar will remain open on the Thursday and Friday following. Admission Free.

The Stalls will be presided over by Ladies of the Congregation.

Goods Marked at Lowest Figures. Proceeds to be devoted to the Building Fund.

After the Opening of the Bazaar on Wednesday, at half-past one o'clock, a LUNCHEON will be provided in the Hall. See bills of fare.

N.B. A Refreshment Stall. All articles at moderate charges.

Goods for the Bazaar will be thankfully received by the Rev. W. Blazey, 41, Hollowgate, Rotherham; Mr. Wm. Leggoe, Treasurer, Moorgate, Rotherham; Mr. John Hill, Secretary, 1, Westfield Terrace, Rotherham.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

The THIRTY-THIRD ANNUAL MEETING will be held on GOOD FRIDAY next, the 19th April, at Manchester.

The day's proceedings will commence with a RELIGIOUS SERVICE in Cross-street Chapel, when a Sermon will be preached by the

Rev. WILLIAM GASKELL, M.A.

Service to commence at eleven o'clock.

After the Sermon, a Collection will be made in aid of the Publishing Fund, as the Committee is most desirous of paying off the debt due to the Treasurer.

After this service, Dinner will be provided in the Lower Mosley-street Schools, at a charge of Ninepence each person.

The BUSINESS MEETING will be held in the Memorial Hall, Albert Square, at two o'clock. The chair to be taken by the President of the Association, EDWIN WINNER, Esq.

Tea will be provided, at four o'clock, in the Lower Mosley-street Schools, at a charge of Sixpence each person.

As ample accommodation will be provided by the friends at Mosley-street, both for dinner and tea, the Committee trusts that all friends will avail of the same, and thus avoid the possibility of a loss.

The EVENING MEETING will be held in the Memorial Hall. The chair to be taken, at six o'clock prompt, by the Rev. S. A. STEINTHAL.

The following Papers will be read, to be followed by discussion—

Mr. GEORGE CUNLIFFE, of Bolton:

Subject:—"Our Elder Classes and their Teachers."

Mr. JOHN REYNOLDS:

Subject:—"Week Evening Amusements for Sunday Scholars."

Deputations from the London, Midland, and Yorkshire Sunday-school Associations are expected to be present.

JESSE PILCHER, } Hon.
JOHN REYNOLDS, { Secs.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

The NEXT MEETING of the COUNCIL will be held at the Office of the Association, 37, Norfolk-street, Strand, London, on Wednesday, May 8th, at two o'clock.

HENRY IERSON, Secretary.

COMMISSION-STREET UNITARIAN CHAPEL, BOLTON.

A B A Z A A R

for the

SALE OF FANCY AND USEFUL ARTICLES

WILL BE HELD IN THE

BANK-STREET SCHOOLROOMS,

(the use of which has been very kindly granted for this purpose by the congregation)

On WEDNESDAY, THURSDAY, FRIDAY, and SATURDAY,

April 10th, 11th, 12th, and 13th, 1878.

In order to raise a sum of money sufficient to clear off a debt of £650 on the present buildings, and for intended improvements.

PATRONS:

His Worship the MAYOR of Bolton.

R. N. Philips, Esq., M.P.	Alderman Thos. Lever.
John Hick, Esq. M.P.	Councillor J. C. Haslam.
J. K. Cross, M.P.	Councillor Thos. Bramley.
The Mayor of Manchester.	Councillor J. J. Bradshaw.
The Mayor of Bury.	Rev. C. C. Coe, F.R.G.S.
Abel Heywood, Esq. (ex-Mayor of Manchester.)	Rev. A. B. Camm.
Richard Harwood, Esq., J.P. (ex-Mayor of Salford.)	Rev. C. A. Berry.
Joseph Cook, Esq., J.P.	John Grundy, Esq.
H. J. Leppoc, Esq., J.P.	Joseph Lupton, Esq.
Holbrook Gaskell, Esq., J.P.	Arthur Greg, Esq.
Caleb Wright, Esq., J.P.	William Haslam, Esq.
Charles Taylor, Esq. J.P.	John Harwood, Esq.
	Frank Taylor, Esq.
	William Inglis, Esq.

The BAZAAR will be OPENED on Wednesday, April 10th, at Eleven a.m. by

A B E L H E Y W O O D, ESQ.
(ex-Mayor of Manchester.)

THOMAS RAWSON, Esq., of Manchester, has kindly promised to Preside at the Piano, and give Selections of Music at intervals during the day.

LUNCHEON WILL BE PROVIDED AT 1.30.

On each of the following days the Bazaar will be open at 2 p.m. Rooms will be set apart for the Exhibition of Electrical Appliances, Microscopical Objects, and other interesting Curiosities. Vocal and Instrumental Music, and various entertainments will be given at intervals.

ADMISSION:—Wednesday, from 11 a.m. to 6 p.m., 2s. 6d.; from 6 p.m., 1s. Thursday, from 2 to 6 p.m., 1s.; from 6 p.m., 6d. Friday and Saturday, all day, 6d. Season Tickets, 3s. Children under twelve half-price.

The support of the public is earnestly solicited, and contributions in saleable articles will be thankfully received by any of the following stall Holders:—

No. I. STALL.

Mrs. Lazenby, 15, Deane Terrace, Deane.
Miss Tottie, Strangeways, Manchester.

No. II. STALL.

Mrs. John Harwood, Woodsleigh, Heaton.
Miss Nuttall, South Bank, Heaton.

No. III. STALL.

Miss Haslam, Gilnow House, Bolton.
Miss Kay, The Haugh, Bolton.

No. IV. STALL.

Mrs. Dutton, 349, Blackburne Road, Bolton.
Mrs. Thos. Rigby, 43, Bayley-street, Chorley Old Road, Bolton.
Miss Taylor, 54, Radcliffe Road, Bolton.
Miss Crook, Victoria Terrace, Bolton.
Miss Kenyon, Manchester Road, Bolton.
Miss Bromley, 80, Blackburn-street, Bolton.
Miss Riding, Davenport-street, Bolton.

No. V. STALL.

Miss Pilling, 22, Marlborough-street, Bolton.
Mrs. Geo. Cunliffe, Heaton.
Mrs. Kay, St. George's Road, Bolton.
Mrs. Jos. Pilling, Blackburn Road, Bolton.
Miss Latham, St. George's Road, Bolton.
Miss Carling, Davenport-street, Bolton.

SCHOOL STALL.

Miss Bridge, Regent Terrace, Chorley Old Road, Bolton.
Miss Ashley, Hammond-street, Bolton.
Miss Smith, Derby-street, Bolton.
Miss Waring, Noble-street, Bolton.

REFRESHMENT STALL.

Miss Heap, Chorley New Road, Bolton; or by

Rev. ALBERT LAZENBY, Deane, Bolton, Secretary.

MANCHESTER NEW COLLEGE, LONDON.

LOCAL THEOLOGICAL EXAMINATIONS, 1878.

All Applications for these Examinations must be made in writing to the Secretary not later than 10th April. Such applications must state—

(a) The full names and addresses of candidates who intend to present themselves for examination.

(b) The subjects in which they desire to be examined.

(c) The full names and addresses of at least two persons who will undertake personally to conduct the examination in accordance with the regulations. Of these, one must also undertake to act as local correspondent, through whom all subsequent correspondence with the College authorities must pass.

(d) A fee of 2s. 6d. for each candidate must be forwarded with the application.

P.O.O. to be made payable at Withington to the Secretary,

Rev. CHARLES T. POYNTING, Fallowfield, Manchester.

MILES PLATTING UNITARIAN FREE CHURCH SCHOOLS, Varley-street, Oldham Road, Manchester.

A BAZAAR

in aid of the Church Fund, and to clear off two or three unavoidable debts, will be held on Thursday, Friday, and Saturday, April 25, 26, and 27, in the above schools.

The Bazaar will be opened by His Worshipful the MAYOR of MANCHESTER, on Thursday, 25th April, at 2 p.m.

Contributions in goods or money will be gratefully received by

Mrs. W. G. CADMAN, Westbourne Grove, Harpurhey.
Mrs. ROBT. FIELDING, Beech Mount, Harpurhey.
Mrs. JOS. HULME, Hulme Hall Lane, Miles Platting.

or by Mrs. HAROLD BERRY, 32, Smedley Road, Cheetham.

KENDAL: UNITARIAN SCHOOL.—The

Ladies interested in the school work determined some time ago, to try to raise a school house in which the education of the children would be more complete than is possible when the classes have to be held in a chapel. For this purpose they formed a committee, and set to work, and the result of their efforts so far is the purchasing a plot of land in an open part of the town. A Bazaar in aid of the Building Fund will be held on the 11th of April. Contributions in money or work will be gratefully received by

Mrs. MACDONALD, 6, Lound-street, Kendal.
Miss A. K. GREENHOW, Anchorite House, Kendal.
Miss RUDD, Greenside, Kendal.

MANCHESTER DOMESTIC MISSION.

ANNUAL MEETING, WEDNESDAY EVENING,

3rd April, 1878.

The Rev. WM. GASKELL, M.A., in the chair.

CHAIRMAN'S OPENING ADDRESS.

1. Resolution moved by R. D. DARBISHIRE, Esq., B.A., seconded by JOHN DENDY, jun., and resolved—

That the Trustees of the Society's property be directed to give security by way of mortgage upon the Embden-street land and buildings for a sum of £1,500, and interest at 4 per cent already borrowed, for defraying the cost of the late extension of the school buildings. That the Trustees be directed to sell and convey the land and buildings in Rochdale Road to Mr. W. Brown for the sum of £2,500, and to apply the proceeds of sale in erecting new premises, and as to any surplus by way of investment as the Committee may direct. That the Trustees be requested to complete a purchase of a plot of land in Willert-street, Rochdale Road, subject to chief rent, as a site for new buildings.

2. Resolution moved by the Rev. C. BEARD, B.A., seconded by the Rev. J. T. MARRIOTT, and resolved—

That this meeting adopts the reports of the Committee and Ministers, and the Treasurer's statement of accounts, and expresses its heartfelt sympathy with the Ministers of the Society in the self-denying labours they have devoted to their unassuming work of Christian benevolence. (The Revs. J. Harrop and B. Walker replied.)

3. Resolution moved by the Rev. C. HARGROVE, M.A., seconded by B. HEAPE, Esq., and resolved—

That this meeting hereby appoints the following gentlemen as the committee and officers for the ensuing year:—

The Rev. W. Gaskell, M.A.	Mr. W. H. Herford, B.A.
The Rev. C. T. Poynting.	Mr. R. Nicholson.
The Rev. J. T. Marriott.	Mr. R. Potter.
The Rev. S. Farrington.	Mr. H. Rawson.
The Rev. E. C. Towne.	Mr. S. W. R. Wood.
Mr. E. C. Harding.	Mr. T. Wood.
Mr. R. Harwood.	Mr. J. Worthington.
Mr. B. Heape.	

Rev. S. ALFRED STEINTHAL, Secretary.

Mr. R. D. DARBISHIRE, B.A., treasurer.

And trusts that increased co-operation will be given to them by the members of the Manchester congregations, so that the practical work of the ministry to the poor may be extended and rendered more efficient.

On Mr. GASKELL's leaving the chair, it was taken by Mr. Alderman HEYWOOD, when it was moved by W. HADWEN, Esq., seconded by the Rev. S. A. STEINTHAL, and resolved—

That the best thanks of this meeting are hereby given to the Rev. Wm. Gaskell, M.A., for his conduct in the chair, and the constant interest he has shown, from its foundation, in the work of the ministry to the poor; and to the Revs. C. Beard, B.A., and C. Hargrove, M.A., for the valuable help they have this evening given to the Society.

THE Boston Pulpit being now Vacant, SUPPLIES for short periods are Wanted.—Apply to THOS. MEGGITT, Secretary.

WANTED, at the end of this month, an intelligent, trustworthy Girl of 17, or older, as UNDER NURSE.—For further particulars apply to Mrs. DOWSON, Gee Cross, Manchester.

WANTED, by a Lady of experience, a Situation as RESIDENT GOVERNESS: English, French, Music, and Calisthenics: excellent references.—Address M. A., Herald office, 55, Market-street, Manchester.

A Respectable Young Woman seeks a Situation in a quiet Unitarian Family, as HOUSEMAID, or useful Maid; good needlewoman: well recommended: Unitarian.—Address M.P., All Saint's Vicarage, Newmarket, Cambridgeshire

SYDNEY, New South Wales.—The Unitarians of Sydney urgently desire the services of a MINISTER from England: salary, £300: passage out paid.—Communications to be addressed to Rev. HENRY IERSON, 37, Norfolk-street, Strand, London, W.C.

THE ONLY PERFECT MARKING INK.

NO HEATING; no mixing or trouble. Does not injure the most delicate fabric. Absolutely indelible. Fletcher's Jet Marker, 1s., from drapers, or post free from THOMAS FLETCHER, Museum-street, Warrington.

DOINGS AND SAYINGS.

A second Baptist chapel has been opened at Rome.

It is stated for positively the last time that Bishop Dupanloup is to be made a cardinal.

The Southampton School Board have decided to place "Temperance Principles" in the curriculum of the board's teaching.

The Pope objects to the presence of women on his premises, and the female members of families residing in the Vatican are being removed from the palace.

Mr. Mundella, M.P., mentions that we are spending 150 millions a year in drink. He has been surprised to find that many members of the Houses of Parliament are total abstainers.

According to the *Guardian*, German Protestantism, as a religious force, appears to be nearly effete, and what remains of it is splintered up into fragments and antagonisms. It adds that the Old Catholic movement, promising indeed much, has as yet affected little.

It is humiliating, but not surprising, to find that the College of Physicians has decided not to admit women to the licence of the College. On all sides the medical profession is closing its ranks against women with an amount of trade unionism worthy of Sheffield knife-grinders.

The *Wesleyan Methodist Magazine* for April contains the concluding article on Mr. Arthur's book "The Pope, the Kings, and the People" by an "ex-Roman Catholic Priest"—The Rev. R. Rodolph Suffield. It also contains from the same pen an article on Leo XIII., from whose policy, the writer says, comparing it with that of Pío Nono, "we need not anticipate any essential change over which to rejoice."

Monday was the three hundredth anniversary of the birthday of William Harvey. England has produced few greater men of science, but our fathers, if they did not stone, did not very munificently reward him, and we have not yet built him any memorial. It is proposed to erect a monument to Harvey at Folkestone, where he saw the light. Dr. Richardson gives an interesting account of Harvey's life and labours in the *Gentleman's Magazine*.

Those of our readers who are interested in the efforts now being made to give higher education to women, and to secure them admission to walks of life from which they have been hitherto shut out, will learn with satisfaction that a bequest of £7,000 has just been made to the London School of Medicine for Women by the late Mrs. George Oakes, of Sydney, Australia. It will undoubtedly give considerable impetus to the movement for opening the medical profession to women, as well as enable the particular institution to which it has been left to do its work better.

If the Roman Catholics do as well with their new noble convert, Lord Arthur Gordon Lennox, as they are doing with their recent one, Lord Archibald Douglas, they will have good cause to congratulate themselves. The youthful scion of the house of Queensberry has lately bought, out of his own means, at a cost of £7,000, a large house in the Harrow Road, London, which he has called St. Philip's Home, and has established for the benefit of street arabs. It possesses a charming garden, and attached to it are a school and a playground. Lord Archibald obtains situations for his lads, and they are given a breakfast at a small cost, and return at night to sleep. So shines a good deed in a naughty church.

It has been suggested in the *Nonconformist* that Earl Russell should be presented with an address on May 9, the fiftieth anniversary of the passing of the Bill for the Repeal of the Test and Corporation Acts. The proposal has been received with general favour, and the matter is under the consideration of the Committee of Deputies. Some public recognition of Earl Russell's services, whether in the shape of a numerously-signed address or otherwise, could not fail to brighten the declining days of the veteran Liberal leader. "In these days," as *Mayfair* sarcastically remarks, "the tendency is to forget past services rendered by British statesmen, and even to break their windows."

Whitewash is wanted and forthcoming for Mr. Valentine Baker, an officer dismissed from Her Majesty's service on grounds which we might willingly have forgotten if his friends would allow us to do so. But they will not. On this gentleman's return from the respectable service of the Sultan, he is brought forward to challenge, not condonation, but glory. Bygones are, of course, to be bygones. The Prince of Wales dines with him; the Duke of Sutherland and a set of generals give a banquet in his honour; and the Marlborough Club (said to be of the smartest) elect him unanimously as a fitting member of their society. And, while a gentleman with such antecedents is becoming in certain quarters an accepted London celebrity, the Turkish members of a literary and scientific club—no less than the *Athenæum*—blackball a gentleman of honour, talent, attainment, and position, notoriously on account of alleged Russian partisanship.

SCOTTISH NOTES.

PROFESSOR FLINT ON MATERIALISM.

Professor Flint, for the third of his lectures on *Anti-Theistic Theories*, took the subject of "Materialism in the Modern World," especially as revealed in the writings of its disciples. He held that it left unexplained the order, laws, and harmony of nature, and life was another fact which presented a problem that Materialism had as yet failed to solve. Many had maintained the spontaneous generation of life for the lifeless, but the verdict of strict science was that life was only produced by that which lived. Mind presented a still greater difficulty to Materialism. In conclusion, the lecturer said that religion was virtually a universal fact. Materialism openly threatened to turn all religion out of the world; but they might console themselves with the reflection that reason and morality were to be turned out with it. Only then would Materialism have the world to itself, and then the world would not be worth having.

CONDITIONAL IMMORTALITY.

The Rev. John Laidlaw, Aberdeen, has delivered the last of the series of Cunningham lectures on *The Bible Theory of Man* his special subject being "The Future Life and the Resurrection." He began by criticising the doctrine of Conditional Immortality, and observed that it was a hopeless divergence from the Scripture view of man, that it exaggerated the effect of the Fall, made regeneration a physical or constitutional change, and was loaded with the assumption that men who without redemption would naturally go to nothing, as a consequence of redemption survived to suffer punishment. The leading idea to which the Scripture notion of a future life attached itself, he believed to be that of man's kinship with God. Going on to refer to the resurrection of the body, he remarked that Scripture never spoke as creeds had spoken of the resurrection of the flesh. Had the Church followed the spiritual teaching of 1. Corinthians xv. instead of its own childish memories and Pagan traditions, their pulpits would have long ago been delivered from the charnel-house theology of the *Night Thoughts*, and they should not have seemed to expose Apostolic teaching to try conclusions with modern chemistry.

BOOKS AND AUTHORS.

Presbyterianism in Ainsworth: Two Lectures. By Ephraim Turland. Belfast: J. Hutchinson.

WE are always glad to hear told the story of any of those congregations of the Liberal Succession, whose chapels serve both as monument and material guarantee of those principles which have made us what we are. Mr. Turland tells the story of Cockey Chapel compendiously and attractively. The several ministers who have occupied the pulpit are not only named and dated, but characterised with much graphic power; and the lesson from their labours is well drawn at the close: "besides being free in religion, we must also be brave, candid and out-spoken, clear, honest, faithful, and true." A quaint account by the celebrated Oliver Heywood of his grandfather is introduced in connection with the first minister of Cockey, Mr. Hibbert, the contemporary and friend of Oliver:—

Oliver Heywood, my father's father, my dear and precious grandfather, after whom they named me, who lived soberly and civilly most part of his days—a good-natured man, but carnal—used to go a shooting on Sabbath Days, in the afternoon, on Lomas Moss, in Little Lever, and did not express any forwardness in religion. His wife, being a good woman, desired Mr. Hubbert (then minister at Cockey) an eminent man of God, to speak to her husband to pray in his family, who, calling as he went to Little Lever, said—"Oliver, you must read the Word of God, and pray with your family." He answered—"Aye, sir; none of these things shall be wanting; I'll do what I can, and what is fitting." But he neglected still. At last, when he was sixty years of age, going to Bury fair, where Mr. Paget preached, he went into the church; heard him; God laid hold of his heart, convinced his conscience; he became an eminent Christian.

Maxims and Miscellanies for Merchants and Business Men. By Henry Turner. London: William Tegg & Co.

THERE was great truth in the saying of David Fordick, of Massachusetts, that "all the world's a shop, and the men and women in it merely traders;" also in his remark that "could we examine it thoroughly by what the Scriptures call the 'candle of the Lord,' we should undoubtedly find a great deal that ought to be altered." This little compendium of good reasoning and sound morality applied to business life deserves a wide circulation. Its central maxim is thus pithily expressed: "Life's great good is wrought out on the anvil of industry," and thus aptly illustrated: "If we should go into a country where the sluggard's garden or farm is covered with the richest grains, fruits and vegetables, and where industry is rewarded only with weeds and brambles; where the drunkard looks sleek and happy, and his home cheerful, while temperance wears the haggard

face and eats the bread of want and misery, then we might possibly believe that luck or chance had something to do with it." The advice here given is not confined by any means to general maxims. The methods of successful business men are set before the reader, showing that not only the meaning to do well but the putting "mind" into it, is the way of prosperity in any branch of employment.

NATURE AND CLAIMS OF JESUS CHRIST.*

BY REV. HENRY W. BELLOW, D.D.

MATT. xvi., 13.—"Whom do men say that I, the Son of man, am?"

This is a question that Jesus asked in his own lifetime, of his immediate disciples, again and again; and the answer that he got and which he accepted, and by his silence or his acquiescence, nay, by his full endorsement, gave the final authority to, was this: "Thou art the Christ, the Son of the living God."

Now who was the Christ? The Christ was the expected Messiah, the anointed one, whom Jewish prophets had darkly foretold—a being who was to be raised up from human lineage, of the stock of David, and was to restore the glory of the house of Israel. He was to be a King and a conqueror, whose reign should subdue all opposition, introduce righteousness and peace, convert the nations, and establish the permanent and transcendent kingdom of God on earth, in the form of a great Israelitish empire. He was to be the Son of God; but in no other sense than Abraham, Moses, and David were sons of God, and as all obedient souls are children of God—except in so far as his faithfulness and goodness drew upon him a more marked and characteristic proof of God's approval and acceptance. Not a distinct word is breathed in the Old Testament of his supernatural birth; not a syllable of his pre-existence or of his Godhead, much less of his being the second person in a divine Trinity. All these ideas would have been shocking to the Jews, by whom the unity of God and his incommunicable and unshared divinity were truths held with absolute and awful conviction. That the coming of the expected Messiah should be the descent to earth of God himself, in human form, would have been a blasphemous hypothesis, violating all their notions of his invisibility, and all their horror of representing him in any palpable image. The apostles, who were Jews, shared, as Jesus himself shared, this profound national feeling; and there is no evidence that at any time during his life it ever occurred to any apostle that Jesus was God himself, or was ever intimated by Jesus that he thought himself to be the God of the Jews and a proper object of supreme worship. The most he ever claimed, and the highest dignity ever assigned to him by his apostles, in his lifetime, is that he was the Messiah and the Son of God.

But what did Jesus mean by claiming to be the Messiah? Certainly he did not meet, in any literal way—in any way to support and justify them,—the predictions of the Jewish prophets and the expectations of the Jewish people. They rejected him for this very reason. Not one of their priests or learned men saw in him anything that they had been carefully reared to look for among the signs and proofs of their Messiah. Even his birth from Mary without a natural father, however true it may have been, was no part of Jesus' own pretensions, no part of his preaching, no ground of his appeal to respect and confidence. Thirty or forty years after his death, when the Gospels of Matthew and Luke were perhaps issued, this claim was set up, possibly truly, but in genealogies that have never been, and can never be, fairly made to agree with each other. Paul's Epistles, written before the Gospels, and unquestionably genuine, have not a word to say about Jesus' origin by a miraculous generation. He himself never claims it; and the passages that recite it are at least of uncertain authenticity. There is nothing in the intercourse of the disciples with him to indicate that they felt themselves in the presence of a disguised or shrouded God. They feel his moral and spiritual superiority with unquestioned and affecting awe; but his deity, had it been seen or surmised, must have produced very different emotions, and very different behaviour from any we notice in them. It is not necessary to assume that they must have known it if he had been the second person in the Trinity; for if we adopt the theory of a providential blindness imposed upon them, and of the slow development of God's plan, we may even go so far as to suspect that Jesus himself did not know who he himself was, farther than that he was the Messiah. I do not adopt this notion, but it is not wholly untenable. It is enough now to say that the apostles, in his life-time, did not know or suspect Jesus to be a deity and equal with the Almighty.

But did Jesus mean to declare his own assent to the Jewish notion of the Messiah, and to propose himself as, and claim to be, the Messiah, in what was the fair interpretation of the prophecies? I think the Church has greatly magnified the definiteness of the prophetic spirit of the Old Testament,

*A sermon given at the ordination of Rev. J. M. W. Pratt, to the ministry of the First Unitarian Church in Wilmington, Del., Jan. 28, 1878.

and given a system and form of its own to the shattered and incoherent longings and yearnings of noble Jewish hearts for a national deliverer. The foundation of the hope lay in the depths of that glorious hopefulness of better things, of fairer days, of more realised conceptions of human worth, of national peace and glory, and of God's kingdom, which, thank heaven, has not wholly expired among any people. Two equal tendencies characterise our nature: to look back to a paradise that has been, and to a paradise that shall be; to an ideal that has been already somewhere attained, and to a lost ideal that shall again be recovered. The golden age has been behind all peoples, ennobling their ancestors and progenitors; and far before them, too, encouraging their future, and destined to bless their children's children. Every natural expression in the poetry or piety of Jewish literature exhibiting this longing, whether it described a good ruler, a deliverer from present oppressors, a reviver of neglected worship, a purifier of the national morality—however it was meant or accepted at the time, howsoever definitely it was aimed at something near, or vaguely suggestive of something distantly hoped for,—was woven by the Jews themselves after the voice of prophecy (that is, of exalted religious feeling) had ceased, into a theory of an expected Messiah; and, of course, was played upon again and again, by pretenders or enthusiasts, who claimed to be this glorious personage. A superstitious veneration for the letter of their sacred writings (which the great prophets always discouraged) had grown in their degenerate days into a passion; and there were scribes and lawyers whose main occupation was to study the signs and enumerate the prophetic marks that would accompany the appearance of the Messiah when he came.

Jesus, at least in my judgment, knew that no such expectation or hope, as the Jewish people were cherishing in his day, was either probable or possible. I do not suppose that he shared the superstitious feelings of his countrymen about the letter of their law, or adopted in any form their idea of the Messiah. I cannot say as much as this of his apostles; and it is very important to keep what they said about him, and what he said about himself, in different grades of authority. That they should sometimes interpret what he said in a Jewish way seems to have been unavoidable, unless we are to suppose them to have shared his full elevation and enlightenment. When Jesus called himself the Messiah, the anointed, I have no doubt he meant to disclaim and set aside the Jewish hope—to deny its literal reality; and, by the violent contrast of his poverty, his unacceptableness to Jewish authorities, his powerlessness in any human weapons, his lack of all state and splendour and ability to enrich or protect his following, to declare the utterly new sense in which alone a Messiah was to be expected; as if he had said, "The only Messiah God will ever send the Jew or the world, is a teacher and example of true righteousness, a radical reformer of Jewish superstitions, among which this is chief. You have been looking for princes of the old blood royal to come and sit on David's throne, and wield Solomon's wealth and splendour, and conquer your enemies, and drive Roman princes and armies and tax-gatherers out of the land. There is no such being to be looked for: It is an idle dream, and a false rendering of the vague predictions of your old prophets. What they yearned for at heart was a renewer of a godly life, and a society built on the honour and service of the true God. That is the only Messiah you will ever see—and I am he!"

Jesus felt himself to be anointed from God,—able to teach and lead the people in this knowledge. In claiming the Messiahship he claimed this place. It was the glorious simplicity, the holy boldness, the living faith in his heart, that enabled him to assert this claim. He was indeed the anointed, the Messiah, for the whole world. That he felt this constitutes his highest right to the name. Only the deepest knowledge of the everlasting truth of God, the most unshadowed clearness of faith, the holiest sense of right to be the spiritual leader of his time and age, and of all time, could have inspired or justified this claim. Others had made it in mean and low senses, and had perished for their presumption. Jesus made it in a sense of his own—in the only sense in which it had ever been true, or could be verified,—a sense wholly different from that in which even the noblest prophets had ever made it; and if it had not been a true claim, and one which God honoured and was satisfied with, the claim would have perished with its maker. Jesus himself died of this bold claim. He was thought to have made it in a Jewish sense, and had he done so, the claim would have been crucified with the claimant. But because he had made it in a true sense—in the honour of truth and holiness, in a universal and divine sense, as a teacher of moral and spiritual things which had power to renew and bless countless ages, and all humanity,—the claim lived, though the claimant perished; and Jesus has become indeed the Messiah not of the Jews, but of the whole world.

But there was another claim: Jesus' own common name for himself is "the Son of Man." The name

sometimes given to him by his disciples is "the Son of God," and he accepted it. He must then be held responsible for this high title. The two phrases have been popularly supposed to refer to that inexplicable thing, the double nature of Christ. He was the Son of Man on his mother's side; the Son of God on God his father's side; having, by hypothesis, no human father. Now thoroughly believing, as I do, that neither earthly mothers nor fathers are the sources or authors of their children's souls, but only God himself, who is the Father of spirits, I fail to see what Jesus gains by the hypothesis of his exceptional birth, which all children of God do not possess by their natural birth. We are all, by our spiritual origins, sons of God by spiritual generation, and also sons of men by natural generation. If Christ had a double nature in this sense, so have we. What escape Jesus made from the infirmities of our common fleshly nature by being born of a woman only, one does not see. He was of flesh and blood, and the same flesh and blood as his mother, and partook her human and fleshly frailty. He hungered and thirsted, and ate and drank, and wearied and slept, and bled and died. He grieved and wept; he was sad and glad; he loved his mother, and had his chosen friends and haunts which he fled to in his fatigues and harassing cares. Whatever else he was, he was thoroughly human.

The Catholic Church, pressed with his ordinary humanity, has been, in this decade, forced to shut off his mortal liabilities by declaring his mother sinless—as if she had descended from her divine Son, and not he from his mortal, and, because human, not sinless mother. Such are the petty pretences into which superstition is forced when it leaves the plain ground of spiritual reason, and seeks nobility outside of moral and rational grounds. Jesus may have had no human father—although it is strange that he makes no such claim, and that Paul never makes it, and certain that it does not enter into the woof and warp of the three first gospels, and depends upon the suspected chapters of the openings in Matthew and Luke. But whether he had or had not does not, on the face of it, change the fact that he had, spiritually, the same Father we all have—God Almighty—and from his mother the same fleshly nature.

It is true, theologians in their creeds have attempted to show that Jesus was not made, but begotten. If this means anything, it means only what must be just as true of all other spirits. They are not made in the sense in which boxes and tools are made, but begotten; that is, they are effluents of the Divine Spirit that breathes them into conscious existence. In fact, even human bodies, properly considered, are not made, but begotten; that is, they owe their life and being to a derived, mysterious, creative something, that dates back to self-existent cause. It might be added that nothing that lives is made. It is only machines, furniture, lifeless objects than can properly be said to be made; and there is a growing reluctance to the application of the word "maker," even to God, in any mechanical sense. He begets the universe, which partakes his nature, and is a revelation of his mind, will, power, beauty, and might. But there is a difference, doubtless, of great meaning in the use of the definite article, the Son of man, the Son of God, in some transcendent degree. Bible means book; the Bible, the book; and it is a more expressive and distinguishing term than if the common word "book" had been abandoned, and some exclusive name originated for its title. What the Bible is among books, Jesus is among the sons of men and the sons of God,—the Son of man, the Son of God. But surely he is none the less a Son of man by being the Son of God. Now we know what a son of man is, and a son of God; and we are all such. Are we, when we attempt to reach up to the true conception of Jesus' nature and dignity, to put him out of the class which alone tells us in what direction to look for his excellency?

The truth is, the very object for which Jesus calls himself both the Son of man and the Son of God is, because they are really the same thing; and the very thing which, above all, it is to the purpose of a teacher come from God to tell us. "Now are we the sons of God, and it doth not yet appear what we shall be." The hidden glory and divinity of our origin, and the heavenly capacity of our nature, is the ground of all Jesus' and all Paul's appeals to the human soul. What is there lacking in the human soul, when fully lived out and completely ordered; when full of the spirit of its author as it was in our Saviour, to constitute all that Jesus was? Is it not created in the divine image, a partaker of the divine nature? Can archangels have a nobler lineage? Can they depart from the image in which we are made, and not descend in the dignity of their origin? There can be nothing in spiritual natures between the human and divine except degrees. The human is assumed to be finite,—it would be if it were not from God, and in God, and by God; but the human is not finite in its nature. It is infinite and divine; and the divine is not unlike the human, but only the human seen in its source and perfectness. Some think it profane to claim Christ as our brother; why not, then, to claim God as our Father?

If to claim to have the same nature as Christ is presumption, why not more so to claim to have the nature of God, which is expressly conceded to us, who are said to be made in his likeness, and to partake the divine nature?

The whole effort to separate God and man, and Christ and man—as if contact, resemblance, and unity of nature and mutual intelligibility, and common grounds of being were not the very crown and aim and glory of Christianity—is due to a childish weakness which clamours about the divine and the human, the finite and the infinite, as if they were opposites and antagonists, and not the same thing, considered now in part, and now in whole, now in its source, and now in its stream. Time and eternity are not opposites, but the same thing considered in sample and in bulk. The fruits of the spirit of love and holiness are of the same nature in God and in holy men, in Christ and his saints.

Jesus is a great teacher and messenger, "come from God." But let us not isolate God in time and place, and conclude that if Jesus comes from God, he must needs have come from afar off; come from some remote sphere of being; come from a previous existence. To come from God is to come from divine wisdom, love, and truth. We, ourselves, come from God. Everything comes from God that expresses God's will, love, and mercy. God is here. God is in the souls of his children. The bosom of God is still open, and is sending forth new births and nourishing new children all the time. He who lives in God and from God knowing his will and doing it, as Jesus knew and did it, is older than Abraham, inasmuch as what he knows and tells of God is more central and from a deeper source. This is the pre-existence of Christ, that he expressed truths and fulfilled purposes older than Abraham, because as old as God's love and holiness. This is Christ's oneness with God, his complete identification of will and heart with his Father. This is the reason why those who see him, see the Father; those who love him, love God; those who trust him, trust God. This makes him, Emmanuel, or God with us.

"Whom do men say that I am?" We might answer this question with many replies, which would contradict the simple truth as the Gospels teach it. "Men say you are the second person in the Trinity. They say you are your own father. They say you are a being of a different nature from your mother and your brethren. They say you are a visitant from another world, concerning which, if you were so, you refrained from telling us anything not known before, by faith and spiritual insight." But although the Church says these vain and incredible things, it doubtless says them only as an extravagant way of confessing a faith which we, who refuse these fables, share with them. Whom do men say that I am? We reply, the Church universal, all Christendom unites in saying that you are the all-sufficient Saviour; the light of the moral world; the pattern of all graces and perfections; the only perfect humanity the race has seen. They say, truly, that about you have crystallised the affections of all the purest saints, and the reverence of all the devoutest hearts. They say that you are nearest to God, and that you stand, and will stand, the blessed Mediator between your brethren and your Father and theirs. They say that your words remain true in all ages, and your example never grows antiquated or needless. They say that in your life and character and spirit, God has revealed all that can be considered necessary or useful for man to know concerning his moral purposes and spiritual affections. They say that your insight into your Father's will verifies itself by all who trust it; that your guidance never misleads a faithful follower, and that ages on ages only add to its significance and value. They say that every superstition and old theory which sought to make you great according to mere human standards, when it fades away, only discloses higher claims, until your authority is independent of doubtful testimony and all supports that are adventitious or questionable, and stands in its own self-evident weight and worth, more immovable than the mountains.

And we say—that doubting and denying the titles and deific ascriptions that the Church still offers you,—we say, that you are to us inexpressibly dear and venerable; that we will yield to none in the affectionate homage we pay you in our hearts, homes, and churches; that the songs of angels did not and could not exaggerate the importance and blessedness of your advent, or overstate the claim you have established in nearly nineteen centuries, during which your religion has been the chief light and consolation and guidance of humanity. You have taught us two inexpressibly glorious things, and taught them by illustrating them in your life,—the humanity of God, the divinity of man. You have authorised us to see in what was a dim, distant, dreadful unapproachable Being, called God, a Father, whose greatness and power do not render him inhuman, do not make him incapable of caring for and listening to, of pitying, pardoning, loving, and saving his children on the earth. You have proclaimed the humanity of God, and banished the dreadful feeling that God was too great, too distant, too mysterious to be known, approached,

loved, and trusted. This alone made a religion of love and mercy possible among men; this alone has made God intelligible, as the living friend and father of his lowly, but his veritable human offspring. And you have made man conscious of his divinity, by revealing in your spirit and human life, and on the earth and among its temptations and sufferings, a faith, capacity, and holiness, a sinlessness and a superiority to all evil and all trials, that has not only glorified you, but us. In calling us to follow and resemble you, you have owned our divine capacity. You have brought God down to man; you have lifted man up to God. You are thus the Mediator indeed, the true Messiah, the Son of man and Son of God. And we hail your name and influence with inexpressible joy, and with songs of triumph and gratitude, throughout the Church and the Christian world.—*Christian Register*.

IN MEMORIAM.

A SISTER.

I.
AND shall we think of her that's gone?
Oh! can the beating heart forget
That soul on purest virtue set,
That noble life that now is done?

I cannot conjure up the words
To speak the feeling of my soul;
But let the wavering echo roll,
The wave of goodness she hath stirr'd.

II.
My task was done for love of her,
As well as for the joy it brought
Into the chambers of my thought;
And now her memory lingers there.
The year had almost run its course;
I thought to write its parting hymn;
But she had gone! Mine eyes grew dim,
And all desire had lost its force.

Oh! fairest soul! how doubly blest
Art thou, who, having left the earth,
Abidest here in thy full worth,
And speakest from thy place of rest!

If ever, from some distant shore,
Thine eyes look back to gaze on me,
Oh! dearest! draw my steps to thee,
From day to day, from more to more.

III.
I never knew how great my grief
Until the year had almost run,
And I my task had just begun—
A task I fain again would leave.

At every advent of a year
I penn'd the thoughts that most I loved,
The passions thro' my heart that moved,
The joy, the pain, the hope, the fear.

But she for whom I loved to write,
Whose gentle influence, like a star,
Shone faintly, richly, from afar,
Had passed into the realm of night.

Oh! bitter grief! Oh! keenest pain!
A sense of numbness o'er the soul!

I ever sought the precious goal
Of her sweet smile! But now 'tis vain!

She cannot read the lines I pen;
She cannot hear the words I speak;
Mine utterance must be faint and weak;
She cannot touch the chords again!

IV.
I seldom wrote a single verse
But she was in my confidence;
Her sympathy and common sense
Forbade my tendency perverse.

I knew that every line I wrote
Would touch some feeling in her heart;
I could not bear to give one smart,
To sound for her one painful note.

And thus, o'er all my inward life
Her gentle influence sweetly came;
I courted neither praise nor blame,
But love, to cheer me in the strife.

And love she freely gave. Ah, yes!
How tender! Not one bitter word
The storm of anguish in her stirr'd.

Oh, love! 'Tis my delight to kiss,

In memory, still thy placid face;

To feel thine arms around me spread,

Thy blessing on my sinful head,

Oh, human love! Oh, heavenly grace!

Aberdeen.

GEORGE F. WALTERS.

The Unitarian Herald.

FRIDAY, APRIL 5, 1878.

ARE STORMS BREWING?

The Ritualists are in sore tribulation. Their dreaded foe, Lord Penzance, has aroused himself. A few days ago that ecclesiastical judge—usurping spiritual functions?—suspended Mr. Edwards, of Prestbury, for six months, for his proved illegal observances. In obedience to his order a new monition has been served upon Mr. Mackonochie, with the threat of "severe" measures in case of non-compliance, which is understood to point to suspension or imprisonment. The Bishop of London also steadfastly declines to appoint Ritualist clergymen to vacant churches, and the Bishop of Gloucester, after fruitless appeals and most exemplary patience, has withdrawn the licence of the defiant minister of St. Raphael's, Bristol. It remains to be seen what will be the ultimate result of this rigorous application of the Public Worship Act. Shall we witness another breakdown of the law, and see Mr. Mackonochie escape as triumphantly as Mr. Tooth? or will the High Church clergy be roused to a new expression of sympathy with their "persecuted" brethren, and regard disestablishment with increasing favour as the only effectual remedy against legal prosecutions?

THE LEICESTER-CONFERENCE PRINCIPLE IN AMERICA.

An influential Baptist Church in New York is about to welcome as its pastor the Rev. C. D. W. Bridgman, D.D., for fifteen years a minister in Albany, who takes his stand on the platform of the Leicester Conference. But Dr. Bridgman's preference for the religious spirit over agreement in theology is as unpalatable to some of the New York Baptists as the principle of the Revs. Allanson Picton, Mark Wilks, and T. Gasquoine is to some English Congregationalists. Accordingly, as our Boston contemporary, the *Christian Register*, facetiously puts it, "A heavenly breeze sends another ripple over the Baptist waters." The *Register* describes Dr. Bridgman as a man of fine grain, large attainments, rare devotion to his work, and much popular power. He stands squarely firmly, and joyfully on the Christian ground; but his interpretation of religion is very much like that of many Broad Churchmen, and he is too large-hearted and just to withhold fellowship from any who love God and man. In all this the New York *Examiner* scents a danger. In a recent sermon on "Pure and Undeified Religion," Dr. Bridgman says: "There is springing up in devout minds everywhere the conviction that the principle of true brotherly fellowship is not to be found in intellectual agreement; that the secret of unity is something deeper and more comprehensive than accordance of belief in some system of doctrine." But is not this a condemnation of those church systems which build fellowship on a common creed? Shall we not pray to be saved from too much brotherly love? Again, he says:—"To love God and man—this is the spirit of religion; and this is all the law and the prophets; and as this idea of religion prevails in the church and the world, and the fact of this relation is more broadly established, will humanity come into brotherhood." To be sure, Jesus taught the same; and Dr. Bridgman is his disciple; but, as it would prove fatal to narrow denominationalism, this sort of preaching arouses the same old antagonism which made a Jewish Christian hate to see the bars let down and the Gentiles flocking into the early church.

THE CHURCH OF ENGLAND AND FUTURE PUNISHMENT.

In a letter to the *Christian Union* of New York, Mr. R. W. Dale, of Birmingham, gives an analysis of Canon Farrar's *Eternal Hope*, and then endeavours to answer the question to what extent the clergy generally agree with the Canon, who, as most of our readers know, holds that "the vast majority of the lost will at last be found." The Canon says that his own belief is "the belief of multitudes, and of yearly increasing multitudes, of the wisest and most learned in our Church." Mr. Dale supposes that the Broad Church clergy are unanimously in favour of some such theory as Canon Farrar's. A clergyman would hardly be called "broad," whatever his opinions on other questions, who adhered to the doctrine of eternal torment. "The clergy," says Mr. Dale, "belonging to the Broad Church party are usually estimated at a tenth of the whole number of the clergy. As they are the literary party in the Church, they seem to have a strength far greater than their number would imply." Of the High Church clergy, Mr. Dale expresses the belief that they are profoundly dissatisfied with the popular theory, and some of them are assailing with vehement antagonism what they describe as the Protestant doctrine that forms an impassable gulf between the lost and the saved at the moment of death. They are trying to substitute for it a belief in some sort of purgatory. Mr. Dale describes the High Church clergy as "the learned party in the Church," and concludes that "if any considerable number of its members renounce the doctrine of an irrevocable doom at death and eternal suffering, the great body of the clergy are certain, sooner or later, to follow their lead." . . . "As they probably constitute a third, at least, of the whole number of the Established clergy, their action in relation to this controversy is important." The Evangelicals Mr. Dale estimates at a fifth, perhaps a fourth, of the whole number of the clergy. He thinks that for the most part they hold the traditional

belief, though he is constrained to doubt whether "many of them preach the doctrine with anything of the old vehemence and earnestness, but they maintain it as an essential element of the orthodox evangelical creed." The few who have surrendered it have not accepted Dr. Farrar's theory, but have come to believe "that eternal life is given to those who are in Christ, and that the rest of mankind will without doubt 'perish'—literally 'perish'—everlastingly." Mr. Dale's opinions of the tendencies of thought in the Church of England on this subject, though those of an outsider, are those of a close observer of the signs of the times, and, as far as they are trustworthy, they show the abandonment of the doctrine of eternal torment and the general replacement of it by a belief almost indistinguishable from Universalism.

Jabez Robinson, of Padstow.

Our columns last week notified the death of Mr. Jabez Robinson, only surviving son of one of the two hand-loom weavers who founded here a congregation of "Cookites" in the year 1812. At that time Jabez must have been about four years of age, and would be speedily enrolled as a Sunday scholar. He was still quite a lad when he entered the choir, of which he remained a member till about 1865. Shortly after old Nazareth Chapel was opened in 1823, Dr. Beard made several preaching excursions from Padstow to Downham and Rimington villages about nine miles distant, to hold open-air services there, and preach the gospel of Unitarian Christianity; and on these occasions it was usually Jabez Robinson who accompanied him to set the tunes and lead the singing. He also accompanied the Revs. G. Harris (of Bolton) and J. Wilkinson (of Rochdale) to Blackburn, and at a later date went on similar excursions to Wheatly Lane, and afterwards to Higham, the Revs. Robert Shenton (of Ashford), James Taylor (of Rawtenstall), M. C. Frankland (of Chowbent), and, if we mistake not, John Wright (of Bury) being among the preachers. There also prevailed a custom, which has continued till comparatively recently, of going to sing a hymn at any house from which a funeral was to start, the coffin often being brought out and placed on a table in the street; and on these occasions the services of Jabez were as readily given as those of his father, or the latter's colleague, James Pollard, subsequently at the graveyard round the old chapel. As a Sunday school teacher he laboured for at least forty years. At the week night prayer meetings, instituted during the ministry of the Rev. A. Rushton, he was a regular attendant, and always ready to take an active part. And during the last few years, though feeling the infirmities of age and a hard life, he would still speak words of supplication and exhortation, very touching in their simplicity and humility, full of thankfulness for the changes he had been permitted to witness, and all the more inspiring, as he bade his hearers trust in the goodness and rejoice in the mercy of the Lord, because of the feebleness of the voice that uttered them. His prayers, too, were often sought, and were always welcome, by the bedside of the sick and dying; and in the absence of a regular minister he not unfrequently conducted a funeral service. In disposition he was extremely quiet, gentle, and trustful, embodying with wonderful truth Paul's description of charity, but at the same time cherishing a brave and independent spirit. At his funeral, which took place on the 27th ult., very large numbers of the congregation, including representatives of all the principal families, assembled to show their esteem and affection by walking in the procession; and last Sunday evening, when two funeral anthems were sung by the choir, largely augmented by old singers, and a sermon bearing on the occasion was preached by the Rev. H. S. Solly, a congregation of not less than 500 persons was present.

OUR SUNDAY SCHOOLS.

SHALL WE HAVE A MISSIONARY FUND?

THE question has been more than once pressed upon our attention of late, whether our schools and scholars do not suffer from the want of outlet to their potential activities. If there is no circulation vital organs become congested; and it must be allowed that the circulation of living force in our Sunday schools is very slow, where there is any at all. In some quarters a more lively exercise has been introduced in connection with the Examination Scheme, which, in its own place, has merits that demand a fair and full trial. But there are other directions in which we think a movement might be usefully attempted. In almost all Sunday schools of the orthodox denominations, the children are asked to contribute towards missionary purposes. This, like everything else, may be done in a bad as well as a good way. When children receive collecting cards and go begging from house to house for the wherewithal to fill them up, the case is about as

bad as it could be. But when children are invited to give of themselves towards some object in which they can and do heartily sympathise, such an exercise of their better natures cannot but do good to them as well as to the cause which they assist.

In this, as in so many good things, we might learn a lesson from the Americans. We have just been reading a short report of the Dime Association. What sort of association is that? A dime is a little coin of ten cents; that is, about 6d. A year ago a lady, Mrs. Annie Bowen, of Tiverton, Rhode Island, set on foot a contribution among boys and girls of a ten-cent piece each for some Unitarian mission. Mrs. Bowen left the object to be determined when the sums collected in a year should be known. We now learn that the sum collected in fourteen churches, in Massachusetts, New York, Missouri, and Maine, amounts to one hundred and one dollars and seventy-one cents, which sum is to be divided among three missionary causes in which the children may be expected to take an interest. In conclusion, we are told that ONE CENT is reserved "as a nest-egg for another year."

In proposing that so excellent an example should be followed in our Sunday schools we would venture to suggest, as a purpose very appropriate for children's contributions, the establishment of one or two Ragged Schools for Sunday. The law now provides that the little arabs and waifs of our great cities should be cared for, in the matter of their education, during some part of the week-days. But what are their idle young hands to do on Sunday? We have before now directed the minds of our readers to this question, and we put it to them once more, in connection with the proposal that money to help in starting such a school or schools should be found, by asking the children of our present schools to give, out of love for their little brothers and sisters who are poor and needy.

THE MANCHESTER DOMESTIC MISSION: ANNUAL MEETING.

ON Wednesday evening last the annual meeting of this Mission was held in the Memorial Hall. There was a larger attendance than for some years past, and we noticed present the Rev. Wm. Gaskell, M.A. (president), Rev. S. A. Steinthal (secretary), Mr. R. D. Darbishire (treasurer), Revs. Jas. Harrop and Benj. Walker (missionaries), Chas. Beard, B.A., Chas. Hargrove, M.A., W. G. Cadman, W. H. Periss, Jas. Black, M.A., J. G. Evans (Preston), J. T. Marriott, E. C. Towne, Messrs. Alderman Heywood (ex-Mayor of Manchester), Benj. Heap, Robt. Nicholson, Jas. Bennett, Harry Rawson, E. C. Harding, W. Hadwen, John Hadfield, Richd. Wade, H. B. Wilkinson, W. G. Ord, Henry Shawcross, Thos. Worthington, John Kendall, B.A., Dr. Marcus, and others.

THE COMMITTEE'S REPORT,

of which we give the following abstract, was taken as read:—

The Committee, in presenting their forty-fourth annual report, are happy that they can state that the various institutions connected with their two mission stations [Rochdale Road and Embden-street] are all in efficient working order, and fulfilling to a very satisfactory degree the objects for which the society was established. The Committee would simply express their continued satisfaction with the zeal and energy so unflinchingly displayed by the Revs. J. Harrop and B. Walker in their benevolent labours.

SCHOOLS.—They have great pleasure in calling attention to the very satisfactory report which Her Majesty's Inspector gives of the schools in Embden-street. The examination took place on the 2nd and 3rd of May, and resulted in the schools obtaining a grant of £347. 3s. Upon the boys' school the Inspector says: "The order and discipline are satisfactory."

But there is some want of intelligence among the children in the upper part of the school, especially in the fourth standard. With more experience Mr. Lord should remedy this deficiency. Certainly the school is already much better in all respects under him than it was before he took charge of it."

Girls' School.—"The order and discipline are very good, and the acquisitions are in a fairly satisfactory state. . . . The girls sew well and sing pleasingly. The pupil teachers, with one exception, have done well."

Infants' School.—"The order and discipline are very good, and the department is altogether in a very satisfactory state. It is numerously attended; the children are very orderly and well behaved, and they are well taught, and is highly creditable to Miss Weall. The pupil teachers, with one exception, have done well. It will be remembered that the deficiency of accommodation for the large infant school caused the Education Department to fine the school above £100 in 1875. Having a very efficient mistress and a good working staff of teachers, and also a large constituency of little children, the Committee have completed the erection of suitable premises. In order to do this they have borrowed £1,500 at 4 per cent interest, and submit a resolution to enable the trustees to complete the proper security. The accounts show that with an increased expenditure of £100 the contribution of the society is only £34 more than it was last year, which is a very satisfactory result."

The schools at Rochdale Road, while under the management of your Committee, were no less satisfactory in their results. But as the premises

were not built originally for school purposes, and from their crowded condition were, especially in the infant department, anything but healthy for teachers or children, your Committee were obliged to take the question of their continuance into very anxious consideration. The School Board began the erection of very well-planned buildings in Abbot-street, very near the Mission House, and your Committee thought they would be best consulting the interests of the children if they could negotiate a transfer of their schools, with their excellent teaching staff, to the board. This was accomplished on satisfactory conditions. The joiners' strike has prevented the completion of the buildings in Abbot-street, so that the removal has not yet been accomplished, but your Committee trust that this hindrance will, before long, be overcome, and the schools will be conducted in healthier and more commodious premises. It is satisfactory to record that, notwithstanding a certain increase in the payments to teachers, and a larger expenditure on books and apparatus, the schools have this year contributed £10. 15s. 2d. to the society. There remains also to be realised the amount of Government Grant for seven months, before the accounts of the Rochdale Road Schools are closed.

Sale of Mission House.—The Mission House in Rochdale Road has for some years been found not only unsuitable for school purposes, but also ill adapted to the very varied agencies which, by degrees, have been connected with the Mission. The Committee have in consequence invited offers for the purchase of the building and site, but till very lately without success. Last month a bid of £2,500 was made, and the Committee decided to sell the property to the St. Michael's Ward Liberal Club. They submit to the society the necessary resolutions to enable the trustees to complete the sale. In the meantime, they are looking out for other less ostentatious premises in the neighbourhood, in which to carry on the operations of the Mission. The Committee, in conclusion, beg to call the attention of the subscribers to the treasurer's statement of accounts. They show a very large amount due to him; and though this sum will be reduced considerably when the grant for the Rochdale Road Schools is paid, yet they cannot but regard it as unsatisfactory that the treasurer should be asked to advance money in order to carry on the work which the society has undertaken, and which all connected with it must agree is of so truly Christian and benevolent a character. Every year there are unavoidable losses in the list of subscribers; but if the members of the society would kindly interest themselves in its behalf, new members could no doubt be found to fill the vacant places, and place the treasurer in a better position when next he has to place his statement before them. There are many persons, your committee feel assured, who would be glad to help in the good work which the missions are so unobtrusively accomplishing, if the need of their assistance were brought home to them. An earnest appeal is therefore made to all who now subscribe to lay the claims of the society before their friends.

Mr. R. D. DARBISHIRE read the treasurer's account, which showed receipts from subscriptions, £364. 3s. 6d.; collections at Cross-street and the annual meeting, £47. 2s.; donations, £113. 19s.; rents from both missions, £189. 3s. 4d.; building fund, £16. 6s. 1d.; total, £780. 13s. 11d. The expenditure, including a balance due to the treasurer at the beginning of the year of £254. 8s., had been £1,095. 5s. 5d., so that there is a balance due to the treasurer now of £314. 11s. 6d.

ROCHDALE ROAD MISSION.

The Rev. B. WALKER, in his report, states as to employment, that many poor families have found it very hard to live this past year. What with bad trade, short time, strikes, and improvidence, the outlook for the aged, sick, and infirm, who have been in the habit of depending on their families for the necessities of life, has been very gloomy indeed. After reciting a number of cases showing how some poor have to live, he writes:—

When I visit such cases, and find that old age, sickness, decrepitude, and accident are aggravated by the sad depression of the times, and that through no fault of their own they are plunged in a misery and distress of body and mind which no words of mine can adequately express, I feel that the simple prayer, the reading of the Scriptures, and the sympathetic word are something like mockery, unless, when amid such gloomy surroundings, I can accompany these with the more tangible blessings of something to eat and drink, which he, whose disciples we profess to be, no doubt would himself have given if he had had the means. This winter the means which the Committee have so kindly placed at my disposal for such a purpose—and which, no doubt, would have been more if it had been in their power—have been but a mite in the face of the misery and want which even now exists on all sides round about me.

As to drunkenness, he writes: I am not able to state anything new respecting this vice. The causes which lead to it are many and complicated in their influences. Bad dwellings, unhealthy employment, excitement, and mental distress, no doubt lead some to drink to excess. But people get drunk who are not afflicted with such things. However, I have found in my visiting among all classes of the poor that one man's poverty does not prevent another getting drunk. Amid poverty, bad trade, semi-starvation, people will persist in drinking. I have seen the most drunkenness, this last year, among those who have had the most wages and regular work.

Alluding to the late hours at which females

are now employed, sometimes till one or two o'clock in the morning, Mr. Walker says: It is to be hoped that recent legislation will soon make it impossible for young women to work at such unreasonable hours, whether dresses for balls, parties, and entertainments be finished in time or not.

The morning religious service at the Mission is devoted to the religious culture of the young, and is chiefly attended by the scholars and teachers. The evening service during the past year has been very well attended, varying, according to the weather, from 50 to 130. The Sunday School has been doing its work quietly during the year. Mr. Walker has nothing special to report respecting it. There are 12 teachers and 155 scholars on the books, with an average attendance of 61 in the morning and 95 in the afternoon. A social club has been established, and the little room is as well attended now as when it first was opened. This is its fourth winter, and its existence has demonstrated one thing, viz., that when properly managed and with fair means of support, men who do not come under the direct influence of religion on a Sunday and during the week, and who are easily led to the public-house, may be prevented going to the latter. There are sixty names on the books, with an average attendance of 31. Referring to coffee and cocoa rooms Mr. Walker is assured instead of going into the public-house many now call in at these coffee houses, and, of course, go home sober. What the future of these places will be it would be out of place now to venture an opinion. True philanthropy will keep them open, whether they "pay" or not.

EMBDEN-STREET MISSION.

Speaking of the material and moral condition of his district, Mr. Harrop writes:—I am sorry to have to state that, in consequence of that dearth of employment which existed at the commencement of the year,—owing to the unsettled state of affairs in the East, an over-stocked market and other causes becoming gradually worse,—I have been called during the past twelve months to witness most distressing scenes of want and suffering, affecting not only the young and the strong, but also helpless children, women in delicate health, and aged and infirm people. He cites the joiners' strike as having caused much suffering and says, "The consequence of such strikes—and more particularly of the joiners' strike—in the shape of material privation, I have witnessed in more instances than one, and so know them to have been of the most distressing character. It is only fair, however, to say, that many of the more thoughtful and intelligent joiners have declared in strong and bitter terms their entire disapproval of this strike, throwing the responsibility of it upon thoughtless unmarried men, who, occasionally, rather like such a thing, and unprincipled agitators, to whom a strike is a considerable pecuniary advantage, and affords an opportunity for the exercise of a mean and selfish ambition. Speaking of drunkenness, he says:—

I have for years been earnestly and anxiously on the look-out for even the smallest indication of so desirable a change, but failed to discern it. I do, however, think that during the past year I have perceived a faint dawning of the brighter and better day of temperance and sobriety. I have certainly not met with so many drunken men and women staggering in the streets during the day time, nor heard so many drunken brawls at night, as in former years. The beerhouses, moreover, have been much less noisy, showing that there have been fewer customers."

The Sunday schools, which contain 150 scholars and 24 teachers, have been opened twice each Sunday during the year, and I know no previous twelve months that has been characterised by more zeal and unity of feeling and purpose among the teachers than has the past. We have held two religious services each Sunday, one at eleven o'clock after morning school, for the scholars and teachers, which has been invariably well attended, and which has afforded me opportunity for endeavouring to foster the religious nature of the young, and of warning them in a kind and friendly manner against the snares and temptations by which, in a large city like Manchester, the path of youth is beset, especially pointing out the importance of not contracting vicious habits. The evening service, which is for the public, has also been fairly attended throughout the year. At this latter service the offertory has been taken.

Evening Classes.—Besides the Provident Society, the Night School for boys, under the management of the School Board, has met three nights each week; an occasional singing class has met, and Saturday tea parties have been held; the Mutual Improvement and Recreation Society has held its meetings each Wednesday during the winter, at which many useful and practical subjects have been introduced for discussion by the members. To economise time, the lady members have generally occupied themselves in sewing or knitting during the reading of the essay and discussion, and then joined in the games of chess, draughts, dominoes, and bagatelle.

They have also a Penny Bank, into which during the past year £42. 1s. 1d. has been deposited in 1,064 separate sums.

The Rev. WM. GASKELL presided, and opened the meeting by saying: One reason, I suppose, why I have been asked to take the chair is that I am one of very few now left who took an active part in the formation of this Ministry to the Poor, five and forty years ago. I am glad to see another—Mr. Robert Nicholson—present, as he also, along with Mr.

Robberds and Dr. Beard, assisted in establishing the institution. (Hear, hear.) Another reason, perhaps, is the deep interest which I have always felt in its objects, and which I trust I have always been ready to show. (Hear, hear.) For a good number of years I held the office of secretary, and from the first I have very rarely been absent from the monthly meetings of the committee. I have thus been brought into intimate relations with the successive missionaries from the time of good John Ashworth to the present, and so have had good opportunities of gaining an insight into the nature of the work in which they were engaged. The result has been that my interest in it, and my sense of its importance have gone on increasing; and I feel more and more how deserving it is of support. (Hear, hear.) Indeed, I can say without hesitation, that if there is one institution amongst us more truly Christian than another, and about which I care more than another, it is our Ministry to the Poor. (Applause.) I need hardly say to those who have the least acquaintance with its operations, that its missionaries are not sent out at all in a sectarian character to increase the numbers of our denomination, but that they go forth to bring under the influence of religion those of our poorer brethren who are utter strangers to its blessed power, many of whom are living in a state little better, if at all different from that in which the apostle described the heathens in his day, "without God and without hope in the world." (Hear, hear.) Some of our orthodox friends appear to have what might be called a telescope benevolence. They require that some thousand miles should intervene between themselves and those for whom their compassion is to be excited—such as Australian or Patagonian savages. If some of the scenes which daily and nightly are taking place in many of our back streets, courts, and alleys, were described to them as taking place in some far-off land, their pity would be so called forth that they would not rest till something was done for their removal. Alas! we have dense masses of heathenism on every side of us here at home, which may well task all our powers to the utmost to make some inroads upon them. Sad to say, a large proportion of our labouring classes are utterly untouched by the ordinary ministrations of our churches. From year's end to year's end, they never enter either church or chapel, and seldom, if ever, come within reach of the elevating influences of religion. It is among such that they sought to do a good work, believing it to be their duty, as followers of Him who came to seek and save the lost, to bring these influences to bear upon them. Alluding to promiscuous almsgiving, Mr. Gaskell condemned it as evil, and remarked that it was better to send men with loving hearts to help the really needy and deserving, and so to lift men up rather than to degrade them; and he closed by urging that a larger number should take an interest in the work of the society, and help to put its finances into a sounder condition. (Applause.)

Mr. R. D. DARBISHIRE moved the first resolution empowering the trustees to give security for £1,500, money borrowed to extend the school accommodation at Embden-street Mission, and also empowering them to sell the Rochdale Road Mission Chapel for £2,500.

Mr. JOHN DENDY, jun., seconded the resolution, which was carried unanimously.

The Rev. CHARLES BEARD said: Mr. Chairman, ladies and gentlemen,—The resolution which I have to move is this: "That this meeting adopts the reports of the committee and ministers and the treasurer's statement of accounts, and expresses its heartfelt sympathy with the ministers of the society in the self-denying labours they have devoted to their unassuming work of Christian benevolence." You have so many gentlemen in Manchester and the neighbourhood who are fully qualified to express your sympathy with the missionaries, that I only regard it as an act of peculiar kindness to myself that you have entrusted to me to-night this important resolution. I am sometimes inclined to think that it is one of the inequalities to be observed in the constitution of society that at all events in my profession the men who do the best and hardest work are not those who are most gaily wafted by the wind of popular applause, and sail their spiritual barque upon the smoothest seas. At least I am constantly led to the conclusion, when I read the reports of your missionaries and of the missionaries connected with our societies in Liverpool, that the work they do so unassumingly, so steadily, so faithfully, with so much Christian love and patience from year to year, is a work which very few of us, who meet in public meeting once a year to applaud and sympathise with them, could do or should be able to put our hands to. At least it is with a very genuine humility which approaches to self-reproach that I acknowledge that I do not think I could do the work of a domestic missionary in our large towns; and therefore, when I meet men, whom to know is to respect and to admire, spending their strength in this ill-rewarded labour, with scarcely any recompense of popular and general applause—a labour which demands the utmost faithfulness from day to day and from week to week, a labour which is spent under circumstances often of the most discouraging and desponding kind, a labour which brings them face to face with human nature and with human society in some of its most painful forms; and yet which they perform so steadily, so thoroughly, so well—when I see how, like the nightingale, they set their breast against the thorn and sing their song of faith in God and trust in human nature, I am com-

pelled, not merely to offer them for myself and for you the tribute of our respectful admiration, but to say, in the name of our common master, that if they miss their reward here they have their reward in their own conscience, and we will hope in a better and a nobler world. (Hear, hear.) Now, my particular interest in the work of a domestic mission lies first in the effect that it is especially a religious work, and I mean by a religious work that it aims to redress the evils of our society, and aims to help men, women, and children, one here and one there, by strictly religious methods. I do not in the least mean to disparage other and indirect methods of doing the work I describe. The fact is that the direct and indirect methods are both united, and the results are co-mingled. It is impossible to over-estimate the value of efforts which have been made to provide better homes for the working classes than many in which they now live. It is altogether impossible to expect people to be decent and cleanly and self-denying if their homes are fit rather for the habitation of beasts than of men, and, if by being herded together with the base and the bad, the decent and the respectable suffer a constant moral contagion; and, again, I think it is impossible to over-estimate the work that may have been done for the working classes by such a measure as that with which Manchester has its name for ever associated, viz., free trade, although free trade may have done comparatively little for us. Cheapening a loaf and every necessity of life that has been made more accessible to the poor is a distinct and appreciative item in their life in a way which we can hardly understand. I think a great deal might be done by attention to the amusements of the people, and I was bold enough to declare from my own pulpit the other day—and, I dare say, I shocked some people by doing it—that I thought the man who would build and conduct a thoroughly good theatre in the lowest part of Liverpool, and should take care that that theatre should present nothing to those who enter it except of a refining and elevating kind, would be a great public benefactor. (Applause.) Therefore you will observe I am at least fully committed to the public amusement theory in its most extreme form. We are going to make a very interesting experiment on Good Friday. We are giving the "Messiah" in St. George's Hall, with that magnificent organ and its organist, to the halt and maim and blind—morally—of Liverpool. There are to be 150 young people singing, among whom, I am glad to say, are my own daughters. The best soloists that can be got will be got, and I am told by our conductor there will not be a respectable person in the place off the platform. We have great hopes that something may be done in this way to shed a brighter and holier ray on some darkened minds, and that those who come to listen to the music may not only have a pleasant recollection of an afternoon pleasantly passed, but that the divine music and the divine words to which they are wedded may perhaps sink deep into some hearts hitherto untouched by the exhortations of popular preaching. I recur to the statement with which I began, that my interest in these domestic missions arises largely from the fact that their method is emphatically a religious one—that those who support them, and those who carry them out believe in religion as the great purifier and elevator of human nature. Go to the poor with a story of a God in heaven who, in spite of the hardships and inclemencies of their lot, must be looked upon as infinitely wise and kind—of the story of a loving Christ going before them on the path of perfected humanity—go, I say, to them with this story, and you have a lever to lift them up which you cannot find in any other way or in any other department of human nature; and although this may be a very long and difficult way, although it is quite possible that we may never succeed in raising one of those waves of popular enthusiasm which, passing over the mass of the people, purify many lives, strengthen many hearts, console many sorrows, and leave behind them a distinct impression on the popular mind; yet, after all, it is a great thing to know that here and there some family has been lifted out of the mire, some young child has been taken from evil surroundings, some drunkard has been arrested in his downward way to the pit, some poor abandoned woman has been rescued from her sin and shame and allowed once more to tread the path of respected and honoured life. (Applause.) So long as these things are being accomplished from day to day, so long as these silent and obscure victories are being won in our streets and alleys, so long as we know it to be the case that our missionaries are doing a good work, it is for us to strengthen their hands by every testimony of respect and admiration that we can, and do something more, to put our hands into our pockets and see that they have every material supplied to them for the due execution of their work. (Applause.) But then there is something more than this. Mr. Gaskell has already said that these missionaries do an entirely unsectarian work. Now I am not going to dispute the value of the work which is done in another way, but I am profoundly convinced that the unsectarian way is the only way in which you can with good effect go to the hearts and minds of the very poor. For my own part I must say that, after an experience which is now of considerable length, I believe the changes of religious opinion produced simply by intellectual forces are very much rarer than we are apt to suppose. Men do not change one form of religion for another simply because they believe it is truer than another. Perhaps they ought to do, but they don't. I tell you why men change their religious opinions. They find

out that their old theological opinions no longer give them religious forces and religious life. They find that their old system won't work. They cannot pray. They cannot worship. They cannot look up to God with clear unclouded eyes. They do not know where they are in life, and they are getting loose from their old moorings. What they ask for is not a truer doctrine because it is truer, but a doctrine that will restore to them if possible the hold upon spiritual life, which will enable them to pray, which will deliver them from craven and abject fears of the future, which will enable them to look up to God once more with frank confidence. This is not only so as a general case, but it is particularly the case in the great crises of life. I have known a good many instances lately of men who have been led to give up all, or almost all, religious belief under the influence of new scientific and philosophic views, with which I need not trouble you, and I have found in the majority of cases, if men return from that wandering in the desert of unbelief, it is because they have been met there by some great sorrow or disappointment that has pressed them very close to the realities of life, and has made them feel they wanted a rock higher than themselves on which to lean. Now, the poor are always in that condition. They always lie very close to the necessities of life. They have hunger waiting for them very often. Sickness means with them not merely a period of enforced leisure and calling in of doctors and very good nursing. It means stoppage of income and a very close and hard battle with life's fiercest realities and a prospect at last of absolute want and starvation; and I have always found, when you are in the presence of those great realities—for the most controversial of us, even the most rampant Unitarian or the most bigoted Trinitarian, for one is almost the same as the other, by the side of a death-bed or when it is a question of recalling a young man or young woman from impending ruin—our theological doctrines are entirely forgotten, and we just go back to those fundamental truths and basal principles and first established hopes and trusts which are common to us all. And so, my friends, if you want to go with any effect to the homes and to the houses of the poor, you must, I think, leave behind you those matters which are no doubt of very considerable intellectual importance, and which lie very close to our intellectual consciences, if I may so say, and you must speak things which are common to all Christians and to all religious people—a God above, and fine examples all around, and the contagious influence of goodness and saintliness of life, and the power that lies in the thrill of sympathy or the touch of friendship, and the help that comes of a good brotherly soul bearing the sorrows and being willing to take by the hand the weakest of those who stumble and suffer. I was struck to notice in one of the reports of your missionaries that he was able to report a very considerable diminution, I cannot give the exact words—of sectarian animosity to the mission. We in Liverpool have had a very remarkable testimony of the same kind borne to us within the last few days by our missionary at the North End—that throughout the district there is the strongest possible feeling both among Catholics and Protestants that whatever "these people" may be and whatever may be their doctrinal deficiencies, they are very earnestly intent upon everybody's good, without distinction of sect or party, and that they are rapidly winning trust and confidence in that way. (Applause.) There is something of the same kind in one of your Reports, but I should like your Missionaries to tell us whether they have not found their unsectarian method of conducting these missions recommend them into the houses and homes of the poor, and should like them to say whether or not they do not find it a strength that they have no doctrinal propaganda to urge, but simply to bring men to God, to bring men to Christ, to lead them into a higher and better and purer life, to rescue the fallen and to lead and educate the little ones; and as long as this is the case, as I believe it is, I not only am confident that this mission will have your hearty support, as it ought to have—(hear, hear)—but that from year to year its operations will widen, and the self-denying labours of its missionaries will be crowned with an ever larger success. (Applause.)

The Rev. J. T. MARRIOTT seconded the resolution, which was agreed to unanimously.

The Rev. J. HARROP returned thanks for the votes of sympathy just passed, and assured the meeting that it was gratifying to him to receive it at the end of 19 years' service as their missionary. There were, he said, three things essential to a man's happiness in this life—first, to be engaged in an occupation to which he could devote the whole of his powers; second, to find his work appreciated by those for whom he laboured; and third, to have the kind wishes and sympathy of good men and women whose opinion he valued.

The Rev. BENJAMIN WALKER also acknowledged the hearty vote of sympathy given to them, not so much as a personal matter to himself, but because he thought the resolution had a meaning for them all round, as they were under an obligation to encourage one another—(hear, hear)—and he hoped the words they had just heard would tend to inspire in their hearts a living interest in their work. (Hear, hear.)

Rev. CHARLES HARGROVE, M.A., moved the appointment of officers for the ensuing year, and said: Let me begin with a confession of somewhat too hasty conduct on my part. I received several weeks ago from your secretary an invitation to speak at this meeting, and I wrote back immediately, not absolutely declining, but asking to be let off. My impression was much too hastily formed; in fact, without

any data at all to go upon. I thought your Mission was one which was intended for the preaching of Unitarianism to the poor. I am not going to say a word to-night as to Unitarianism either as to name or doctrine; but I did feel what I preach myself very often in my church was not what I could give to the poorest, and that I could not come to plead with you for any organisation for the spreading amongst the poor of the particular views in which we are agreed. After writing that letter I had the happiness of having some conversation with my very dear friend and neighbour Mr. Millson, of Halifax, and I heard about your Mission, and I wrote off by the same post, in haste, to retract my half refusal, when I knew what it was I was to have the honour of being asked to speak upon. I do not want to make a speech into a sermon, but I think I shall do best by proposing to you three propositions and saying some words about each. The first is that work for the poor must be personal work. The second is, it must be under the inspection and advice of skilled agents. The third is, that to be truly effectual, it must be religious. Let me say as to the first we have had morality preached to us for, I was going to say, 1,800 years, but I must say for many thousand years, and we have yet to learn the lesson, though it is not the fault of our great master we have not yet learnt it. There are sins in highly respectable society much more worthy of condemnation than the sins of the poor. I heard, with the greatest pleasure, one of your missionaries give a kind of excuse for the drunkard. I remember it was the master who was reproached for making the fellows of his table the drunkards and the notorious sinners; and we have this to learn, that the sins of Pharisaism, of self-righteousness, and the sin of idleness, of living simply for oneself and one's own pleasure, and the sin of a busy, industrious life from early youth on to old manhood given up simply to money-making, are sins as great, and, perhaps, more heinous than those sins we all look upon with such exceeding horror—the sins of the drunkard and the harlot. For our work amongst the poor we have to arouse ourselves from our idleness and selfishness, and ourselves, each one of us, look upon it, not as a charity but as a duty to do each one his work, and not to say that this or that person is very good because they do so much work, but to say that each one is bad who does not assist the poor by his personal efforts. "The poor ye have always with you." I have heard that sentence called to account, as if it were against social progress. I could not help thinking, on hearing of that most terrible catastrophe ten days ago, when a great ship and a complete crew of trained seamen in five minutes were lost, that man is not the master of his fate,—that do what we will and take what precautions we will, and make what progress we can, there are yet terrible accidents to which we are always liable. So will it be, in spite of all we can do. Accident, and sickness, and errors, and consequently poverty—and poverty in its extreme form—must be always with us. And how are we to meet it? It must be met by the individual effort of men and women free from the curse of pauperism, and from the fear of it. Breadwinners will die and leave widow and children to suffer. Children will to the world's end be left orphans and dependent—upon whom? They have no brothers to look after them, no father, mother, uncles, or aunts. Dependent upon their great brotherhood of the human race—their rich brothers and their brothers, but a little better off than themselves. I look upon this, therefore, as the very first principle to be preached, and also implanted in the soul of each, if any good is to be done to the poor, that I and you, each one of us, are responsible for, some one, are the keepers of our brother and our sister. When you see the drunkard in the street, or the poor lost girl at night, there is a brother and there is a sister, and you cannot plead to God that you are not their keeper. My second proposition is this: If effectual work is to be done amongst the poor, it is necessary we should have experienced agents to guide us. It is an old story, the amount of imposture to which all who desire to give charity are exposed. The virtues and vices of the poor combine together against the givers of alms. The virtuous of the poor are slow to make their wants known; the best of them will all but starve before they ask. They will sell everything they have in their houses, and be reduced to the greatest misery, knowing where alms are to be got, and will not go to ask, because with a noble pride they are ashamed to ask; and their vices, too, because poverty going on from generation to generation, oftentimes degrades, as slavery does, and by many alms are preferred to honest, hard earned money, so that wherever alms are to be given there are numbers who will immediately come forward to claim their share. If you merely go among the poor, and work on your own account without experience and assistance, you will help those who ought not to be helped, who try to manage to live without work, or by your help will more and more be enabled to shirk what they feel to be the curse of labour. Therefore, if we recognise this great duty of our work to the poor, and want to do it properly, we must needs have some who will act as your director and guide. He further quoted their experience in Leeds on these points. The third proposition is that work for the poor, to be thorough, should be religious. We may do a considerable amount of good, but we never meet the case wholly where we ignore religion. Mr. Hargrove went on to say that we could not go to the poor with such positive theories as some of the churches could; that we had doubts where other churches were positive; but we did all believe that in this wilderness

journey there was a divine presence accompanying them. We could go to the poor with God's grand message unobscured by any system, for system required a sect. Were the poor ungrateful? He asked their missionaries, was the sinner ungrateful when he received the message that there was infinite mercy above? It had been said that the road to hell was paved with good resolutions. He rather took it that the roadsteps to heaven were paved with good resolutions. A good resolution broken was a thousand times better than no resolution at all; that as long as a poor miserable fallen wretch, whom they were tempted to despise, had it in him to say I wish I was like you: I would give all the world to be like you—as that wretched drunkard your missionary just told us of—he took it there was in him the divine seed, and that the light lighting every man was not yet utterly obscured in him. If they appealed to that light they would have gratitude, and the gratitude of the poor was worth having, not because they felt it was a pleasant thing, but because gratitude was a test of the value and worth of the gift. They wanted a recognition of their common humanity, that they were one really not by a dream of philosophers but in a real way in God's sight. Each one had his duty to the poor. If they wanted to deal with the poor of large towns they wanted thousands of helpers. One minister was quite lost. He would say, "Will you, young lady, who have nothing to do, go and look after this girl—she is your sister in God's sight—instead of seeking for amusement or excitement of what next party, what next invitation she could get and give?" He recommended to each a perusal of "Mary Barton" as illustrating the manners, the sufferings, the kindness, the love and the nobleness, the heroism, the dread temptation of the poor, and they would feel their hearts animated towards them, to do something for them, not as their superiors, but as their brothers and sisters. (Applause.)

Mr. BENJAMIN HEAP briefly seconded the resolution, which was carried.

Alderman Heywood then took the chair, when Mr. WM. HADWEN moved a vote of thanks to the Rev. Wm. Gaskell for presiding, which was seconded by the Rev. S. A. STRINTEAL, and carried with acclamation, to which Mr. GASKELL briefly responded, and the meeting terminated.

NEWS OF OUR CHURCHES.

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

MINISTERIAL APPOINTMENT.—The Rev. F. H. Jones, B.A., of Loughborough, has received and accepted an invitation to the pulpit at Oldham.

BOLTON: COMMISSION-STREET.—On Sunday, the annual sermons were preached by the Rev. William Gaskell, M.A., when the collections were upwards of £20. We would call the attention of our friends to the vigorous effort which is being made to remove a debt of £650, and we hope they will render such efficient help to the movement as will make it a perfect success.

BLACKLEY.—The experiment has been tried here this winter of having an essay and discussion society in lieu of week evening lectures. The first session was brought to a pleasant close by a soiree in the schoolroom on Saturday evening last. The report read stated that the effort had been completely successful, and congratulated the members on such being the case. An incident occurred a few weeks back of a very gratifying nature. Mr. Samuel Lindley presented to the committee of the school and chapel a remarkably fine photographic portrait of Mr. Thomas Cooke, one of the oldest members of the congregation. The portrait is intended to be hung in the vestry of the future new chapel. It is taken by Lafosse, and is large and in a massive gilt frame.

BELFAST: CHURCH OF THE SECOND CONGREGATION, ROSEMARY-STREET.—The annual meeting of the above congregation was held in the Lecture Hall on Thursday evening, the 27th ult. Tea was provided by the ladies of the congregation. George Fisher, Esq., presided, and, in the course of an appropriate address, referred to the report from the committee, which presented many encouraging features. The past year had been one of development and hard work; their minister was growing more and more in the affection of his people; and everywhere did he see encouragement for the future. The various reports from the different committees were formally laid before the meeting. The Sunday-school Committee reported a better attendance, and, if possible, more efficiency and regularity. The teachers and scholars raised the sum of £10 on behalf of the Children's Hospital, and a number of books had been purchased as the nucleus of a Sunday-school library. The reports from the Music and Library Committees were equally satisfactory. A new committee had been formed early in last autumn, composed of the young men in connection with the congregation, for the purpose of more efficiently attending to the comfort of strangers. This vigilance committee has had a not by any means easy task during the past winter, in consequence of the influx of strangers to the Sunday evening lectures delivered by the Rev. J. C. Street, and it is a pleasing feature in the report to find that such valuable aid has been afforded by the young men belonging to the congregation. After the financial and other reports had been duly passed, and the

election by ballot of gentlemen to serve on the committee in place of the retiring members, Mr. J. M. Darbishire moved a special vote of thanks to the Rev. J. C. Street for his services in connection with the cause, and especially for his earnest labours in the church during the past year, and in the course of his remarks he referred to the affection which existed for their minister from all the members of the congregation. Mr. Neill seconded the resolution in a very feeling address. The Chairman was about to put the resolution to the meeting, when Mr. R. McCalmont begged to be allowed to say a word or two, and referred to the success which had attended Mr. Street's Sunday evening lectures, and to the value of his ministry generally, and heartily wished him a prolonged career of usefulness and happiness. Mr. Mulligan also spoke of the pleasure it gave him to have the privilege to listen Sunday after Sunday to their minister, and said that since he had been a member of the Second Church he felt it a great misfortune to be absent. Mr. Herbert Darbishire, in begging permission to support the resolution, spoke of their pastor as not only an eloquent preacher, but as a kind and affectionate friend to every member of the congregation. The Chairman also supported the resolution, and could fully endorse every word that had been spoken, and it gave him the most intense pleasure to convey to Mr. Street such a hearty and unanimous vote as that which had just been passed. He was quite sure Mr. Street would appreciate the feeling which suggested such a manifestation; it was entirely voluntary and spontaneous, and therefore all the more valuable. The Rev. J. C. Street, in reply, said that unprepared as he was for such an expression of feeling from the meeting he was quite unmanned. In debate or in fighting for some principle he felt at stake he could stand his ground; but when one after another rose and spoke in the strains they had of his connection with them, he must confess himself as totally inadequate to convey his deep feelings of appreciation. Mr. Street then referred to the unanimity with which he had worked with them since his settlement, and he could assure them that he should now go fresh to his labours, accompanied by the inspiring thought of the sympathy which had been evinced that evening. The meeting was closed with a vote of thanks to the chairman.

LYDGATE CHAPEL.—Thursday, March 28th, was the 183rd anniversary of the opening of the first chapel at Lydgate by Oliver Heywood, and the event was celebrated by a tea party and public meeting. There was a good attendance, and amongst others the following gentlemen took part in the proceedings:—Revs. J. Thomas, B.A., C. Hargrove, M.A., J. H. Smith, and E. Allen; and Messrs. H. J. Morehouse, J. W. Mellor, and Isaac Lee. Recitations were given by friends, the chapel choir rendered efficient service, and a most happy meeting was brought to a close by all joining in the evening hymn.

LONDON DISTRICT UNITARIAN SOCIETY.—Under the auspices of this society two courses of lectures, explanatory of Unitarian views, have been delivered during last month, at Essex-street Chapel and in the Town Hall, Hammersmith. The lecturers were the Revs. C. Howe, R. Spears, J. T. Whitehead, and T. W. Freckleton, and from the questions asked at the close of each lecture, it was manifest considerable interest had been excited by the views put forward, and that there is still much work to be done in giving people more liberal ideas as to the Christian religion. The audiences at Essex-street numbered from 100 to 130, and at Hammersmith from 50 to 60, almost all strangers, and this being entirely new ground, it was considered so satisfactory that a desire has been expressed that a further trial may be made.

MILES PLATTING.—The Band of Hope held its fifteenth half-yearly tea party and festival on Saturday evening last, when over 130 members and friends were present. The chair was occupied by Mr. Peter Turner, president. Addresses were delivered by the chairman, Rev. Wm. Hubbard (Congregationalist minister), Messrs. J. E. Benson and D. Thompson. Petitions in favour of stopping the sale of intoxicating liquors on Sunday in Ireland and in England and Wales were adopted unanimously and signed by the chairman on behalf of the meeting, and ordered to be forwarded to Sir Thomas Bazley, M.P., for presentation in the House of Commons.

MANCHESTER UNITARIAN SUNDAY-SCHOOL UNION. The seventh united teachers' meeting was held on the afternoon of March 31st, in Embden-street Schoolroom, Hulme, when fully sixty persons were present; Mr. John Heys, president, in the chair. After reading the minutes, the Rev. James Harrop read a paper on "Our Sunday Schools: As they are, and as they might be." He said Sunday schools had accomplished more than was generally acknowledged. Were they utilized more, better would the results be. It was a fact that nearly one-half of the population of this country are within the range, in point of age, of Sunday-school instruction, and yet not 1-34th in some districts are in actual attendance! The majority of those who do attend do so irregularly and unpunctually, besides being noisy and troublesome scholars. After thirty years' experience of Sunday-school work, he had come to the conclusion that the greater evil was the irregular and unpunctual teacher. The practice of gossiping with the teacher of one class with another he condemned, and the want of a sufficiently high aim in the work of a Sunday-school teacher. As a remedy for this lax state of things, he would, in the first place, make the premises clean and attractive, and by means of classrooms choicely decorated with portraits and paint-

ings for the walls, supply instruction and inspiration, a good store of books being a necessary adjunct. In the second place he would have the teachers rise to the importance of their work, be punctual and regular in attendance, never failing to provide suitable substitutes if ever absent. Going in their classes as friends of the scholars, home visiting, and summer excursions of teacher and class would be very beneficial. In the lively discussion which followed the reading of the paper, Messrs. J. H. Pimley, David Baxter, Thomas Parry, William Lord, David Thompson, and the chairman took part. Mr. Harrop replied, and the proceedings terminated with prayer being offered by the President.

POOLE.—An interesting meeting of the congregation was held on Tuesday evening, on the occasion of a welcome being given to the Rev. William Agar. The meeting was well attended, a large party from the Southampton and Ringwood congregations helping to swell the numbers. We are informed that the services at this place have since the removal of the Rev. Mark Rowntree, in consequence of ill-health, been conducted by lay members of the congregation, and for the last nine years almost entirely by our worthy Mayor (Mr. Balston), to whom the society owes a lasting debt of gratitude, and the present occasion was taken advantage of to give expression to this feeling, in asking Mr. Balston's acceptance of a handsome silver inkstand. This he did in a graceful and feeling manner, and the hope was expressed by the various speakers that in their new relationship, both minister and people might work harmoniously together in striving to advance the cause they all have at heart, viz., that of truth, virtue, and righteousness.

WELLINGTON: SOMERSET.—Mission services, with addresses in exposition of Unitarian principles, by the Rev. J. Birks, of Taunton, and Mr. Batstone, of Wellington, have been held in the Town Hall, and were concluded on Tuesday last, when a good audience assembled, and joined heartily in the meeting. A party of friends went over from Taunton with their minister on each occasion. The Sunday-school hymn-book was used, and tracts, which were anxiously sought after, were distributed at the close of the proceedings. The expenses of these mission services have been defrayed by a gentleman in London, who has done much for the liberal yet definite presentation of Unitarian views in places not aided by the British and Foreign Unitarian Association.

WALSALL.—On Sunday last the Rev. P. Dean concluded two courses of discourses, which have extended over the mornings and evenings of the last seven Sundays. The morning discourses have been on "English Idolatry," and have included the worship of "Jesus," "the Virgin," "the Bible," "Wealth," "the Customary," "the Sensual," and "the True Worshipers." The evening discourses have been on "Certain Distinguishing Foundation Principles of Modern Unitarianism." They were thus announced: 1. "The absolute right of individual private judgment, even over creeds, churches, and bibles;" 2. "The absolute goodness of God, denying all in church decretals, creeds, sacred scriptures, and religious teachers to the contrary;" 3. "Man not a fallen, but a rising creature, and endowed with a nature adequate to all his Creator requires of him;" 4. "The non-necessity of mediators between man and God;" 5. "That religious truth has not been given to man by miraculous means, but natural, and is gradually improved and increased as is all other truth;" 6. "That all is of God, so-called evil as so-called good, and that all is working together for ultimate universal holiness and happiness;" 7. "That faithfulness to individual light, not acceptance of second-hand beliefs, is the true ground of salvation and acceptance with God." On the whole the courses have been well attended, many strangers having been present.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

Letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald Office*, New Cannon Chambers, 55, Market-street, and not to the private addresses of the Editors.

T. W.—Received.

THE PAPACY.

To the Editors.—Your correspondent. Mr. Steele, is unfortunate in his attempt to define a "Protestant." Things are often much better understood than defined. At any rate I have no doubt but the majority of your readers understood perfectly who the Protestants were to whom I referred in my last.

I am a Protestant—perhaps not a very orthodox one, but one nevertheless; and yet I am not "actively opposed to the principle and practice of the Church of Rome." In fact there is much within the Church of Rome both in principle and practice, but particularly the latter, which I heartily endorse, and which I wish were more generally adopted by Protestants. I would recommend Mr. Steele to make himself acquainted with what some eminent Scotchmen are saying just now—Mr. Macrae for instance.

I would at the same time ask him to consider for a moment what is the cause of all the divisions on doctrinal points amongst Protestants—for they have all got their diverse doctrines from the same source, and I doubt not by that same reverent and prayerful seeking which Mr. Steele recommends. Does this state of things not point conclusively to this—either that the Book is not infallible, or, if it is, some one possessing infallibility is needed to proclaim its infallibility and tell the truth to this benighted world?

Rather than be forced to the necessity of an infallible man, I prefer to believe that the Book is not infallible—as a whole, of course.

Undoubtedly it is infallible, like anything or anybody else, when it speaks the truth—and I am inclined to think that a good deal more of it would have passed for truth, and have met with the general approval of mankind, if the theologians could have been satisfied with a little less definition.

In matters metaphysical—of which the Bible writers so often treat—too much definition is not good. We get very little of definition in the Bible.

Here are all our sharp dividing lines;—the Protestant Episcopalians preach this, the Protestant Baptist that, and the Protestant Methodist something else—not mind you, different departments of the same truth, but directly opposite doctrines on questions, we are told, of more than life and death.

It is impossible for them all to be the truth. Here is a difficulty which no believer in Bible infallibility as a whole can possibly get over. So long as he believes in it, he is bound, if he will follow his belief to its logical conclusion, to go in for an infallible authority; his Book-Pope is useless without his Man-Pope.

I regret to observe the advocacy of State interference in matters theological. If the Church of Rome chooses to be unscrupulous let her be so. If she elects to "cast out devils by Beelzebub" we may be certain that her doom is sealed.

No evil can exist eternally. Sooner or later it will work its own destruction. I would therefore advise your correspondents not to be over anxious about the Church of Rome in this particular.

Many Protestants would find it much to their advantage to imitate the patient industry and devotion to duty which characterises so many of the Roman Catholic clergy.—Yours respectfully,
Near Wigan, Mar. 30, 1878.

PAUL PARTINGTON.

COMING WEEK.

BOLTON: COMMISSION-STREET.—On Wednesday, Thursday, Friday, and Saturday, Bazaar.

BIRMINGHAM.—On Sunday, annual sermons, special services.

Preachers, morning, Mr. G. R. Twinn; evening, Mr. W. Clarke.

MANCHESTER: STRANGEWAYS UNITARIAN FREE CHURCH.—

On Saturday, annual service of Mutual Improvement Society.

MANCHESTER: UPPER BROOK-STREET.—On Sunday, annual

sermons in aid of Lower Mosley-street Schools, morning and

evening, by the Rev. J. Page Hopps.

BIRTHS.

JAMES.—On the 1st inst., at 4, Park Villas, Aberdare, the wife of the Rev. W. James, B.A., of a daughter.

NETTLEFOLD.—On Monday, the 1st inst., at 20, York Terrace, Regent's Park, the wife of Frederick Nettlefold, Esq., of a son.

MARRIAGES.

ELLIS—BENNETT.—On the 27th March, at Unity Church, Islington, by the Rev. E. R. Grant, of Maidstone, Henry Charles Ellis, of Gabriel's Hill, Maidstone, to Mary Bennett, eldest daughter of W. C. Bennett, LL.D., Hyde Vale, Greenwich.

JECKES—MARTIN.—On the 28th March, at the Congregational Chapel, Trowbridge, by the Rev. W. J. Odgers, uncle of the bride, Charles Jeckes, Esq., of Northampton, to Anna, youngest daughter of the late Rev. Samuel Martin.

DEATH.

HUGHES.—On the 2nd inst., at Cefn Coed, his native place, the Rev. William Hughes, late Unitarian minister at Pen-mannawr, North Wales, leaving a widow and five young children.

NEW SUNDAY SCHOOLS

FOR

KING'S LYNN FREE CHRISTIAN CHURCH.

The Committee of above Church make this appeal to the Unitarian public from sheer necessity, having been bitterly persecuted, and refused the key of a hired school, by those opposed to Free Christianity, without even a week's notice. £500 will build Sunday-school, class-rooms, and pay off a small balance from Church building fund—having land enough behind the Church for the new schools. For three months the children met in the garden of the superintendent of the school, and are now crammed in a room, not half large enough. The Committee most gratefully acknowledge past support, and are hopeful that this appeal will meet with a similar response.

Subscriptions may be sent to

The Rev. BARNARD GISBY, Pastor.

Mr. E. GRUNDY, Treasurer, } to the Church.

Mr. J. FOX, Secretary,

Mr. E. GREEN, Treasurer,

Mr. A. P. ALLEN, Secretary } to the Building Committee

and Supt. of Sunday-school

SUBSCRIBERS' NAMES.

	£	s.	d.
The Mayor of Lynn.....	2	2	0
Mrs. Aickman	0	5	0
Mr. J. W. Aikin	5	0	0
Mr. A. P. Allen	50	0	0
Mrs. C. W. Alexander, Dereham.....	0	10	6
Mrs. C. W. Alexander	0	10	6
Mr. J. Bayes	10	0	0
Mr. G. Bridges	1	1	0
Mr. J. Barton	1	1	0
Mr. T. Cook	2	2	0
Mr. Cawston	1	0	0
Mr. J. Fox	1	0	0
Mr. J. W. Dowson, Norwich	1	0	0
Mr. E. Green	25	0	0
Mrs. E. Green	5	0	0
Rev. W. Gaskell	5	0	0
Rev. B. Gishy	1	1	0
Mr. E. Grundy	10	0	0
Mr. Girling, Wisbeach	0	10	0
Mrs. Girling, Wisbeach	0	10	0
Mr. James Hopgood, London	10	0	0
Mrs. Haddock, Horncastle	0	5	0
Mr. T. A. Jackson	1	1	0
Mr. E. C. Knight	5	0	0
Mr. R. Leach	1	0	0
Mr. J. H. Nokes, jun.	1	0	0
Dr. Pearce, Wisbeach	1	0	0
Mr. W. Rippling	10	0	0
Rev. E. Sharpe, London	10	0	0
Rev. E. Spears (to collect)	10	0	0
Mr. J. Towler	0	10	0
Mrs. J. Towler	0	10	0
Mr. Thomas, Bristol	2	2	0

KNUTSFORD.—The NEXT TERM will begin in Miss ARDERN'S School on Monday, April 29th.

HOLLY BANK SCHOOL, BIRKDALE, SOUTHPORT.—The NEXT QUARTER will begin on Thursday, April 4th.
B. TEMPLAR, F.R.A.S., Principal.

SOUTHPORT.—BOARDING SCHOOL for GIRLS.—The NEW QUARTER begins April 2nd.—For prospectus, apply to Miss CURTIS, Principal, Westbourne, Grosvenor Road, Birkdale.

EDUCATION.—BATH.—MRS. JEFFERY'S SCHOOL FOR GIRLS.—Mrs. Jeffery RECEIVES as BOARDERS girls attending the Classes of the Bath High School. The next term will commence April 30th.—9, Norfolk Crescent, Bath.

HOPE LEA, HEATON NORRIS, STOCKPORT.—HIGH SCHOOL FOR GIRLS.—Conducted by Dr. and Mrs. MARCUS, assisted by able masters. The majority of the Senior Girls who passed the last Oxford Examinations in the Manchester centre came from this school.

SCHOOL TRANSFER.—A long-established and well-known Boarding School for Boys may be shortly TRANSFERRED to a competent person with means: capital required, £800: a good opening for a Unitarian or Liberal Churchman, or for a proprietary school.—Apply, with real name and address, to Scholastics, at the office of this paper.

LINDOW GROVE SCHOOL, ALDERLEY, EDGE.—The premises have been erected for a First-class BOARDING SCHOOL, with extensive grounds for recreation, in a delightful country district. Every effort is made to educate the character, to have work done thoroughly, and to adapt it to the pupil's capacity, physical and mental. References and prospectus on application. JAMES WOOD.

BROOK HOUSE, KNUTSFORD, CHESHIRE.—BOARDING SCHOOL for GIRLS, conducted by Mrs. FRANK SHAWCROSS, assisted by Resident English and Foreign Governesses. Teachers of eminence attend for instruction in Music, Singing, Harmony, Drawing, Dancing, &c. Prospectus and references forwarded on application.

MOUNT VERNON HIGH SCHOOL, NOTTINGHAM.—Established 1864.

Mr. EDWIN SMITH, M.A., with competent assistance, thoroughly prepares Boys for College, the University Local Examinations, or for Business. For prospectus address Sandy Knoll, Forest Road, Nottingham.

EDUCATION IN GERMANY.

Miss M. WAGNER (17, Heinenstrasse, Weisbaden, Germany), who has passed the Prussian State Examination, and possesses the experience of several first-class English schools, receives a limited number of YOUNG LADIES for Private Education, or to visit the excellent College of the town, with home assistance. Climate very healthy, with mild winter. Hot and other mineral springs. English and German references. For terms and further particulars address as above.

YORK: 26, HIGH PETER GATE.—Miss AMY HERRING begs to announce that she has OPENED, at the above address, a SCHOOL for the Instruction of Young Ladies in all branches, comprising a first-class education with liberal views. References kindly permitted by the following:—Dr. G. Vance Smith, The Parade, Carmarthen; the Rev. C. Welbelove, 38, Monkgate, York; Miss Swaine, 1, The Crescent, York.—Terms on application.

Pupils are prepared for the University Examinations, several having passed most successfully.

Price 6d., post free from the writer.
A CONTINENTAL HOLIDAY.
By W. HARRISON, Swinton, Manchester.

Just published, price 2d.
A GOOD OLD AGE: a Sermon preached in Cross-street Chapel, Manchester, March 3, 1878. By WILLIAM GASKELL, M.A.

Just Published, 2nd Edition, sewed, 6d.
THE PASSOVER MOON. By HENRY HAWKES, B.A., F.L.S. 2nd Edition, sewed, price 6d. post free.

WILLIAMS & NORRIS, 14, Henrietta-street, Covent Garden, London, and 20, South Frederick-street, Edinburgh.

THE TRUTHSEEKER, Edited by the Rev. JOHN PAGE HOPPS, and published on the first of every month, is a free and unsectarian Review of all books and events relating to the development of religious life and liberty in the Christian Church. Every number contains original lectures and essays, together with reviews of present and permanent interest. Price Threepence.—London: Williams and Norris, Covent Garden. Manchester: Johnson and Rawson, 89, Market-street; and John Heywood, Deansgate.

Now Ready, No. 28
YOUNG DAYS, for April: Numerously Illustrated. Price One Penny.

Contents: A Chat about Eagles—Ira Mayhew, by Mrs. Herbert Martin, author of Daisy Root, &c.—The Approach of Spring—Our New Pet—Kindness to Animals—The Discontented Boy—This is not a Bad World—Perils of the Sea—Edystone Lighthouse—The Parsees—My Dog Rough—Puzzle Bag.
Published by the Sunday-school Association, 37, Norfolk-street, Strand.

LONDON: SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's Square, Bloomsbury. Beds from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

E. IRELAND begs to call attention to all lovers of Old Dob Lane Chapel to his PHOTOGRAPHIC VIEWS of the old spot. Large size, 9in. by 7in. (mounted), 3s. 6d.; carte size, 6d. each.—E. IRELAND, 105, Market-street.

RUPTURES.—Exhibition Prize Medal, 1862.
was awarded to R. WESTBURY, inventor and sole maker of the IMPERCEPTIBLE CURATIVE TRUSS.
Deformity Instruments, Artificial Limbs, Crutches, Elastic Stockings, and Ladies' Supporting Belts, Chest Expansors for round shoulders, &c., 26, Old Millgate, Manchester.

THE DINNER SHERRY. 24s. PER DOZEN.

The season of the year having arrived when light wines, so agreeable in warmer weather, give place to those of a more generous character, we beg to draw attention to the above wine. For years we have given great attention to keep up and improve its quality, and those who require a delicate, clean-flavoured sherry, free from spirit, we submit it with confidence, and ask comparison with wine usually sold at 30s.

A considerable saving can be made taking Quarter-cask, 27 gallons, at £14s. 5s.; cask included. Octave, 13½ gallons, at £7. 5s. Samples can be tasted. Price list of 32 Sherries and other Wine free by post.

JAMES SMITH & COMPANY, Wine Merchants, 26, Market-street, Manchester; also at Liverpool and Birmingham.

Printed for the Proprietors by WILLIAM EVANS, of Apsley Villa 377, Waterloo Road, Caeatham Hill, at his Printing Offices, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at New Cannon Chambers, 55, Market-street, in said Parish of Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house Yard, Paternoster Row.—Friday, April 5, 1878.

DOINGS AND SAYINGS.

Lord Melbourne took great interest in theological questions, and found infinite amusement in startling orthodox convictions from what he used to call their unsafe roost.

The Pavilion at Brighton is still the Palace of Contrasts. On one night Mrs. Scott-Siddons enchants her audience by her refinement and passions; on another, a person in a monk's dress preaches the Gospel "for Jesus only," at 4s., 2s. 6d., and 1s. admission, with opportunity to buy his photograph if you are so disposed.

M. Renan, rumour says, intends to compose a sequel to *Tempests*; but we really think he had better leave Shakespeare and Shakespeare's subjects alone. M. Renan is a very clever man, no doubt, and so was Davenant a very clever man, and Dryden a still cleverer. Yet the unlucky performance in which Davenant and Dryden took liberties with the *Tempest* remains one of the most disastrous failures in English literature.

Ayrshire possesses in a Dr. Skae a specialist in the subject of insanity. Dr. Skae declares that a man who has an impulse to kill another, and resists it, is insane; while if he has an impulse to kill himself, and resists it, he is sane. He does not pretend to understand this singular state of things. If a man has once killed himself, it seems obvious that we know no more about his impulse, or about what may be called his subsequent state of mind.

Lord Houghton, Mr. W. M. Torrens, M.P., tells us, blamed the Whigs for not having made Sydney Smith a bishop. If ever the facetious Canon deserved that promotion it was for the rebuke he is said to have administered to the habit of profane swearing which was fashionable in the days of the Regency, and which Lord Melbourne never laid aside. "My Lord," he said, "let us suppose everything and everybody to be d—d, and come to the point."

The *Methodist Recorder* says that a worthy vicar who was supposed to have liberal and evangelical principles was recently asked to be present at a Wesleyan missionary anniversary held in a public building; and that he was somewhat ruffled by being supposed to be capable of such an indiscretion. He is said to have quoted *Punch*, no doubt unconsciously, "One must draw the line somewhere;" and then, as if he feared his stiff refusal might seem too ungracious, to have distilled a drachm or so of concession: "I believe, however, that your society has done some good, especially in the South Sea Islands."

Mr. Justice Lopes, remarking at the Liverpool Assizes on the difficulty of deciding when a man was drunk, said he once read as proof of the drunkenness of a person the following lines:—

Not drunk is he who from the floor
Can rise again and drink some more;
But drunk is he who prostrate lies,
And who can neither drink nor rise."

On one occasion he asked a person what was the difference between an intoxicated person and a drunken one; and he answered, "A man is intoxicated when he knows what he does, and does not care; and he is drunk when he neither knows nor cares what he does."

"I may well affirm," said Professor Virchow, at the German Association of Naturalists at Munich, "here in the very midst of the conference of students of nature, that all human knowledge is but fragmentary. None of us can come here and with equal accuracy represent every department and take part in the discussions of each. . . . In other provinces we all find ourselves in the predicament of half-knowledge. . . . If each of us were sufficiently clear on this point many a man would smite upon his breast, and confess that it is a serious matter to draw universal conclusions in respect of the history of all things, while the theorist has not yet himself completely mastered the very materials from which he attempts to draw these conclusions."

Mr. W. M. Torrens, M.P., in his *Memoir of Lord Melbourne*, mentions that Dr. Arnold had strong claims on the Whig Ministry, but he omits to refer to his pamphlet on Church Reform, which was probably the obstacle to his promotion. He had suggested that the parish churches in England should be used for all forms of Christian worship in rotation. Such opinions were extreme—as they are now—and he was somewhat aggressive in the display of them. Melbourne thought his theological opinions excellent, and agreed with him on church property in Ireland; but when asked why Arnold was not appointed, he once banteringly replied, "What have Tory Churchmen ever done for me that I should give them such a handle against my Government?" And there cannot be a doubt that he believed that to make Arnold a bishop would have cost the Administration very dear.

In 1726 India was visited by the first Danish missionary, and 1792 the Baptist missions were commenced. In 1793 Carey began his translation of the New Testament, and before his death had set his hand to no less than forty translations of the Bible. Since then the Bible has been translated into

212 languages, spoken by 850 millions of human beings, and distributed at the rate of nearly twelve every minute, and each year the work is being accelerated, so that very soon there will not be a language on the earth in which the Bible will not have been translated, nor a single country in which it will not be widely disseminated. Thirty-nine of these languages never had a written form until the missionaries created it. At present, with 240 millions of people, there were 240,000 persons numbered as Christians in India. Last year the Baptist society received 300 or 400 additions, and the other different societies must have received from 14,000 to 15,000 amongst the people of that land.

Vice-Chancellor Malins has a poor idea of clergymen as men of business. The other day a barrister was moving the court to appoint three trustees for certain property to be held for the benefit of a widow and her children, and in accordance with his instructions he suggested the names of three gentlemen for the approval of the court, all of whom happened to be in holy orders. "No," said his lordship, "I won't appoint one of them. I will never appoint a clergyman as a trustee. I know better. My experience is that they are utterly unfitted by the nature of their lives for the transaction of business matters. They have more to do with the next world than this. You must make further inquiries, and find three laymen to undertake the trust." "Has your lordship a preference for any particular class of the laity?" inquired the counsel, rather facetiously. "No," replied the Vice-Chancellor, "only that they mustn't be women."

AMERICAN NOTES.

We have received the first number (for March) of a quite novel undertaking—"The Pamphlet Mission, for Freedom, Fellowship, and Character in Religion;" a semi-monthly magazine, which its promoters hope may go, as Robert Collyer says, in the "Greeting" with which it opens, "like a benediction among Liberal thinkers all through the West." In this greeting, the purpose of the *Pamphlet* is thus described:—

It has been a cherished thought with some of us for a long time that some such pamphlet might be printed, as the good seed of Sunday services where Liberal thinkers have none, and want to meet for worship and a sermon. If the *Pamphlet Mission* should strike this fine use, the editors will be glad to print a short service in connection with it, which may be used for this purpose, and will be glad to hear, at any rate, of a desire for such services far and wide among the people, and do their best to meet it. The present number contains a sermon by Dr. Collyer, on the motto—"Not Retreat, but Victory," in which he pleads for the true meaning and worth of vicarious suffering and sacrifice. Taking for his text John xii., 27, the preacher says of Christ, "He has not bought us off, he has bought us in." We find out through his passion the meaning of our own; through his faith, what faith can do; through his God-likeness how we may become God-like. It pleased Him in whom all fulness dwells to make the Captain of our Salvation perfect through suffering, and as the Captain was made perfect so may the poorest private." A department of the *Pamphlet* devoted to "Current Thought" is occupied, in this number, with an exposition of "The Liberal's Mission," by W. C. G., which initials it is easy to fill out with the name of "William C. Gannett." Half a dozen pages of Notes and News complete this beginning of an experiment to which we heartily wish God-speed.

SCOTTISH NOTES.

PROFESSOR FLINT ON PANTHEISM.

Professor Flint's lecture on "Pantheism" was, it is said, decidedly the ablest he has yet delivered on *Anti-theistic Theories*. He said that the system had obviously one merit, which was sufficient to account for its wide acceptance wherever Christianity was not realised in its spirit and power, but was merely accepted by the intellect as a creed. It was the expression of a sense of Divine presence in the universe, and further helped towards devout emotion by sacrificing all to the one absolute existence. But Pantheism most signally failed on account of its non-recognition of the moral relations on which the communion of a sinful man with a holy God ought to rest. Religion supposes faith, love, and hope, but Pantheism does away with these when it does away with the personality of God, for no people can ever conceive or worship an impersonal being. Thus, most Pantheists are also hero worshippers. The lecture abounded in cogent argumentation and philosophic insight, which will be duly appreciated when the course is submitted to the public in a published form.

STAND.—A petition against war between England and Russia, numerously signed by adult members of the Unitarian congregation, was presented to the House of Commons on Monday last by Mr. Harcastle, M.P.

BOOKS AND AUTHORS.

A Continental Holiday: Described in a series of Lectures. By W. Harrison, of Swinton, Manchester.

A few years ago the idea of travelling on the Continent of Europe would never have crossed the mind of anyone who could not boast of a long and well-filled purse. The thought of spending a few weeks in Belgium, Germany, Switzerland, and France would have been regarded as a wild dream by the minister of a small country congregation or a well-paid clerk in a counting house. But railways and steamboats have changed everything so completely, that with a little judicious economy it is quite as easy to spend a holiday abroad as at home. We do not mean to say that English, Scotch, or Irish scenery will not well repay the traveller, but we do emphatically assert that if any one wishes to have a real and entire change not only of scene but also of manners and customs, he cannot do better than follow Mr. Wm. Harrison's example, and start off as soon as he can get away next summer for a pilgrimage across the channel. How it can be done pleasantly and to good purpose, and yet at a surprisingly small cost, the little book, whose name stands at the head of this article, will tell, and will tell so agreeably and instructively, that we cordially recommend them to procure a copy of Mr. Harrison's unpretentious little pamphlet as soon as possible, and read it as a ready-made plan for a summer trip, which will be trebly delightful. The next best thing to going to Switzerland is scheming how to get there, and the delight when there will exceed every expectation, while *ex parte crede*, the remembrance of the journey will be a never-failing spring of recollection that will remain precious for a life-time. Mr. Harrison has a pleasant knack of telling his tale graphically, and with a subcurrent of humour which makes the description of his tour agreeable reading. Having gone over the greatest part of the ground he describes, we can recommend him as an accurate guide, and as one who never raises expectations which will not be even more than fulfilled. If any reader of the *Herald* is doubting as to how he should spend a summer holiday, let him read Mr. Harrison's "Continental Holiday," and we feel almost sure he will be tempted to see whether he cannot spend a few weeks as agreeably as did our author.

The *Congregationalist* for April. London: Hodder and Stoughton.

THE Rev. J. Gilbert, in an article on "Three Views of the Atonement," reviews the essay of the Rev. S. Cox in that gentleman's recently published *Expository Discourses*. Mr. Cox, having taken up several aspects of the atonement, comes practically to the conclusion that the death of Christ is "a great appeal of the Divine love to the human race." Mr. Gilbert cannot rest in this conclusion, and contends that to stop here is to rob the Cross of much of its truth and to weaken proportionally its moral power. Mr. J. A. Clapham puts in a plea for Gothic Congregational Churches in a pithy little paper. "Three Worthies of Oxfordshire" is a resuscitation of the memory and a tribute to the varied worth of the Rev. William Brice, rector of Henley-on-Thames, who was one of the ejected, of Rev. John Gyles, and Rev. Humphrey Gainsborough, ministers of the congregation that met in a beechwood near the village of Harpsden, about a mile from Henley, after the ejection of Mr. Brice. The Rev. T. C. Finlayson continues his pleasant comments on the Golden Texts of the Sunday-school Union Lessons. A writer on "France and the Gospel" gives some facts to show that considerable additions are being made to the Protestant Church in France. We agree with the writer that the most formidable obstacles to be overcome are Popish superstition and the infidelity which are the natural reaction from this. "The Parochial System" is a very keen discussion of that particular feature of the Establishment which is so often presented to us as a blessing to the country. Some brief remarks on the Increase to the Episcopate, the new Burials Compromise, the Society of the Holy Cross, and the "S. P. G." make up the ecclesiastical affairs of the month, and with them the number concludes.

The *Expositor* for April. London: Hodder and Stoughton.

THE first paper opens a series upon the Prophet Jeremiah by the Dean of Canterbury, who thinks that the personal character of no one of the prophets stands out so plainly and distinctly as that of Jeremiah, and that the interest of the prophecy centres in the man. The Dean treats now of the parentage and call of Jeremiah, and points out with great clearness the remarkable contrast which exists between his call and those of Isaiah and Ezekiel. Canon Perowne has a careful, exhaustive, and, on the whole, large-minded exposition of Matt. xi., 27, in the course of which he frankly and thankfully admits that revelations of God have not been confined to the Jewish race, though bestowed upon it in a larger degree than upon others. "Teachers like Plato and Socrates had an insight and a wisdom not their own." "It is indeed impossible to read the sayings

of Indian sages containing so many striking parallels to our Lord's words in the Gospels, or the Divine guesses of Plato, without feeling that God did not leave Himself without witness in human hearts, as well as in the order of creation." The editor gives us another of his valuable and suggestive elucidations of the Book of Job, chap. xii. being the one now under consideration. Professor Roberts is not convinced by Dr. Sandy as to the language used by Christ, and still maintains that Christ usually spoke in Greek. Canon Farrar, in an article just now of special, and even absorbing interest, brings together from Rabbinical lore what he calls a register of facts on the Jewish eschatologies. We hope to refer to this article at some length on an early occasion, and, meanwhile, we can only say that it is a helpful contribution to the now-prevailing discussion of the subject of future punishment, and it shows what little ground there is in either Old Testament or Talmudic literature for the traditional belief.

The *University Magazine* for April. London, Hurst and Blackett.

Readers of the *University* cannot help turning first to the "Contemporary Portrait," for the number falls open at the photograph, and the photograph is always a good one. This month the subject is the one we all want to see, the Earl of Rosebery, whose firm, intellectual, and manly features are given with artistic breadth and simplicity. The letter-press, describing the points of character and career of one of the most thorough-going young liberals, or, say, radicals, will be still more attractive not only to the gossiping world but to those who have at heart the good of their fellows by its brief and admirable notice of the lady who is now Countess of Rosebery. A special value attaches to the present number from its opening article, Mr. Ruskin's Autobiographical Reminiscence of his first editor, the late William Henry Harrison. But altogether the magazine for April is exceptionally good, as the following list from the table of contents will show:—The Ethic Ideas of the Eddu, a first paper, by Karl Blind; Middle Class Education, part iii, by Alsager Henry Hill; The Other Half (of course the better and fairer); Home-side, of a Scientific Mind, which here comes to its conclusion; The Empire, and Ireland's place in it, by E. S. Robertson; On the Religious Imagination in the East, by F. R. Conder, C.E.; Human Harriers, by Thomas Shore; the continuations of serial stories; some good verses; the new department, "Spirit of the Universities," which is well-sustained; and notes on current literature.

The Rev. A. A. Miner, D.D., of Boston, Mass., ex-president of Tufts College, and the successor of the Rev. Hosea Ballou, who largely shaped the theology of American Universalists, is about to publish his "Lectures on Endless Punishment." It will make a small book, but will embody much information. The topics are:—1. Endless Punishment: The Old Forts taken. 2. Endless Punishment: The New Forts indefensible. 3. Endless Punishment: Is he who seeks defences for it a Christian? 4. Endless Punishment: If moral in its influence, why did God reject it, as a motive to obedience, for at least four thousand years. 5. What Universalism has to say of the Future Life." From the doctor's well known ability we expect an effective as well as a timely book.

EXAMINATIONS IN SUNDAY SCHOOLS.

BY REV. H. ENFIELD DOWSON, B.A.

AFTER the many discussions we have had on the aim of Sunday Schools, and on the question of religious and secular teaching, I am happy to believe that we have come to understand one another pretty well, and that we are all in very near agreement as to the character of our common work and the spirit in which it should be prosecuted. I propose, therefore, to sum up the sentiments as to our Sunday School work in which I think we are all at one; and then to make the inquiry whether or no Sunday-school examinations are in harmony with these sentiments.

In the first place, I fancy we are all agreed as to the proposition that the work of the Sunday school is religious. But this is rather a vague agreement. What do we mean by religion? I believe we all really mean very much the same thing. We do not interpret religion in the narrow sense in which it used to be interpreted. Religion to us is not to be found only in the reading of one book, the Bible. So, when we say that a Sunday school should be religious, we do not mean that all the time should be spent in reading the Bible. We mean something very different. To us religion is that which brings us nearer to God, which touches our hearts with something of His spirit, and fills our minds with deeper consciousness of His ways; and renders our lives a living sacrifice to Him. And where do we find this religion? Whence does its influence reach us? Certainly from the Bible. There is no book in all the world which has such power to lay hold upon the spirit of humanity and lift it up to God. It is full of the deeds and thoughts of many of the best and

greatest of mankind. There are examples there which fire the human soul with a longing to follow them; there are whispers as of a heavenly voice of Divine righteousness and love breathing on many a page. It is a book which does more than any other to pitch the tabernacle of God amongst men. But, God be praised, it is only one, after all, of countless religious influences that beset every child of God. God dwells in every age and in every clime; His Spirit is everywhere abroad. He is the Universal God of truth and goodness, and every true word that has been spoken anywhere is an echo of His voice, and every good deed that has been done is a manifestation of His holiness. Nature, with its beauty and its majesty, is all His, and to know its laws is to read there the writing of His hand. God speaks to us from all things around, above, and within us; and His Spirit pours itself into us from every side of His great besetting life. If we then ask where religious lessons can be found, the answer is wide as God's universe itself. Where? Why, everywhere. There is not a truth but lets fresh light into the soul from the great Sun of infinite power and wisdom and righteousness; there is nothing good in earth or heaven but is born of the inspiration of His Spirit. What should be taught, in a Sunday school? We can only answer, "Anything you please that is true and good." If you teach science, you withdraw the veil from God's face in nature: if you teach history, you teach the workings of His Spirit in humanity; if you untold the story of noble human lives, you touch your scholars with a new sympathy for the divine goodness that shone forth in them. The difficulty is not to say what may be taught, but to say what may not be taught. I myself hate the old distinction between things sacred and profane, between things secular and religious. In God's universe there should be nothing profane and nothing through which religion cannot breathe.

I think there is but one rule as to what should or should not be taught, and that is: that each teacher should take the lesson in which his own heart and soul and mind are most deeply interested; depend upon it that is the lesson into which he will pour the most religion, even as it is that from which he will draw out the largest measure of divine truth.

And this brings me to that which is the one thing needful for religious teaching, namely, religion in the teacher. If the teacher does not love God, and feel burning in his breast the earnest longing to inspire his scholars with a divine life, it makes little difference what he teaches. The Bible in his hands will be no more religious than the multiplication table. But if he goes to his class with a heart that overflows with religious earnestness, and if it breathes in every word and action of his own life, why then he may set his class an addition sum or a copy, and the living spirit of God that dwells in him will shine forth on them in his presence amongst them. This is the root of the matter. If God's Spirit lives in books that men have written, and in the beauties of the nature that God has created, it lives most of all in the pure hearts and earnest minds of living men and women. Contact with good and noble children of God, the grasp of their hand, the meeting of their eye, and the listening to their voice, this is the profoundest of religious influences. And the teacher who, with deep love to God and his young brothers and sisters in his heart, goes about amongst his scholars, not as their Sunday teacher only, but as their constant friend, sympathising in their joys and sorrows, and ever trying to promote their happiness, will, without a word said about religion, do more to draw out their affections, and to lead them to the God he serves, than if he spent his whole life in delivering to them religious discourses.

I think I have stated that upon which we are all agreed. I now proceed to ask how far examinations in Sunday schools are in harmony with the spirit of what has been laid down.

What is it that examinations do? They act as an incentive to teachers and scholars to teach and to learn with greater diligence and accuracy. They involve, on the part of those who go in for them, real application to the subject taught and learnt. They enforce the selection of subjects and their consecutive study. Clearly, they mean the doing of more, and more steady, work. As far as examinations operate, they operate in the way of making the teachers prepare their lessons more carefully, and the scholars give their minds to them more earnestly. Well, it may be said, this is not religion. It is intellectual exercise that is stimulated; the heart is not touched; the religious affections are not aroused. Supposing that I grant this, for the sake of argument, I reply that, at all events, there is nothing to chill religious warmth, and to stifle the better feelings of the heart, in trying to rouse the mind to greater industry. If you say that examinations alone will not make Sunday Schools religious, I agree with you; but you cannot possibly affirm that they will take the religion out of them. How can religion be hindered in its growth by a more eager study of things that are good and true? Is it possible that the more scholars learn about God's universe, and His dealings with mankind, the less they will love Him? If so, examinations will stifle religion in

Sunday Schools, and not else. Or, to put it in another way: Is it possible that the more carefully teachers prepare their lessons, and the more interesting they make them, the less will be their religious influence? Will teachers lose their hold on the scholar's affections just in proportion as they are led to improve the excellence of the lessons that they give them? If so, examinations will destroy religion in Sunday schools, and not else. Now, I am at a loss to conceive how anyone can make such extraordinary affirmations as these. I admit fully and completely that if a teacher is not religious to begin with, if his heart is not in the work of lifting up and strengthening and beautifying the lives of the children of God whom he has to teach—I admit fully, in that case, that any amount of examining will not put religion into his work. But I affirm, without the slightest hesitation, that if religion be *there* in the teacher's heart, the more earnest and faithful and diligent he is made in his teaching, the more strongly will his religion make itself felt by his scholars. They will be more attached to a teacher in proportion as he gives them lessons of greater interest; they will esteem him more highly, the more he teaches them; they will be more grateful to him, the more the value of the instruction they receive from him. Which do you think would be likely to have the greatest influence with scholars, a teacher who never let them pass a dull moment, but kept their minds constantly aroused and awake with fresh stores of knowledge brought out for their benefit; or a teacher who sent them to sleep with lessons from which they learned nothing new? You cannot doubt that the influence of a teacher must increase with the care and fulness with which he prepares his lessons: and if, accordingly, it be true that examinations tend to keep teachers up to the mark, they most unquestionably add to the hold which they gain upon their scholars.

And, as to the scholars themselves, the case to my mind is equally clear. Not only will the increased diligence with which they study, and the increased measure of what they learn, not prejudice the religious influence of their Sunday school, but it will act all the other way. Earnestness, and industry—these are virtues which bring a child of God somewhat nearer to its Heavenly Father; and surely knowledge, which is nothing else than acquaintance with the methods of God's Providence, is all religious. If, then, examinations increase the industry and the knowledge of scholars who take part in them, they do not diminish—they enlarge the growth of religion in their lives.

There remains one consideration to be looked at, that of the competition which examinations introduce. Well, I am one of those who believe in competition. I believe in the ambition to excel; I know that it has led to some of the noblest deeds and the greatest lives that have ever been witnessed on this earth. I am confident that I am right when I say that a young life in which no high ambition is found, which does not care whether it is better or worse than its neighbours' lives, is a life for which there is vastly little hope, and which is sure to be barren of good fruit. And if there is one good more than another that I look for from examinations, it is that they encourage and stimulate the growth of a desire to excel. He who does not desire it, and strive after it, and work for it, will never do it. The desire cannot be too strong or keen, and anything which can strengthen it is a great boon. But I may be told that examinations introduce a spirit of jealousy. I do not believe it; or, if it be true, it is the fault of those who are jealous, and not of the examinations. What is the natural feeling of one who has been passed by another in excellence? Is it jealousy? Not a bit of it. It is admiration and respect. I have been into many examinations myself, and I never yet had any other feeling towards those who stood higher than myself than a new regard for their attainments and a new pride in their friendship. There is nothing on this earth healthier than friendly emulation. There is nothing meaner or more contemptible than the idea that it must breed jealousy.

For every reason, then, I hold that there is nothing inconsistent between the great principles as to the religious aim and work of Sunday schools, in which we are all agreed, and the examinations recently introduced. I believe that where teacher and scholar work hardest, and where the greatest light of knowledge shines upon their efforts, there God draws the most near; and that so the examinations which increase their diligence do much to quicken their religious life. If the essence of the whole thing, the spirit of God in human hearts, the love binding teachers and scholars to each other and to God as all children of God's great family,—if the earnest religious aim be there, I am as certain as I can feel of anything, that examinations will help it to achieve its high purpose; if it be not there, there is no high purpose to achieve, and examinations can neither make nor mar its success.

Mr. G. W. Rayner Wood, of Singleton, Manchester, has been appointed a magistrate for the county of Lancaster.

WAR.

WAR! War! War! War!
The cry re-echoes from shore to shore
Of this, our Christian land;
A cry for men to unsheathe the sword,
For the demon of battle is abroad,
And the spark to a flame is fanned,
By those who, by word, and deed, and pen,
Prey on the passions and fears of men,
And a madness has filled the air—
A madness that thirsts for a brother's life,
A restless fever of war and strife,
Till we bow 'neath a deep despair;
For men caress the horrible thing,
And songs of praise in its glory sing,
And its mighty deeds rehearse,
As though 'twere an angel from heaven that came,
Instead of a devil of sin and shame—
A blessing, instead of a curse.

War! War! War! War!
As they glibly talk the subject o'er,
Do they think of what it means?
Do they think of the heaps of mangled slain
Bestrewing the horrible battle plain,
Of the ghastly, terrible scenes?
Of the dying soldiers' pitiful cry
For help, when no human help is nigh,
And, mixed with the cannon's roar,
The groan of the dying, the barbarous yell,
The things that make up that earthly hell,
The glorious field of war?
Of the widow and children, whose piteous moan
Rises aloft from their cold hearth-stone;
Of the mother who mourns her boy;
Of the maiden, who weeps for a lover slain,
The touch of whose hand shall never again
Thrill her whole soul with joy?
Of the houseless, hungry, suffering band
In every city throughout the land,
Crying in vain for food,
While wealth and treasure—a costly price—
Are offered up as a sacrifice
On the cruel altar of blood?

War! War! War! War!
Treading in footsteps steeped in gore,
Bringing famine and misery;
Lighting the earth with a lurid flame,
And making even Christ's holy name
But a ghastly mockery.

Would that we all who profess that name
Would ponder well on the sin and shame,
On the terrible guilt, before,
With a false desire and selfish aim,
And a feverish thirst for that thing called fame,
We plunge in the sea of war.

April 2, 1878.

ALFRED C. JEWITT.

The Unitarian Herald.

FRIDAY, APRIL 12, 1878.

THE RIGHT OF VERY PRIVATE JUDGMENT.

Much amusement has been caused by the curious position which the Rev. Fergus Ferguson now occupies in the Scottish United Presbyterian Church. He was one of a committee appointed at last year's annual Synod to consider the question of revising the Confession of Faith. But, being one of those who see most clearly the necessity for its revision, he stated his opinion from the pulpit. For this the Presbytery suspended him from his ministerial charge. At the same time his fellow committee-men have expressed their confidence in him, and he remains among the select scholars and divines who may press upon the Supreme Ecclesiastical Court whatever view of revision they think proper. It is an old maxim that law-makers should not be law-breakers, but it is a new situation for a law-breaker to be set on high that he may suggest alterations in the law which has condemned him. From another point of view the ways of Church Courts will be seen to differ considerably from those of the secular world. It is plain that a matter which may be fully discussed in a duly appointed Synod's committee must not be whispered to the people, "who," as a scripture says (for we may quote a text, like our neighbours), "knowing not the law, are cursed." It is the boast of the United Presbyterians to be free from the delusions of a connection between Church and State. They render to Cæsar the things which are Cæsar's, and to God the things which are God's. Presumably, it is an outcome of their discriminating thoroughness that they render to the Synod the things which are the Synod's, and to the congregation the things which are the congregation's.

There are people on the south side of the border, however, who appear to have the same

general idea as to the impropriety of a revisionist bringing any new-fangled heresies to the ears of the public. Dr. Vance Smith is not under the authority of a divinely-constituted Church Court which might deal with him as the Presbytery did with Fergus Ferguson. But his public conduct is open to all men's judgments; and in the exercise of this liberty, through the correspondents' column of the *Carmarthen Express*, a Methodist minister, Mr. L. Railton, has taken him to task for his recent lectures on the Bible. Mr. Railton began with challenging Dr. Smith's consistency "in pressing his peculiar views upon others, while retaining his seat as one of the revisers of the Scriptures." Mr. Railton does not object to the presence of Dr. Smith in the New Testament Company; and in a second letter he goes so far as to say: "In common with all your thoughtful readers, I feel that our town is honoured in having the presence in it of so distinguished a scholar." But when Dr. Smith comes forward, "with all the added weight which his position in the Revision Committee gives him," to press his views upon the public, Mr. Railton "cannot allow his action to remain unchallenged."

The thought of the Wesleyan minister obviously is that the public is incapable of taking care of itself. He sees that we have reached a very critical point in the religious history of the country. "What between the spread of Popish superstition on the one hand, and of infidel principles on the other, the spiritual life of the nation is being eaten out." And it is because he believes that the Bible provides the only efficient instrument for the rescue and elevation of the masses that he feels bound to resist "any attempt to lower its Supreme authority over the consciences of men."

Now, we shall not here go into an argument about the Bible; and we do not deny that there is much scepticism abroad as well as much superstition. But whatever might be the result on the side of superstition, it is quite certain that the scepticism would become vastly more dangerous if, in an age like ours, when everything else is discussed in the light of open day, questions which concern the foundations of Church doctrine should be kept close within the cedar panels of the Jerusalem Chamber.

JOHN WESLEY'S LIBERALITY.

In the correspondence to which we have above referred, on Dr. Vance Smith's lectures, Mr. Railton took occasion to hold out a warning to those "who deny the Lord that bought them, bringing on themselves swift destruction." Mr. John de Maine Brown has taken up this point, in the course of a long letter addressed to the same paper, and for the benefit of Wesleyans recalls the example of their great leader in the closing years of his long experience. Referring to Mr. Railton's comminatory warning, he writes:—

In this small hope for the rejectors of his "peculiar views" he (Mr. Railton) is not a whole-souled follower of the large and Christ-like-hearted Wesley. In the maturity of his days he rose to a "cloudless expansion of Christian liberality from which he never afterwards consciously receded," as the following testimonies from his journal, &c., are efficient proofs. The first bearing date, "Dec. 1, 1767," nearly quarter of a century before he passed away:—

"Being alone in the coach, I was considering several points of importance, and this much appeared clear as day: That a man can be saved who cannot express

himself properly concerning imputed righteousness; therefore to do this is not necessary to salvation.

"That a man may be saved who has not clear conceptions of it, yea that never heard the phrase; therefore, clear conceptions of it are not necessary to salvation, yea, it is not necessary to use the phrase at all.

"That a pious Churchman, who has not clear conceptions even of justification by faith, may be saved; therefore, clear conceptions even of this are not necessary to salvation.

"That a mystic, who denies justification by faith—Mr. Law, for instance—may be saved. But if so, what becomes of *Articulus stantis vel cadentis ecclesiæ*? If so, it is high time for us—Projicere ampullas, et sesquipedalia verba [to lay aside bombastic speeches, and words half a yard long], and return to the plain word, *He that feareth God and worketh righteousness is accepted with Him*."

From one of the latest entries he made in his journal we learn that he lent one of his chapels in Bristol to the Unitarian congregation, and went himself to hear the minister preach. Dare, or would, Mr. Railton be so far a practical follower as to lend his chapel in Carmarthen to Dr. Smith's congregation, and take part in the service? See, too, the touching account given by Crabb Robinson, under date in his Diary (1790), of a service he witnessed a few months only before the death of Wesley: "He addressed the people on liberality of sentiment, and spoke much against refusing to join with any congregation on account of difference of opinion. He said, 'If they do but fear God, work righteousness, and keep his commandments, we have nothing to object to.'"

The Rev. W. B. Hughes.

We regret to announce the death of the Rev. William Beynon Hughes, of Cefncoedycymmer, which took place on the 1st instant, after a protracted illness extending over more than eight years. Mr. Hughes was born on the 17th of February, 1840. He spent the early part of his life under the able instruction of the late Rev. Owen Evans, and while yet a mere youth entered the Carmarthen College. Having passed in this, his *alma mater*, the usual curriculum of four years in a most praiseworthy manner throughout, he received a cordial invitation to become the minister of Penrhin and Panteg, where the Rev. William Davis is the present respected pastor. From here he removed to Tarbach, North Wales, where he officiated with remarkable success for many years, until at last he was compelled to relinquish the position through ill health. Having utterly broken down, he returned to his native place some six years ago, from which time till Monday evening week he suffered greatly from a weakness in his limbs which had rendered him quite helpless, but he bore all with a patient and serene mind. He leaves a widow, who has lost a good and faithful husband, and five children who have lost a kind and tender-hearted father. And thus has expired one of the sincerest of friends, and one whose life had been most successful and useful throughout. The funeral took place on Saturday afternoon, when the Rev. R. J. Jones, M.A., of Aberdare, a faithful friend of the deceased, officiated.

THE HIBBERT LECTURESHIP.

(From the *Jewish Chronicle*.)

The announcement that the subject of the Hibbert Lectures this year will be religion in general is a novelty which will be hailed with great satisfaction by all sincere friends of theological science. Hitherto all lectureships for the promotion of religious knowledge or the elucidation of religious subjects were founded in the interest of Christianity. Christianity was assumed to be the only true religion, and lectureships were founded either to prove its truthfulness in the broadest sense or some of its tenets, and able men were selected to institute fresh researches in order to establish anew the thesis handed over to them. The lecturer in fact, whether a Mansell or some other light of the church, was a special pleader. He received a brief from the trustees of the endowment to advocate a certain cause to the best of his ability, and received his fee in one shape or another. It was not for him to inquire into the truthfulness of the thesis. He had simply to find out new arguments in its defence. The results were exceedingly clever pleas, the plausibility of which were sometimes so great that it even misled able theologians, especially as it was nobody's interest to put in a counter plea, as is the case in law courts. The consequence was, in the first place, that religious science was by these lectures not only not elucidated but very often obscured, since the lecturer at the bar of public opinion did not contend for truth but for victory; and, secondly, that unbiassed scholars, when sitting down to read such

lectures, partook somewhat of the feeling of the judge when he takes his place on the bench. He knows that the barrister before him, brief in hand, is a special pleader who is engaged for the cause he is about to advocate, and who might probably have managed it as ably had he pleaded on the other side. It is, therefore, no wonder—marvels of industry, erudition, and ingenuity as many of these lectures are—that their efforts should not have been so penetrating and so wide-reaching as the founders of these lectureships no doubt expected. It will be different with the Hibbert Lectureship if the endowment be used for engaging competent scholars, not to establish any special doctrine or to arrive at some foregone conclusion, but to investigate the sources of religion in the human mind, to elucidate its origin, and to follow it in its development among the human family in general, and among the various races in particular, and expound the result arrived at, whatever it may be, in a series of lectures. Such investigations cannot but promote religious science and cannot but inspire confidence. The public will receive them just as it would receive analogous inquiries, say into the origin of the æsthetic idea in man or his idea of justice, and will estimate them at their true value. If such be the object of the Trustees of the Hibbert Lectureship, we may one day have a series of lectures on Judaism and its development, just as Professor Max Müller intends this year to discuss the religious idea as manifested in Hindooism. We look forward to these lectures with great interest, moving as they will on neutral grounds.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

THE report for the forthcoming annual meeting of this Association, to be held in Manchester on Good Friday, has been printed for circulation in the various schools of the district, and we give the following abstracts:—

The committee are glad to think that a useful year's work has been done, and although the activities of the year have probably been somewhat less numerous than usual, still plans have been put into operation which must eventually result in permanent good to the Association schools.

Finance.—The income of the Association for the past year, including a balance of £6. 9s. 8d. in hand at its commencement, has been £125. 15s. 2d.; the expenditure £116. 2s. 9d., leaving a balance in hand of £9. 12s. 5d. At the end of 1876 the debt on account of the Publishing Fund had been reduced to about £100. The collections this year and the proceeds of the sale of old stock have enabled your treasurer to pay off all the old debts, and the balance due to him has been reduced to £31. 11s. 2d.

The sale of the remaining stock of publications must necessarily be slow, and it has therefore been decided again to make a collection on Good Friday in the hope that the result will be as favourable as last year. Once clear of this debt the proceeds of the old stock as they come round can be used to forward the general work of the Association.

Teachers' Notes.—The first number of the new periodical under the name of *Teachers' Notes* appeared in October last, and in accordance with the understanding come to, your committee has assumed what it considered its fair share of the risk attending this venture, viz.—the responsibility for 1,000 copies, at a charge of threepence per copy, but from some cause or other the sale has so far only reached some 500 copies, or one-half the number for which this Association is liable. If this state of things continues a heavy loss will be incurred, and this subject will call for the serious consideration of the new committee. Your committee distributed the first number gratis, and realising how useful the lessons given might be made, it is a matter of deep regret that this effort has not met with greater support.

Examinations in Sunday Schools.—At its first meeting your committee appointed a sub-committee to prepare a scheme of general examinations, and the object of them was stated to be in a circular issued to issued to the Associated Schools in October last "to aid the teachers in giving systematic, thorough, and therefore valuable instruction to their scholars. Subjects of examination will be announced at least six months beforehand, and information upon these subjects will either be provided by the *Teachers' Notes*, or else ample references to books, &c., will be supplied. Teachers may also, under the simple conditions given in the rules, select their own subjects for their scholars to be examined in, and scholars examined and approved of in these subjects will receive the same certificates as the other candidates."

A very fair number of schools applied to participate in these examinations which were fixed to be held on the 1st, 2nd, and 3rd April instant, but it will not be in the power of the committee to report upon the results before the annual meeting, and possibly not then.

Repository of Book and Teaching Apparatus.—During the past year a sub-committee was appointed to consider and report upon the suggestions made by the Rev. Halliwell Thomas, which would render necessary the continuance of the present, or more convenient rooms, the appointment of a curator, and the purchase of an expensive stock of books, apparatus, and would involve a somewhat heavy expenditure of money. The sub-committee did not

see its way to recommend any action; it, however, recommended the appointment of a standing committee to be composed of practical teachers, to advise with any school as to its wants in the direction indicated by Mr. Thomas.

Collection of Hymns and Choral Songs.—Encouraged by the reception given to previous collections, your committee has in preparation a fourth issue, which will be ready for Good Friday, and trusts that the labour of those who devote much time and talent to this work will meet with the reward so well deserved, viz., a large sale. This publication will be supplied at the price of one penny per copy, with an allowance of 25 per cent discount when quantities are taken.

Your committee, early this year, received from the Monton school and congregation a most cordial invitation to hold the annual meeting at that place. The sudden and lamented death of the Rev. T. Elford Poynting explains why the invitation made has not been accepted. By Mr. Poynting's death this Association loses one of the oldest, most faithful, and indefatigable of its friends and workers. As a member of the committee, as a lecturer on Sunday-school work, as a contributor to numerous periodicals of matter to help Sunday-school teachers and Sunday-schools, as a president of the Association, and above all, by his long-continued labours as a writer for and editor of the Sunday-school *Penny Magazine* and *Sunday Stories*, he has laid this Association, and all interested in it, under a heavy debt of obligation and gratitude. Your committee has forwarded to the deceased gentleman's family a resolution expressive of sincere sympathy.

Visiting.—Mr. John Chadwick was appointed General Visitor of the Association, and at the request of the committee, Messrs. John Reynolds and George Smith visited such schools as time would not permit him to go to. The number of schools visited by Mr. Chadwick is 31, and by Messrs. Reynolds and Smith 16.

Statistics.—The number of schools forming the Association is 53. Returns have been received from 52 schools, showing that on December 31st, 1877, there were on the books 1,226 teachers; 677 classes; 8,904 scholars, including 2,477 adults. In average morning attendance there were 570 teachers; 4,911 scholars; in average afternoon attendance, 643 teachers; 6,284 scholars. On December 31st, 1876, there were in 47 schools (which alone made reports), on the books, 1,181 teachers; 619 classes; 8,213 scholars, including 2,305 adults; in the average morning attendance were 517 teachers and 4,779 scholars; in the average afternoon attendance were 587 teachers and 5,905 scholars. There is a real increase in those schools which supplied figures this year and last of 19 teachers in average morning, and 10 teachers and 48 scholars in average afternoon attendance; of 118 scholars on the books, and 61 adults. There is a real decrease in such schools of 47 teachers on the books; of 12 classes, of 105 scholars in average morning attendance. The average morning attendance per cent of scholars was 55, against 58 in 1876; and 70½ in the afternoon, as compared with 72 in that year.

An examination will show that on an average there are, in 35 schools, 137 classes each Sunday morning without teachers (and the number will not be much decreased by the fact that there are in some schools fewer morning than afternoon classes). In 24 schools, each afternoon, some 78 classes are regularly without teachers. Your committee would urge upon schools where such a state of things exists the striking off their lists sham teachers, and adapting the organisation and classification of the schools to the ordinary teaching staff.

Lectures, Rambles, &c.—The Rev. Joseph Freeston kindly acceded to the request of the committee to accompany schools during the summer in rambles, which were followed by a lecture. The following schools benefited by his services:—Todmorden, Sale, Mottram, Knutsford, Astley, Padiham, Congleton, Rochdale, Heywood, Bury, Walmsley, Ainsworth, Swinton, Monton, Pendleton, Burnley, Mossley, Newchurch, and Bolton. He also gave lectures on one or other of the following subjects at the places mentioned below: (a) The Systematic Training of the Moral Sentiments of the Young; (b) Religious Lessons from Natural Objects; (c) The Planets, Venus and Mars; Liverpool, Bolton, Rochdale, Failsforth, Congleton, Oldham, Padiham. Mr. Freeston reports "that the attendance has varied, but, on the whole, been satisfactory."

With the forthcoming annual meeting Mr. Jesse Pilcher terminates a period of more than fifteen years' faithful service as one of the secretaries of the Association. Your committee feels bound to place upon record its sense of the courteous, thoughtful, and zealous manner in which he has ever discharged his duties, and of the heavy debt of gratitude which its friends owe to him. The Rev. F. Ashton, M.A., of Glossop, has kindly consented to allow himself to be nominated to the annual meeting with Mr. J. Reynolds as co-secretaries of the Association.

The committee next reports the work done by various Local Unions, accounts of which we have printed as it has been done.

In conclusion, the committee expresses its firm conviction that the work done by our Sunday schools and their managers shows gradual improvement both in matter and manner each year. But this improvement is but slow in growth.

VISITORS' REPORT, 1877-78.

School Premises, Accommodation, &c.—Experience of such schools as have and such as have not class-

rooms convinces us of their great value in securing quietness and freedom from distraction, and therefore in enabling a teacher to make the most of what he has to teach. We would advise all about to rebuild, or to enlarge their premises, to secure not only a good assembly-room, but a set of numerous teaching rooms.

Organisation, Discipline, &c.—Generally there is little to complain of—on the contrary, much to praise—under this head. As a rule, schools are well classified, and are conducted on well-considered methods. If there be any change as compared with former years, it is for the better. The chief fault we have to find is the want of adjustment of the number of classes to the number of teachers, whom experience shows likely to be present. In a few cases we have seen how confusion, arising from the absence of teachers, has worried and disheartened the superintendent, annoyed and infected with disorder the neighbouring classes, and spoiled what might otherwise have been a good morning's work. A much better plan than that of obtaining for the class of an absentee the unprepared lesson of an unwilling substitute from the adult class, would be to have an unattached teacher who would be ready and willing to take as one large class for a collective moral, or object lesson, all classes without teachers. In one or two schools there is what seems to us an objectionable practice of locking out during the opening religious service and the marking of the names, of all late teachers and scholars. We suggested that the names should first be marked, and the late-comers then admitted to join in prayer and singing with the rest.

The discipline maintained in most of the schools is very creditable. In a few instances, where the classes meet for lessons in one huge room, often with a disagreeable echo, there has been seen and heard the most deafening disorder. Not that the building is altogether to be blamed; for there are numerous schools without classrooms where the order and quietness of work are worthy of all praise.

Teaching Power.—As usual we have to report that this varies much. Some of the large town schools, as well as many country schools, are suffering very much from the want of such cultured aid as might readily be afforded by the younger members of the congregations with which they are connected. It sometimes happens that there is an abundance of lady help, but little or none from the gentlemen members.

Matter and Method of Teaching.—The lessons taught in the schools do not much vary as to their subjects from year to year. Less and less is seen, no doubt, of mere mechanical day school work, for in this, as some teachers confess, "their scholars beat them." The subjects taught during school hours are as various as the attainments, tastes, and wants of the teachers and scholars. "Some of the teachers who take the more difficult subjects have either had the advantage of superior teaching when young, or of good teaching in science classes. It is not at all surprising, therefore, to see how skilfully some of the subjects are handled, and in a few cases how thorough and complete is the cross-examination and recapitulation of the work already done. We wish we could report that all the work taken is well chosen and well taught. We may be excused in once more calling the attention of such teachers to the often-repeated rules which ought to guide them: (1.) Teach nothing you and your scholars have not or may not readily acquire a taste for. (2.) Having chosen your subject, thoroughly master it, and divide it into lessons. (3.) Prepare each lesson thoroughly, anticipating the scholars' difficulties, and beforehand determining what explanations to make, what questions to ask, what illustrations to use, what maps and pictures to exhibit. (4.) When teaching, make this your endeavour: to arouse and maintain the interest of your scholars by continued questioning. (5.) Endeavour to persuade your scholars to give you on the succeeding Sunday a short abstract of at least one of the lessons. There is hardly a school in the Association which is not supplied with suitable books; and it may be pleasant to hear how commonly those issued by the London Association are to be found.

Examination Scheme.—We have frequently taken the opportunity of urging upon teachers to join in the Examination Scheme promulgated by the Association. There is much misunderstanding in this matter—misunderstanding which time and experience only can remove; but we are bound to bear witness that, where we have seen classes at work which intend to be examined in April, we have not been able to detect any trace of the anticipated evils. Though we often see good work, evidently systematic, where no such end was aimed at, we have oftener found good work where the teacher had called into co-operation the assistance of the well-planned work-table, sustained effort, increased interest, and greater earnestness on the part of his pupils, necessitated and evoked by the prospect of an examination.

Week Evening Work, &c.—Though we could judge of the week-evening institutions of the Sunday-school by hearsay only, still we heard what would warrant us in again urging upon managers the necessity of carrying out the Sunday-school idea for other times than the first day of the week. If it is of importance to secure the suitable use of leisure time on the Sunday, surely it is as necessary to do the same on the evenings of the week and on Saturday afternoon. Nor should this suitable use be restricted to mental and moral training only, but opportunity of meeting together for innocent amusement should also be afforded. The Sunday-school should be for the adult

a sort of club as well as institute, with its reading society, its chess club, its debating union, its cricket and football club, and occasional social meetings.

Visiting.—We are sorry to report how little the good old fashion of visiting the absent scholars is practised. We would strongly urge upon schools the necessity, if they are to do their best, of establishing, either by paid or voluntary visitors, or by their minister, a proper system of visitation.

BOLTON: COMMISSION-STREET BAZAAR.

On Wednesday morning a large company of friends assembled in the Bank-street Schools for the purpose of rendering assistance to a bazaar for the removal of a debt of £650 on the Commission-street chapel and schools in Bolton. Alderman HEYWOOD (ex-Mayor of Manchester) was announced to open it, but a telegram was received from him in the morning announcing his inability to be present. Shortly after eleven o'clock the proceedings were opened by a hymn; after which, at the request of the Rev. A. Lazenby,

Mr. JOHN HARWOOD explained that the Commission-street movement was first begun in Hulton-street day school by a Sunday school. Then by the help of laymen, evening service was started; but as such service could not be continued in harmony with the trust of that school, the premises in Commission-street were bought and enlarged, and a final debt of £650 was left, which it was now sought to remove by an appeal to friends more wealthy than the members of the congregation.

The Rev. C. C. COE followed wishing the effort God-speed, and recommending all present to empty their pockets as soon as possible.

Mr. JOSEPH CROOK, one of the magistrates of Bolton and formerly one of its members of Parliament, then formally opened the bazaar, expressing his pleasure at the beautiful display before him, and his approbation of the work done by the ladies, adding that he thought it very desirable that the debt should at once be removed, and he urged those friends who had not supplied articles for the bazaar to purchase freely, and concluded by declaring the bazaar to be opened.

Immediately the ladies at the various stalls—seven in number—began their work, and at the close of the day £360 had been realised. Among the company we noticed the following ministers:—Revs. H. Hill, C. H. Osler, T. L. Jones, E. Turland, and G. Ride. The large schoolroom was well filled all round with stalls, and the Committee of the Congregation, in a printed programme of considerable size filled with advertisements, "acknowledge the kindness of those friends who have materially helped the bazaar, not only by working but by undertaking the more onerous task of begging and receiving goods; and of those who have so faithfully attended and supported the periodical sewing meetings for upwards of fifteen months; and also of those who are devoting their time and care to presiding at the stalls. And they also wish to express their obligation to the Bank-street congregation for kindly allowing them the use of their handsome schoolroom for the purpose of holding this bazaar. This is but one of the numerous favours which the mother Church has bestowed upon her foster child." It is to be hoped that our friends will help this congregation to get rid of its building debt, and so prepare the way for Mr. Lazenby's successor to continue the earnest work he has fostered at this place.

NEWS OF OUR CHURCHES.

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

HOME MISSIONARY BOARD.—The Rev. J. Edwin Odgers, M.A., has accepted the unanimous invitation of the Executive Committee of the Board to the Theological Tutorship vacant by the deeply-regretted death of the Rev. T. Elford Poynting. Mr. Odgers will commence his lectures at the beginning of next session, in September. Meanwhile the duties of the chair are divided between the Rev. Charles T. Poynting, B.A., who takes Old and New Testament Criticism, and the Rev. James Black, M.A., the Missionary Tutor, who takes the department of the Philosophy of Religion.

BELFAST: CHURCH OF THE SECOND CONGREGATION, ROSEMARY-STREET.—On Monday evening the annual soirée in connection with the Mutual Improvement Society was held in the Lecture Hall. Tea was provided in the schoolrooms. Amongst those present were the Rev. Dr. Chotzner (Jewish Rabbi), the Revs. T. Leyland and R. C. Smith, Messrs. J. M. Darbishire, T. McClelland, Geo. Fisher, and H. Darbishire. The Rev. J. C. Street presided. Great interest was added to the meeting by the loan of a galvanic battery by Mr. Davids, and a most excellent microscope by Dr. Burden, each of these gentlemen superintending the instruments. Other attractions in the shape of pictures, photos, piano pieces, part songs, solos, &c., made the evening both most interesting and instructive. The secretary (Mr. Greenfield) gave a brief account of the present position of the association, now in its sixth year. Everything in connection with its working seems most satisfactory. During the evening short addresses were delivered by Mr. J.

M. Darbishire, Dr. Chotzner, Revs. J. C. Street, T. Leyland, R. C. Smith, Mr. Davids, &c. The usual votes of thanks brought to an end one of the most successful soirées given by the society. The Rev. J. C. Street on Sunday evening concluded a course of lectures, ten in number, which have been exciting a good deal of interest, and have drawn large congregations night after night. The following have been the subjects:—"The religion which the world needs to-day," "The world's search after true religion," "Ancient nations and faiths," "Dead and living Judaism," "Moses and Christ," "Practical religion and the life of Jesus," "The Arabian Prophet and religion," "Christendom, past and present," "Eclecticism," "The Religion of the Future."

BELPER.—On Sunday evening, the Rev. Rees L. Lloyd delivered a lecture in the Unitarian Chapel. The large chapel was crowded by a congregation composed of persons belonging to all denominations in the town, as well as those who did not belong to any of them. Mr. Lloyd observed that the excitement in the town on the question of auricular confession had influenced him in taking part in the controversy, inasmuch as both High Church and Low Church lecturers had looked at the question from a Prayer-book (Church of England) point of view only. He took for his subject, therefore, "Auricular Confession: Did Christ teach it? Did the Apostles practice it?" In the first place, he showed that the question whether a High Church priest had the power to forgive or retain sins, was a question not to be decided by English clergymen alone, but affected every Englishman, inasmuch as priestly domination was fatal to liberty. After briefly stating the High Church claims with regard to the subject in the words of the High Church party, he proceeded to contrast those claims with the entire spirit and teaching of Christ and his apostles. The main purport of his observations was to prove that both Christ and his apostles distinctly disavowed all pretensions to priestly authority; they brought God and His spirit in direct contact with all men, instead of thrusting themselves and their official power between man and God. After quoting many passages both from the gospels and the epistles to prove that proposition, he proceeded to criticise and explain the true meaning of the very few Scripture passages which were adduced by High Churchmen in support of their claims, and concluded with an earnest exhortation to his hearers to maintain that liberty wherewith Christ had made all men free. An application has been made to Mr. Lloyd to have it printed.

BIRMINGHAM: FREE CHRISTIAN SOCIETY.—A tea meeting, to celebrate the first anniversary of the opening of the church in Lower Fazeley-street, was held on Monday evening, and was followed by a public meeting in the lower school room. The Mayor (Mr. W. Kenrick) presided, and there were also present the Rev. C. Clarke, Councillors R. Chamberlain, R. F. Martineau, R. D. Kneebone, and S. B. Whitfield; Messrs. Hewins, Cooper, Marsh, Whitehouse, Windridge, Shakespeare, and Bland. Mr. George R. Twinn, secretary to the society, read the report, which stated that, after maintaining the schools for a period of fifteen years, a church was built, and on the first Sunday in April last it was opened for public worship. Though at that time there was a debt on the building, by Midsummer every obligation was removed. There were now nearly 200 bona-fide members; during the year a total amount of £63. 19s. 4d. had been raised; and seventy-five tickets had been distributed for medical attendance at the dispensary. In the Sunday schools there were 402 scholars and 26 teachers, and the total amount of their deposits in the saving club for the year had been £221. 0s. 2½d. deposited by the boys, and £25. 9s. 6½d. by the girls. The library contained about 700 volumes for circulation. The Mayor said he had listened with great pleasure and satisfaction to the report, and he congratulated the society on the progress which had been made. This was peculiarly a church of the people; its members were under no hierarchy, they had no bishops, archdeacons, or others placed in authority over them, and had none of the church government which was supposed to be necessary in ecclesiastical affairs. The Rev. C. Clarke expressed his high appreciation of the work done by Mr. Twinn and the other friends connected with the church.—Messrs. Councillors R. Chamberlain, Whitfield, and Kneebone and Mr. Hewins addressed the meeting, and the performance of instrumental music completed the programme.

BOLTON: FREE CHRISTIAN CHURCH, TEMPERANCE HALL.—On Sunday evening the Rev. A. B. Camm delivered his farewell discourse to a large congregation, founding his remarks on Acts xx. 32. After referring to the beauty and uniqueness of the farewell of Paul to the Ephesians, Mr. Camm disclaimed any close analogy, while showing there were some interesting points of correspondence in the two cases. Although there was no hope of the renewal of friendship, there was affection in the last hour. A minister's relation to his Church was not a mere arrangement, but a union for carrying on a great purpose, and in parting they were still one in the rejection of effete systems, in the denial of creeds the world had outgrown, and in devotion to that rising faith which was coming to men with the glory of a new dawn. In speaking of the causes of his departure from Bolton, Mr. Camm said the accident to his foot had been so often referred to that he had taken the best advice in London, and was going to submit to an operation, after which he hoped to recover tone. He came to Bolton in love with an ideal, one elastic enough to expand and brighten with the new and true influences of the age, and from the measure of

success that had attended his labours, he was warranted in saying that if he had been blessed with the fulness of physical strength he would not have despaired of making, with the co-operation of his friends, the work an ensured success. After speaking of the subtle forces (not to be estimated by ordinary statistics) which are silently dissolving old creeds, and at the same time, the eternal truths enshrined in dogmas, constructing a richer faith for humanity, reference was made to encouraging signs of the progress of Liberal religion in Bolton. Mr. Camm concluded with expressions of good feeling to the friends he was leaving, saying they were co-workers still in the bond that united them to the cause of truth and religious freedom. He assumed no priestly sanctity, no tone of superiority, but spoke as a friend and as a brother in saying that he commended them to the God of all good; and he prayed that He might help them all to make their highest mood give tone to their ordinary duties, to turn their best impulses, which they felt in moments of high visitation, into instincts of higher life, so would they realise more and more the joy and power of those whom the truth had made free indeed.

CREWE.—The first of three Lenten lectures was delivered on Sunday evening last, at the Free Christian Church, Beech-street, Crewe, by the Rev. W. Mellor, the subject for the evening being "Confession and the Confessional," with special reference to its place in the Established Church. The *Crewe Chronicle* reports that the seating in this church is now being altered and made much more comfortable. This is a move in the right direction.

CHESTER.—In the *Cheshire Observer* we find printed a correspondence in which the various Nonconformist ministers of Chester express their regret that the new Chester School for Girls has not been placed upon a broad unsectarian basis like similar schools established at Liverpool, Manchester, Clifton, Nottingham, and many other places, and they add it would have been "more correct to call such sectarian school 'The Church of England School for Girls.'" In a separate letter our minister at Chester—the Rev. J. K. Montgomery—adds: "Whilst giving all credit to yourself and others for desire to promote a better education for girls of our 'middle classes,' I yet deeply regret that you have not been able to rise above sectional considerations, and to adopt the broad principle of supplying in common that which all want—and of leaving that which is special to particular sections to be taught separately—at other times, and by such teachers as may be approved by parents." He further describes a proposed conscience clause as "a delusion and a snare."

DEWSBURY: UNITY CHURCH.—On Monday evening, April 8th, the annual congregational meeting of this church was held in the schoolroom, the Rev. J. Henry Smith in the chair. The treasurer's account for the past year was read, adopted, and ordered to be printed. The account showed an increase of upwards of £40 more than the account of the previous year, several subscriptions also being yet uncollected. A resolution was passed in accordance with a communication from the committee of the West Riding Unitarian Mission Society accepting the position of "complete independence" of the Mission on condition of receiving in future a regularly decreasing annual grant. It appeared that a good work had been done during the past year. Many new subscribers had been added to the list, and many old subscribers had increased the amount of their subscriptions. During the winter a successful course of lectures had been delivered in which the Revs. Goodwyn Barmby (Wakefield), Thomas Holland, B.A. (Southport), and J. Henry Smith had taken part. A complete set of tea urns and crockery, with the name of the church inscribed on them in a suitable device, had been purchased. The schoolroom had been thoroughly redecorated; and a resolution was passed for the holding of a bazaar, in the course of about two years, for the purpose of redecorating the church and cushioning uniformly the pews, which was considered to be necessary in consequence of the open church and offertory system, which had proved a great success. Sermons on behalf of the Dewsbury Hospital and Dispensary had been preached by the former minister, the Rev. Charles Howe (London), and the collections had amounted to a very creditable sum. Finally some proposals were made for the enrichment of the devotional services of the church, and a very pleasant evening was concluded by a vote of thanks to the chairman.

GORTON.—The singing class in connection with Brookfield Church Sunday School, which is under the leadership of Mr. C. H. Wrigley, organist of the church, held their concluding party, along with a few of their friends, on Saturday, April 6th. After tea an entertainment was given by the class. The programme opened with a few remarks on singing, by the conductor and the minister, the Rev. G. H. Wells, after which several part songs were sung by the class in good taste. The remainder of the evening was spent in innocent amusements.

HALE, CHESHIRE.—On Monday evening, April 8th, the second of winter-evening entertainments was held at Hale Chapel Schoolroom, under the presidency of John Hall, Esq., The Grange. The programme, which was long and varied, consisted of readings by the Revs. J. B. Lloyd, Knutsford; P. M. Higginson, M.A., Styal; E. S. Howse, B.A., Altrincham; and T. Lloyd Jones, Songs, duets, and glee, and pianoforte pieces by Mr. and Mrs. Kendal of Manchester, Mrs. Baldstone, the Misses Heald of Altrincham, Misses Valentine and Dobson, were then effectively rendered. A very hearty vote of thanks, proposed by the chair-

man-and seconded by the minister, was given to all these who had taken so much trouble to come from long distances and so carefully prepared themselves to render the evening pleasant and instructive to the inhabitants. This meeting concluded with a warm vote of thanks to the chairman for presiding.

BRIDPORT.—On Sunday last the Rev. R. L. Carpenter preached on war. A full report appears in the *Bridport News*. After service a petition to the House of Commons, that they would "use all constitutional means to preserve the peace of this empire," was signed by attendants at the chapel. It was presented next day by Mr. Ralli, M.P. for Bridport.

KING'S LYNN.—The annual soirée of the Free Christian Church took place in the Blackfriars Hall on Friday last, and was in every way successful and encouraging. About 120 sat down to tea, but many more attended the subsequent meeting. Invitations had been sent to the neighbouring churches, and the following representatives of them, and friends from a distance, were present:—The Revs. H. W. Perris, W. A. Pope; Messrs. James Freeman (Norwich), G. D. Davies, B.A. (Queen's College, Cambridge), J. Selby (Shouldham), and Mr. and Mrs. Girling (Wisebeach). During the evening most interesting and thoughtful addresses were delivered by Mr. James Freeman, who occupied the chair, on "Hopeful Aspects of our Work," by Mr. Charles B. Ploughright, F.R.C.S., on "Recent Researches on the Beginnings of Life," and by the Rev. H. W. Perris, on "Religion, the Fruit of Personal Investigation." The Misses Grundy, Quinn, Gage, Eglingtons, Bronbeck, Archers, Nurse, and Green, and Messrs. Towler, Green, and B. Allen contributed much, in the way of musical entertainment, to the pleasure of the evening. The vote of thanks to the ladies, having been proposed by Mr. Selby, and seconded by the Rev. Barnard Gibby, and that to the chairman by the Rev. W. A. Pope and Mr. A. P. Allen, the proceedings were terminated by singing the National Anthem.—On the Sunday following, the Rev. William A. Pope preached anniversary sermons in the church. The subject in the morning was "The Cross of Christ," that in the evening "Sin and Suffering, Here and Hereafter." Both discourses were admirable; and it is expected that they will be in print before long for general circulation. The congregations were good.

LEICESTER: FREE CHRISTIAN CHURCH.—The Rev. J. J. Wright has just concluded a course of lectures on "Sunday Evenings with Unbelievers." These embraced (1) Harriet Martineau, the Englishwoman; (2) Harriet Martineau, the Agnostic; (3) Voltaire, the Iconoclast; (4) Thomas Paine, the Freethinker. Each lecture has been unusually well attended.

LEEDS.—On Tuesday evening, April 2nd, the Rev. C. Hargrove, M.A., minister of Mill Hill Chapel, delivered a lecture to the members of the Leeds Philosophical and Literary Society, on "Cædmon, the first great poet of England." The chair was occupied by the Rev. J. H. McKeane, the president. There was a large attendance. At the conclusion a vote of thanks was passed to the lecturer, on the motion of Dr. Eddison, seconded by Mr. Reynolds.

LONDON: CLARENCE ROAD, KENTISH TOWN.—Since our last notice of the Social Institute several meetings have been held, which we briefly chronicle. On Feb. 21st Mrs. Rix, of Stratford, gave a very interesting paper on "Bees versus Humanity,"—full of anecdotes and characteristics of these wonderful insects. There was a good attendance of members present, who evidently appreciated the paper read. On March 14th a paper was read by Mr. Philemon Moor on "The Origin and Functions of the English Parliament," who treated his subject in a most able manner. This was followed by a good discussion, in which Messrs. Noel, Midworth, Coleman, Dakin, Read, W. J. Noel, and F. Allen (chairman) took part. A lecture on Martin Luther was to have been given on March 21st by Dr. Mummery, but an attack of illness preventing the doctor doing so, Mr. Noel again gave his paper on "Self Helps." On March 28th a dissolving view entertainment was given at the Camden Lecture Hall by Messrs. G. Callow and F. Glover, of Stamford-street Chapel, the subject being "Captain Nares and the Arctic Expedition." Mr. F. Allen giving the descriptive readings. The hall was well filled in spite of the weather, which was thoroughly Arctic in its character. On Thursday last, April 4th, a most interesting account of the "Telephone" was given by Mr. A. Bakewell, who gave some practical illustrations which greatly pleased his audience. This was followed by a short paper on the Paris Exhibition of 1867 by Mr. Noel, and readings from the Poets by Messrs. C. C. Starling, J. H. S. Cooper, and Jolly; Mr. Goodwin in the chair. It is intended to conclude the present session by holding a soirée and conversations.

LIVERPOOL: NORTH END MISSION.—The annual meeting for the distribution of prizes in connection with the Sunday school was held on Monday evening in the Mission Room, Bond-street. There was a large attendance of scholars, parents, and members of the congregation. Several of the scholars gave recitations, which were interspersed with hymns, very pleasingly sung by the choir. Mr. Thomas Hague presided at the harmonium. The prizes, which consisted of judiciously-selected books, were distributed to scholars who had made the qualifying number of attendances by the chairman of the evening, the Rev. S. Fletcher Williams, who, with the minister at Bond-street, the Rev. H. W. Hawkes, addressed the scholars and parents in some remarks adapted to the occasion. The meeting, which was of an interesting and successful description, was closed with a vote of thanks to the chairman and the hymn "God leads us on."

MANCHESTER: STRANGEWAYS.—On Saturday evening last, the annual meeting of the Mutual Improvement Society was held in the schoolroom, the Rev. J. T. Marriott presiding. From the annual report read, it appeared there had been twenty-one meetings. There was a good attendance, and the objects for inspection on the tables and walls were very numerous. An interesting lecture on "Sound," illustrated by the magic lantern and various experiments, was given by Mr. T. Harrison, showing that the vibrations in the air produced by tones in union were regular, and by tones in discord irregular. By the aid of the lantern, this was proved by throwing the air vibrations from reed notes upon the screen. Corresponding representations were also written on white cards by a recently invented machine, which there is every reason to suppose may yet become of great artistic value to designers some time hence. Mr. Harrison very kindly devoted himself a large part of the evening to replying to questions. Amongst the other sciences represented were physiology, geology, botany, crystallography, photography, and electricity. There were also 14 microscopes, showing various objects, a polariscope, a stereoscope, and several telephones in full operation. The evening was delightfully spent by all present, and was brought to a close by a vote of thanks, moved by the chairman and seconded by Mr. J. Leach, to Mr. Harrison and friends for microscopes and other objects of interest.

MOSSLEY.—During the winter a course of week-night lectures in connection with the Free Christian Church and Sunday school has been delivered in the schoolroom. The Rev. J. G. Slater lectured on "Robert Burns" and "The Lands and Peoples under the Turkish Rule," the Rev. F. Ashton, M.A., on "Italy," Mr. J. N. Lawton on "A Visit to Loch Katrine," with readings from the *Lady of the Lake*; and the Rev. S. A. Steinthal on "Voltaire." On each occasion pieces of music were sung at intervals by the chapel choir. On Thursday evening the course was brought to a close with a concert and entertainment. The music was furnished by the choir, and readings were given by Mr. Slater and several members of the church. The attendance throughout the course has been fair and encouraging.

PORTSMOUTH.—Just as we were going to press last week we received a report that on Sunday week the Rev. Thomas Timmins delivered a discourse in the evening on "Jesus of Nazareth passeth by," in which it was sought to read a lesson from the loss of the Eurydice. It may be mentioned that three of the young men lost, occasionally attended the Thomas-street Church, and were present on the last Sunday evening they were ashore before they left England.

RAWTESTALL.—On Saturday evening last the members and friends of the Improvement Class brought their labours to a close by partaking of a good cup of tea, spending a pleasant evening together. Between sixty and seventy joined the party. An excellent programme was gone through, including piano-forte solos, duets, violin solos, songs, recitations, readings, &c. All present appeared to thoroughly appreciate and enjoy the attempt to contribute to the pleasure of those present. The chairman and president of the class stated in his opening remarks that there had been an average attendance of the class during the winter months of 17 members per week.

STOCKTON-ON-TEES.—On Sunday evening last the Rev. W. Elliott preached his farewell sermon in the Unitarian Church to a large congregation, taking for his text the words—"And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance amongst them which are sanctified." On Wednesday evening the members of the congregation entertained Mr. and Mrs. Elliott to a substantial supper in the schoolroom, after which, a testimonial, consisting of a purse of gold and a silver tea and coffee service, was presented by Mr. T. J. Robson, who spoke in feeling terms of the valuable and faithful services which they had rendered to the congregation, and assured them that in leaving Stockton they would carry with them their good wishes and esteem. A presentation of a couple of volumes was also made by Mr. E. B. Clephan, on behalf of the choir.—Mr. W. I. Watson referred to the great esteem in which Mr. Elliott was justly held by the townspeople at large. On the Free Library Committee he had rendered a noble service to the town, as it was mainly through his instrumentality that the Free Library had been established. Votes of thanks to the ladies, the choir, and the chairman brought the meeting to a close.

WHITCHURCH FREE CHRISTIAN CHURCH.—On Sunday last the Sunday School sermons were preached by the minister of the church, the Rev. W. Carey Walters. There were good congregations, and the collections, together with several donations from friends at a distance, amounted to £34 14s. 1d. After defraying the necessary school expenses the proceeds are to be devoted to the purchase of a school and chapel library. Several valuable promises of books have been received. On Tuesday evening an entertainment was given by the members of Mr. Walters' children's class in aid of the harmonium fund. One hundred and seventy-five persons were present. The following took part: Misses Haines; Bolton; Day; Martha, Emily and Nellie Caulcott; Black; Mary; Annie Laura and Ada Porter; Gardner and Wilkes; and Masters Downing, Porter, Finn, Burgess, Black, Martin, Enoch and Alfred Briscoe, and Norton. The accompaniments to all the songs were played by Miss Haines, organist of the church.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

Letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald Office*, New Cannon Chambers, 55, Market-street, and not to the private addresses of the Editors. No anonymous letters inserted: the writer of every letter must append his name for publication. No letter should be more than half a column.

Lawrence-street Mission too late for this week.

A SUNDAY-SCHOOL MISSIONARY FUND.

To the Editors.—I read the remarks in your last week's issue regarding this subject with feelings of pleasure and approval. I cannot think that I am the only teacher who deplores the want of zeal and activity in our Sunday Schools. The feeling I believe is widely spread. For a considerable period it has been my firm conviction that a missionary fund would do a vast amount of good in the way of presenting an object to the scholars in which they could take a lively interest, and many I believe a special delight. Some of the happiest recollections of orthodox Sunday-school life are connected with Missionary funds and missionary meetings. If the children in our schools can participate in such pleasures, why not encourage them? The principle involved is good: the effect upon the character of the giver is also good. Such a fund would tend to unite our various schools up and down the country in closer bonds of intimacy and friendship. At present we know little of each other. We are therefore unable to enjoy those higher and sweeter feelings of brotherly sympathy which Christianity so peculiarly inculcates. With regard to the application of the fund there may be some difficulty, but I am hopeful of some competent persons solving it. A ragged children's Sunday-school in Manchester has been suggested; the idea is good, and I believe practicable. Would a home mission fund for the support of missionary congregations be practicable? Apart from the selection of any particular object I think the suggestion demands the attention of our earnest superintendents and teachers. Such a fund need not necessarily interfere with local ones. To my mind it would open up a great field of work, and I am convinced that work, when done by the scholars, has nearly as great and as good an effect upon them as teaching has.—Yours respectfully,

W. R. SHANKS.

Stockport, April 8th, 1878.

CONGREGATIONAL SINGING.

To the Editors.—Those who have at heart the state of music in our churches and schools will thank the editors of the *Herald* for the recent article on congregational singing and for the correspondence which has followed it. The subject is a most important one. Could we attain to real congregational singing doubtless the reproach that our services and ourselves are "cold" would soon cease to apply. I am quite convinced that at any place of worship where the singing is general and hearty there also is to be found a healthy and active church life. Many of your readers can test this assertion by their own experience. I have long thought it a grave mistake that we do not pay more attention to music in the Sunday school, where, after all, any effectual reform must commence. Why is it that, if we want a good children's hymn for special occasions, we are almost always compelled to seek it from other denominations, perhaps to be embarrassed with the doctrinal allusions with which almost all are so persistently loaded? Could not our Sunday-school unions or associations take up this matter, and try to procure some good and original hymns and tunes for this purpose? I am sure there must be amongst us many who are able to assist if it be only brought forward.

In the endeavour to get good congregational singing there are several things to be avoided, all productive of indifference on the part of the congregation. First, where the music is too good, being "rendered" by a paid choir of ability. In this case, though really excellent, it is perhaps too difficult. A congregation in such case will not sing, it may be, from fear of spoiling the music, or from a desire to listen. Such a fine display of music is altogether out of place. Imagine a church full of people silently listening to a small choir singing—

"We'll crowd thy gates with thankful songs,
High as the heavens our voices raise,
And earth, with her ten thousand tongues,
Shall fill thy courts with sounding praise."

Can this be called "worship"?

Again, the music may be too bad, the organ out of tune, and, perhaps, the organist also! Instances of this kind are not unknown amongst us. And if there be a choir to match, they will, when the anniversary or "singing-day" comes, indulge in one of Handel's, Mendelssohn's, or Haydn's choruses, with a woeful result to any one with a cultivated ear, especially if, in addition, there is a tenor with a "top-note," and perhaps a small crack in it. In some of our country churches the range of hymn tunes is so limited, no effort being made to extend it, though now there is a great variety of tune-books, published at prices which the poorest congregations might easily pay. In such places, good old tunes get worn threadbare from frequent repetition; and so we are told that our tunes sound all alike. Occasionally, perhaps, a little—undesirable—variety is

obtained by the alliance of a joyful hymn to a minor tune, or *vice versa*.

To get good congregational singing, we want first a fair instrument, be it organ or harmonium, and a player and choir of fair ability. The minister, too, may do a very great deal in helping or retarding by the choice of hymns appropriately selected with some reference to his discourse. Some ministers appear to be lamentably indifferent to this matter, selecting a miscellaneous list of hymns with no particular object in view—whence ensues a miscellaneous jumble of incongruity which cannot possibly be any aid to worship or possess any interest to anybody. Or the same hymns may be too frequently repeated with a like result.

With a carefully selected list of hymns, commencing ordinarily with one of a joyful character allied to a suitable tune, a hearty and devotional leading hymn will tempt the congregation to join. I remember a remark once made on this subject "you should give us a tune like that every Sunday morning. I should never be late then." Due attention to the spirit of the words, by singing loud or soft as necessary, is a help, and is soon caught by a congregation. Thus the result will be increased interest and more general singing. Where a congregation, say in the morning is mostly of men, care should be taken that the tunes are not too high—getting beyond the ordinary range of male voices; and here I think we probably touch the greatest obstacle to general congregational psalmody. Women and children can, without much difficulty, be induced to sing, but the men are not so easy to deal with. Added to perhaps a general indifference, it should be considered that many of them cannot reach a good number of the tunes in ordinary use, so that until part singing becomes a more general acquirement a careful selection of music suitable to the male portion of those present is the best that can be done.

Limiting the tunes to those which are exclusively or mostly of a syllabic character will not do. It would be a grave mistake, and would exclude many beautiful and well known tunes. In the introduction of new music a congregation will often be encouraged to join, if the choir will sing in unison—perhaps concluding by singing the last verse in parts. Henry Ward Beecher, who evidently knows something about this subject, says, in his church the singing, which is joined in by almost every man, woman, and child, is most impressive. The best church music is not the most difficult—often the most simple, and may, when joined in by a whole congregation, lead to devotion when no single human voice can do so. And when a congregation does sing it encourages its minister and itself, and no one there but will leave the church better and happier than he entered it.

In concluding this already too long letter, may I take the liberty of suggesting that in Manchester and the surrounding district there is a great opportunity of doing something to promote the cause of church music. I mean that if there could be formed an association of our choirs for musical purposes, meeting occasionally together in the Memorial Hall, or elsewhere, for the practice of good music, and holding annually a festival at some of our places of worship, a great and valuable help would be given to the cause or music in our churches. Perhaps those who are in charge at our various places of worship in the neighbourhood will consider the possibility and desirability of some such step.—Yours truly,

F. S. PHILLIPS.

Howard-street, Salford, March 13, 1878.

THE BOSNIAN REFUGEES.

To the Editors.—Indisputable testimony has been given to the value of the work of Miss Johnston and Miss Irby in relieving the terrible sufferings of the Bosnian refugees.

Letters recently received from those ladies urgently plead for more help; and the following extract will show its pressing necessity.

The following letter has just been received from Miss Johnson, who, with Miss Irby, is now engaged in relieving the distress of the unfortunate Bosnian refugees:—

"Knin, Dalmatia, March 15, 1878.

"We had hoped that all the inmates of the wretched caves were comfortably housed at Plevna huts, but it appears that a fresh band of fugitives crossed the frontier in December last, and could find no better shelter than some caves about two hours distant from Knin, in a rocky barren valley. Last Saturday we discovered these dismal dwellings. We had nothing with us then, and darkness was quickly coming on, but we saw enough of the miserable inmates to make us take an early opportunity of carrying them some help. Human beings so brought down, so nearly naked, I had never seen. One old man, his poor limbs showing through many holes, seemed more anxious to make us notice his only child, a tall pretty girl of about fifteen, shivering in a ragged shirt, telling us she could not ask herself for she was deaf and dumb, and imploring us to give him something warm to cover her with. To-day, with blankets, ready-made clothing out of empty sacks, new strong linen, children's clothes, and bread, all carried in sacks by two horses, we set off up the valley, and soon came to the first dwelling, half cave, half a ruined mill or bridge, I can't tell which. Out of the entrance streamed thirty-five poor creatures, some hardly able to crawl, and stood or sat on the ground round us. We asked them to group themselves in families and all keep in their places, and first produced the beautiful warm blankets,

wrapping the shivering invalids and mothers with naked crying babies in their thick folds. Then one or two blankets were given in each family, according to the number of its members. One blanket we consider enough for three or four, for they must lie so close in the crowded dwellings. Soon the little horses were reloaded, and we were on our way about two miles further up the valley, to a veritable cave in the side of a hill, out of which one after another crept sixteen human beings, looking, if possible, more miserable than those we had left; but this was because there was such a large proportion of sick and very old. These sixteen were soon joined by some families from a cave across the river, which was crossed on a narrow plank by mothers and fathers carrying and dragging bunches of white thin-limbed children, and again we separated them into families, and gave to each and all. One touching little party standing alone, consisted of a man and little boy of three, both with as little on as it was possible to have. The mother had died two years ago, the man explained, as he proudly and tenderly dressed his little boy in his red flannel garment, and wrapped the blanket round his own almost bare shoulders. Next to them was a family, consisting of a young man and wife and three sickly children, the youngest crouching in the arms of the old tottering grandfather and sharing his blanket, while he carefully fed it with tiny morsels of the loaf we gave him. Many trembling voices asked God to bless us for coming to help them. A long way beyond, too far for us to reach to-day, are other caves and miserable dwellings, but stores have already been sent to them. To-morrow we are going to find other caves reported to us in another direction.

"I must open my letter and put in a few violets from a bunch brought us to-day by a poor little orphan boy, who, with two little sisters, was left utterly destitute and alone in one of the caves, and is now provided for with a kind Dalmatian woman."

With regard to the return of the refugees, which may possibly soon take place, Miss Johnston writes:

"March 11.

"If, and whenever, a safe return to their own country is permitted, we shall help to our utmost with seed, implements, cattle, and building materials; but money is going fast now to keep them alive. Of this, however, we are certain—the Bosnian fugitives cannot return as they are, even if order is restored; for they have neither implements nor horses, and the land is a waste, 'sown only with blood' for the last two years."

Should any of your readers be willing to assist, I shall be happy to receive their contributions and forward them through the Committee sitting in this town. The misery to be, if possible, alleviated, is beyond the power of words to picture.—Respectfully yours,

HANNAH CROSSKEY.

28, George Road, Birmingham, April 8th.

COMING WEEK.

BIRMINGHAM: OLD MEETING.—On Sunday morning and evening, sermons by the Rev. R. R. Armstrong, B.A.
MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION. meetings on Good Friday. (See Advt.)
MANCHESTER: UPPER BROOK-STREET.—On Sunday, vesper services, and address by Rev. Silas Farrington, on "The World's Triumph over the Man of Sorrows."
PRESTON.—On Sunday, morning and evening, school sermons, by the Rev. F. W. Walters.
WESTERN UNITARIAN AND FREE CHRISTIAN UNION.—Sermons and collections on Sunday in aid of the funds at Bath, Bridport, Bristol, Crewkerne, Devonport, Gloucester, Shepton Mallet, Stroud, Tavistock, and Trowbridge.

DEATH.

AINSWORTH.—On the 4th inst., at Church-street, Padham, Marie Antoinette M. Ainsworth, second daughter of the late Andrew Ainsworth. Was interred April 5th at Padham Church Cemetery, the Service having been read at the residence of the deceased by the Rev. H. S. Rolly, M.A. Sincerely regretted by her family and a large circle of friends.

MIDLAND RAILWAY.—EASTER HOLIDAYS.—CHEAP EXCURSION TO LONDON, on Thursday, April 18, leaving Manchester (London Road), 9 15 a.m.; Guide Bridge, 9 33 a.m.; returning from St. Pancras on Tuesday, April 23, at 10 5 a.m.; and Kentish Town, 10 10 a.m.
CHEAP THREE DAYS' EXCURSION TO LONDON, on Saturday, April 20, leaving Manchester (London Road), 12 5 a.m. (five minutes after Friday midnight); Guide Bridge, 12 15 a.m.; returning from St. Pancras on Monday, April 22, at 11 15 p.m.; and Kentish Town, 11 20 p.m.
CHEAP EXCURSION TO THE WEST OF ENGLAND, on Thursday, April 18, leaving Manchester (London Road), 9 50 a.m.; Guide Bridge, 9 26 a.m. for BIRMINGHAM, Evesham, Worcester, Malvern, Gloucester, Cheltenham, Bristol, and Bath, at the usual excursion fares; returning on Monday or Tuesday, April 22 and 23. JAMES ALLPORT, General Manager.

LONDON: SHIRLEY'S TEMPERANCE HOTEL. 37, Queen's Square, Bloomsbury. Beds from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

E. IRELAND begs to call attention to all lovers of Old Dob Lane Chapel to his PHOTOGRAPHIC VIEWS of the old spot. Large size, 9in. by 7in. (mounted), 3s. 6d.; carte size, 6d. each.—E. IRELAND, 105, Market-street.

RUPTURES.—Exhibition Prize Medal, 1862, was awarded to R. WESTBURY, inventor and sole maker of the IMPERCEPTIBLE CURATIVE TRUSS. Deformity Instruments, Artificial Limbs, Crutches, Elastic Stockings, and Ladies' Supporting Belts, Chest Expanders for round shoulders, &c., 26, Old Millgate, Manchester.

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NO HEATING; no mixing or trouble. Does not injure the most delicate fabric. Absolutely indelible. Fletcher's Jet Marker, 1s., from drapers, or post free from THOMAS FLETCHER, Musoum-street, Warrington.

KNUTSFORD.—The NEXT TERM will begin in Miss ARDERN'S School on Monday, April 29th.

SOUTHPORT.—BOARDING SCHOOL for GIRLS.—The NEW QUARTER begins April 2nd.—For prospectus, apply to Miss CURTIS, Principal, Westbourne, Grosvenor Road, Birkdale.

EDUCATION.—BATH.—MRS. JEFFERY'S SCHOOL FOR GIRLS.—Mrs. Jeffery RECEIVES as BOARDERS girls attending the Classes of the Bath High School. The next term will commence April 30th.—9, Norfolk Crescent, Bath.

HOPE LEA, HEATON NORRIS, STOCKPORT.—HIGH SCHOOL FOR GIRLS.—Conducted by Dr. and Mrs. MARCUS, assisted by able masters. The majority of the Senior Girls who passed the last Oxford Examinations in the Manchester centre came from this school.

SCHOOL TRANSFER.—A long-established and well-known Boarding School for Boys may be shortly TRANSFERRED to a competent person with means: capital required, £200: a good opening for a Unitarian or Liberal Churchman, or for a proprietary school.—Apply, with real name and address, to Scholasticus, at the office of this paper.

LINDOW GROVE SCHOOL, ALDERLEY EDGE.—The premises have been erected for a First-class BOARDING SCHOOL, with extensive grounds for recreation, in a delightful country district. Every effort is made to educate the character, to have work done thoroughly, and to adapt it to the pupil's capacity, physical and mental. References and prospectus on application. JAMES WOOD.

BROOK HOUSE, KNUTSFORD, CHESHIRE.—BOARDING SCHOOL for GIRLS, conducted by Mrs. FRANK SHAWCROSS, assisted by Resident English and Foreign Governesses. Teachers of eminence attend for instruction in Music, Singing, Harmony, Drawing, Dancing, &c. Prospectus and references forwarded on application. The NEXT TERM begins May 2nd.

MOUNT VERNON HIGH SCHOOL, NOTTINGHAM.—Established 1864. Mr. EDWIN SMITH, M.A., with competent assistance, thoroughly prepares Boys for College, the University Local Examinations, or for Business. For prospectus address Sandy Knoll, Forest Road, Nottingham.

EDUCATION IN GERMANY.—Miss M. WAGNER (17, Helenenstrasse, Weisbaden, Germany), who has passed the Prussian State Examination, and possesses the experience of several first-class English schools, receives a limited number of YOUNG LADIES for Private Education, or to visit the excellent College of the town, with home assistance. Climate very healthy, with mild winter. Hot and other mineral springs. English and German references. For terms and further particulars address as above.

YORK: 26, HIGH PETER GATE.—Miss AMY HERRING begs to announce that she has OPENED, at the above address, a SCHOOL for the instruction of Young Ladies in all branches, comprising a first-class education with liberal views. References kindly permitted by the following:—Dr. G. Vance Smith, The Parade, Carmarthen; the Rev. C. Welbeloved, 38, Monkgate, York; Miss Swaine, 1, The Crescent, York.—Terms on application. Pupils are prepared for the University Examinations, several having passed most successfully.

FREE WORD: Monthly Free Thought Magazine. One Penny, 9d. per doz.

Price 6d., post free from the writer, **A CONTINENTAL HOLIDAY.** By W. HARRISON, Swinton, Manchester.

Now Ready, (No. 3) for April, **TEACHERS' NOTES, for Moral and Religious Lessons,** containing papers by Rev. F. H. JONES, B.A., and Rev. C. D. Badland, M.A. Published by the Sunday School Association, 37, Norfolk-street, Strand, London, W.C.

Just Published, 2nd Edition, sewed, 6d. **THE PASSOVER MOON.** By HENRY HAWKES, B.A., F.L.S. 2nd Edition, sewed, price 6d. post free.

WILLIAMS & NORGATE, 14, Henrietta-street, Covent Garden, London, and 20, South Frederick-street, Edinburgh.

Just published, price 2d. **A GOOD OLD AGE: a Sermon** preached in Cross-street Chapel, Manchester, March 3, 1878. By WILLIAM GASELL, M.A.

Just Published, Price Twopence. **BAD TIMES AND HOW TO MEET THEM:** A Sermon preached at Hyde Chapel, Gee Cross, on Sunday, January 13th, 1878. By H. ENFIELD DOWSON, B.A. Published by request.

Manchester: Johnson and Rawson, Market-street; Cartwright, Ratray, and Co., 56, Deansgate, and Caxton Works, Hyde.

THE TRUTHSEEKER, Edited by the Rev. JOHN PAGE HOPPS, and published on the first of every month, is a free and unsectarian Review of all books and events relating to the development of religious life and liberty in the Christian Church. Every number contains original lectures and essays, together with reviews of present and permanent interest. Price Threepence.—London: Williams and Norgate, Covent Garden. Manchester: Johnson and Rawson, 89, Market-street; and John Heywood, Deansgate.

Now Ready, No. 28. **YOUNG DAYS, for April: Numerous Illustrations.** Price One Penny.

Contents: A Chat about Eagles—Idea Mathew, by Mrs. Herbert Martin, author of *Daisy Root*, &c.—The Approach of Spring—Our New Pet—Kindness to Animals—The Discontented Boy—This is not a Bad World—Perils of the Sea—Eddystone Lighthouse—The Parsees—My Dog Rough—Puzzle Bag. Published by the Sunday-school Association, 37, Norfolk-street, Strand.

THE DINNER SHERRY.

24s. PER DOZEN. The season of the year having arrived when light wines, so agreeable in warmer weather, give place to those of a more generous character, we beg to draw attention to the above wine. For years we have given great attention to keep up and improve its quality, and those who require a delicate clean-flavoured sherry, free from spirit, we submit it with confidence, and ask comparison with wine usually sold at 50s.

A considerable saving can be made taking Quarter-cask, 27 gallons, at £14. 5s. {cask included. Octavo, 13½ gallons, at £7. 5s.

Samples can be tasted. Price list of 32 Sherries and other Wine free by post.

JAMES SMITH & COMPANY, Wine Merchants, 26, Market-street, Manchester; also at Liverpool and Birmingham.

Printed for the Proprietors by WILLIAM EVANS, of Apsley Villa 377, Waterloo Road, Chesham Hill, at his Printing Offices, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at New Cannon Chambers, 55, Market-street, in said Parish of Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house Yard, Paternoster Row.—Friday, April 12, 1878.

The Unitarian Herald.

EDITED BY

REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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UPPER BROOK-STREET FREE CHURCH.
The Rev. S. FARRINGTON will Preach on Sunday morning, at 10.45, subject, "Rising Again." Evening at 6.30, Musical VESPER SERVICE. Subject of Address, "The Triumph of the Man of Sorrows over the World." All seats free. Offertory.

CROSS-STREET CHAPEL.—On Sunday morning next, April 21st, the Rev. S. A. STEINTHAL will preach on "Co-operation." Service at 10.30.

BANK-STREET CHAPEL, BURY.—The ANNUAL SUNDAY SCHOOL SERMONS will be preached on Sunday, April 21st, 1878, by the Rev. JOHN WRIGHT, B.A., of Bath, when collections will be made in aid of the School Funds. Service to commence in the morning at 11, and in the evening at 6.30.

Tea will be provided in the school at five o'clock, price 6d. each, for friends from neighbouring congregations.

NEWCASTLE-ON-TYNE.—The Anniversary SERMONS of the Church of the Divine Unity will be preached on Sunday, April 21st, by Rev. J. C. STREET, of Belfast.

On Monday, April 22nd, the Annual SOIREE will be held. Tea at 5.30. Social Meeting at 6.45; Rev. A. PAYNE in the chair.

STAMFORD-STREET UNITARIAN CHAPEL, BLACKFRIARS ROAD, LONDON. Will be RE-OPENED for service on the 21st April, and on Sunday, 28th inst., SPECIAL SERVICES will be held, and Collections taken, to assist in meeting the cost of repairs and improvements. Morning at 11 a.m.; evening at 6.30 p.m.

STAMFORD-STREET CHAPEL SUNDAY SCHOOL, LONDON.

Old Scholars are invited not to forget to attend their usual ANNUAL SOCIAL MEETING, Wednesday, May 1st. Tea at 6.30.

CROFT.—ANNUAL SERMONS, July 7th. Preacher, Rev. J. POLLARD, of Belfast.

DOB LANE, FAILSWORTH.

On Saturday, May 4th, 1878, the ceremony of LAYING the FOUNDATION-STONE of the New Chapel will take place at half-past four o'clock in the afternoon.

A PROCESSION of the Members of the congregation, Teachers, Scholars, and Friends, will start from the Chapel Gates at three o'clock, and a PUBLIC TEA PARTY will be held in the Co-operative Hall, Failsworth, at half-past five o'clock.

Further particulars next week.

MONTON CHURCH.—On Sunday, May 5th, TWO SERMONS will be preached by the Rev. D. WALMSLEY, B.A., of Bury, and collections made in aid of the Sunday School. Morning service, 10.45; evening, 6.30.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

The THIRTY-THIRD ANNUAL MEETING will be held on GOOD FRIDAY next, the 19th April, at Manchester.

The day's proceedings will commence with a RELIGIOUS SERVICE in Cross-street Chapel, when a Sermon will be preached by the

Rev. WILLIAM GASKELL, M.A.

Service to commence at eleven o'clock.

After the Sermon, a Collection will be made in aid of the Publishing Fund, as the Committee is most desirous of paying off the debt due to the Treasurer.

After this service, Dinner will be provided in the Lower Mosley-street Schools, at a charge of Ninepence each person.

The BUSINESS MEETING will be held in the Memorial Hall, Albert Square, at two o'clock. The chair to be taken by the President of the Association, EDWIN WINNER, Esq.

Tea will be provided, at four o'clock, in the Lower Mosley-street Schools, at a charge of Sixpence each person.

As ample accommodation will be provided by the friends at Mosley-street, both for dinner and tea, the Committee trusts that all friends will avail themselves of the same, and thus avoid the possibility of a loss.

The EVENING MEETING will be held in the Memorial Hall. The chair to be taken, at six o'clock prompt, by the Rev. S. A. STEINTHAL.

The following Papers will be read, to be followed by discussion:—

Mr. GEORGE CUNLIFFE, of Bolton:

Subject:—"Our Elder Classes and their Teachers."

Mr. JOHN REYNOLDS:

Subject:—"Week Evening Amusements for Sunday Scholars."

Deputations from the London, Midland, and Yorkshire Sunday-school Associations are expected to be present.

JESSE PILCHER, } Hon.

JOHN REYNOLDS, } Secs.

NORTH MIDLAND SUNDAY SCHOOL ASSOCIATION.

The THIRTY-FIRST ANNUAL MEETING will be held at the High Pavement Chapel, Nottingham, on Easter Monday, April 22nd, 1878, the service will be conducted by the Rev. C. D. BADLAND, M.A., of Derby, and the Annual Sermon will be preached by the Rev. D. WALMSLEY, B.A., of Bury. Service to commence at 11.30 a.m.

The BUSINESS MEETING will be held in the Girls' School-room, immediately after the close of the service, Mr. Alderman KEMPSON, president, in the chair, when the various reports will be presented, the usual business of the annual meeting will be transacted, and the certificates gained in the recent examinations will be distributed. Luncheon will be provided in the boys' schoolroom, at 1.30, tickets 2s. each.

The AFTERNOON MEETING will be held in the Boys' Schoolroom, when a Paper will be read by the Rev. ROWLAND HILL, of Bedford, on "Confident Teaching." The chair will be taken by the Rev. R. A. ARMSTRONG, B.A.

The High Pavement friends invite Visitors to Tea in the Girls' Schoolroom at the close of the meeting.

The various Sunday School Associations will be represented by Mr. R. Bartram and Mr. C. J. Perry, B.A., of London; Rev. J. Freeston, Manchester District; and Mr. W. Barrett, West Riding District.

BEARD MEMORIAL UNION.

On Monday evening, 29th inst., Rev. WILLIAM HENRY CHANNING will read a paper on "Some of the Religious Problems of our Age," to be followed by discussion. The chair will be taken at seven o'clock.

W. C. BOWLE, Hon. Sec.

Memorial Hall, Manchester.

MILES PLATING UNITARIAN FREE CHURCH SCHOOLS.

VARLEY-STREET, OLDHAM ROAD.

Rev. W. G. CADMAN, Pastor.

The Committee earnestly invite the patronage and support of friends for a

B A Z A A R

IN AID OF THE CHURCH FUNDS,

to be Opened in the above Schools by

His Worship the MAYOR OF MANCHESTER, (C. S. Grundy, Esq.,)

on Thursday, 25th April, at 2 p.m.

Mr. Ald. Heywood (ex-Mayor of Manchester.) Mr. Ald. Harwood (ex-Mayor of Salford.)

Mr. Councillor Ben Brierley. Mr. Councillor Hugo Shaw.

Mr. Councillor T. Bright. Mr. Councillor Walton Smith.

Mr. Councillor Wm. Brown. Mr. Councillor C. Stewart.

and other gentlemen are expected to be present.

The object of the Bazaar, which will be continued on Friday and Saturday, April 26th and 27th, at 2 p.m., is to raise funds to clear off the Paving, Class Rooms, and other unavoidable debts, which press heavily upon the church. Besides meeting current expenses, the members of the congregation have been lately called upon to meet bills for alterations, &c., amounting to about £400, and ask for a little kindly assistance to enable them to pay off what remains of these debts.

Mr. Councillor BRIERLEY has kindly consented to give a Reading on Thursday evening. Vocal and Instrumental Music, and other entertainments and amusements will be provided each day. Refreshments at moderate charges.

The stalls will be presided over by the lady members of the congregation and teachers of the Sunday school. All articles at reasonable prices.

ADMISSION:—Thursday, 1s.; Friday, 6d.; Saturday, 3d.; Season Tickets, 1s. 6d. Children half-price, except on Saturday. Contributions in money or goods will be gratefully received by

Mrs. W. G. CADMAN, Westbourne Grove, Harpurhey.

Mrs. ROBT. FIELDING, Beech Mount, Harpurhey.

Mrs. JOS. HULME, Hulme Hall Lane, Miles Plating.

Mrs. HAROLD BERRY, 32, Smedley Road, Cheetham.

N.B. The Newton Heath 'Bus passes the end of Varley-street, within a few yards of the church.

ROTHERHAM NEW CHURCH.

On Wednesday, May 1st, 1878, the ceremony of Laying the FOUNDATION STONE

of the New Church for the Rotherham Unitarian Congregation, will take place at twelve o'clock at noon.

The Stone will be Laid by

JOHN HOBSON, Esq., of Tipton Elms, Sheffield.

On the same day, at one o'clock,

A B A Z A A R

At the Mechanics' Hall, Rotherham, for the Sale of USEFUL AND ORNAMENTAL ARTICLES,

will be OPENED by

JOSEPH LUPTON, Esq., J.P., of Chapel Allerton, Leeds.

Admission on Wednesday, One Shilling each; after six o'clock p.m., Sixpence each.

The Bazaar will remain open on the Thursday and Friday following. Admission Free.

The Stalls will be presided over by Ladies of the Congregation. Goods Marked at Lowest Figures. Proceeds to be devoted to the Building Fund.

After the Opening of the Bazaar on Wednesday, at half-past one o'clock, a LUNCHEON will be provided in the Hall. See bills of fare.

N.B. A Refreshment Stall. All articles at moderate charges. Goods for the Bazaar will be thankfully received by the Rev. W. Blazey, 41, Hollowgate, Rotherham; Mr. Wm. Leggoe, Treasurer, Moorgate, Rotherham; Mr. John Hill, Secretary, 1, Westfield Terrace, Rotherham.

NEW SUNDAY SCHOOLS

FOR

KING'S LYNN FREE CHRISTIAN CHURCH.

The Committee of above Church make this appeal to the Unitarian public from sheer necessity, having been bitterly persecuted, and refused the key of a hired school, by those opposed to Free Christianity, without even a week's notice. £500 will build Sunday-school, class-rooms, and pay off a small balance from Church building fund—having land enough behind the Church for the new schools. For three months the children met in the garden of the superintendent of the school, and are now crammed in a room, not half large enough. The Committee most gratefully acknowledge past support, and are hopeful that this appeal will meet with a similar response.

Subscriptions may be sent to

The Rev. BARNARD GISBY, Pastor.

Mr. E. GRUNDY, Treasurer, } to the Church.

Mr. J. FOX, Secretary,

Mr. E. GREEN, Treasurer,

Mr. A. P. ALLEN, Secretary } to the Building Committee

and Supt. of Sunday-school

SUBSCRIBERS' NAMES.

	£	s.	d.
The Mayor of Lynn.....	2	2	0
Mrs. Aickman.....	0	5	0
Mr. J. W. Aikin.....	5	0	0
Mr. A. P. Allen.....	50	0	0
Mr. C. W. Alexander, Dereham.....	0	10	6
Mrs. C. W. Alexander.....	0	10	6
Mr. J. Bayes.....	10	0	0
Mr. G. Bridges.....	1	1	0
Mr. J. Barton.....	1	1	0
Mr. T. Cook.....	2	2	0
Mr. Cawston.....	1	0	0
Mr. J. Fox.....	1	0	0
Mr. J. W. Dowson, Norwich.....	1	0	0
Mr. E. Green.....	25	0	0
Mrs. E. Green.....	5	0	0
Rev. W. Gaskell.....	5	0	0
Rev. B. Gisby.....	10	0	0
Mr. E. Grundy.....	10	0	0
Mr. Gilling, Wisbeach.....	0	10	0
Mr. James Hoggood, London.....	10	0	0
Mrs. Haddock, Horncastle.....	0	5	0
Mr. T. A. Jackson.....	1	1	0
Mr. E. C. Knight.....	1	1	0
Mr. R. Leach.....	5	0	0
Mr. J. H. Nokes, jun.....	1	0	0
Dr. Pearce, Wisbeach.....	1	0	0
Mr. W. Rippingale.....	1	0	0
Mr. S. Sharpe, London.....	10	0	0
Rev. R. Spears (to collect).....	10	0	0
Mr. J. Towler.....	0	10	0
Mrs. J. Towler.....	0	10	0
Mr. Thomas, Bristol.....	2	2	0

FURNISHED HOUSE TO BE LET, for two or three months: two sitting-rooms and three bedrooms: two servants will be left: terms four guineas: no children.—Address L. S., Miss Woodward, 14, Rosslyn-street, Hampstead.

WANTED, a SERVANT, in a family of two: a good washer.—E. T. L., 148, St. George's Road, Bolton.

WANTED, by a Lady of experience, a Situation as RESIDENT GOVERNESS: English, French, Music, and Calisthenics: excellent references.—Address M. A., Herald office, 55, Market-street, Manchester.

WANTED, an ex-P.T. as ASSISTANT MISTRESS in the Chowbent British School (boys' mixed): salary £35 and a share of any surplus income of the school.—Address Rev. M. O. FRANKLAND, Chowbent, near Manchester.

WANTED, a Certificated English GOVERNESS over 20 years of age, to assist in a Ladies' School: salary, £30: all found and gradual increase: good drawing essential.—Apply to Miss Amy Herring, 26, High Peter Gate, York, by letter only, enclosing carte de visite.

A Lady having a larger house than she requires, at a short distance out of Paris, is desirous of meeting with Two Youths, or Two Young Ladies, whose parents wish them to attend the excellent Colleges in the neighbourhood: conversation in French, English, and German: home comforts are offered upon reasonable terms: references given and required. For information, address Johnson and Rawson, Market-street, Manchester.

HEATH BROW SCHOOL, HAMPSTEAD, LONDON, N.W.—The NEXT TERM will begin on Thursday, May 9th. Boys from the country are expected the evening before.—Prospectus on application to Mrs. CASE.

EDUCATION.—BATH.—MRS. JEFFERY'S SCHOOL FOR GIRLS.—Mrs. Jeffery RECEIVES as BOARDERS girls attending the Classes of the Bath High School. The next term will commence April 30th.—8, Norfolk Crescent, Bath.

HOPE LEA, HEATON NORRIS, STOCKPORT.—HIGH SCHOOL FOR GIRLS.—Conducted by Dr. and Mrs. MARCUS, assisted by able masters. The majority of the Senior Girls who passed the last Oxford Examinations in the Manchester centre came from this school.

BROOK HOUSE, KNUTSFORD, CHESHIRE. BOARDING SCHOOL FOR GIRLS, conducted by Mrs. FRANK SHAWCROSS, assisted by Resident English and Foreign Governesses. Teachers of eminence attend for instruction in Music, Singing, Harmony, Drawing, Dancing, &c. Prospectus and references forwarded on application. The NEXT TERM begins May 2nd.

MOUNT VERNON HIGH SCHOOL, NOTTINGHAM.—Established 1864. Mr. EDWIN SMITH, M.A., with competent assistance, thoroughly prepares Boys for College, the University Local Examinations, or for Business. For prospectus address Sandy Knoll, Forest Road, Nottingham.

DOINGS AND SAYINGS.

The extraordinary prices obtained at the sale of the collection of pictures which belonged to the late Mr. Munro, of Novar, certainly do not point to a period of national poverty. Nine of Turner's paintings fetched forty thousand guineas; six thousand guineas were paid for two pictures by Bonington, and a portrait by Sir Joshua Reynolds was bought for three thousand guineas.

Monseigneur Dupanloup is an unfortunate prelate. His Liberal opposition to Infallibility and to M. Veuillot lost him a cardinal's hat under the last pontificate; and now, when Leo XIII. seems disposed to confer the high dignity upon him, the recommendation of the French Government is wanting. Considering the reactionary part he played in the recent crisis, it is scarcely in the human nature of a Republican Government to heap such coals of fire upon his head.

The German correspondent of the *Guardian* says that in Berlin, notwithstanding the signs of life lately manifested, the influence of the Protestant Church upon the masses is very small; the parochial statistics of the capital are far more depressing than those of London "spiritual destitution." Thus, there is in Berlin a population of about 804,000 Protestants: for these there are only thirty-four churches in which ninety-five pastors minister. So the average population of each parish, or "congregation," is 23,647, and if we divide the numbers out, we shall find that each pastor is supposed to have the charge of 8,463 souls. There is so small a body of Dissenters from the Established Church that their presence hardly diminishes the average.

The late Bishop of Lichfield was for twenty-six years Bishop of New Zealand, and had a very large share in the development of the colony. He sometimes told a story which forcibly illustrated the means by which he had got so firm a hold on the New Zealand people. He and one of his clergy were one day passing a couple of newly-arrived settlers who were vainly endeavouring to build their hut. The Bishop and the clergyman bid the men stand aside, took off their coats, and in a short time completed the wooden house with their own hands. The eleven years' superintendence of his English diocese have left no such mark on the district as the twenty-six years at the Antipodes. The most fruitful period of his life was that spent in his distant diocese, and it is by that he will be remembered by posterity.

The Rev. Charles Tamerlane Astley, M.A., vicar of Gillingham, Chatham, has resigned his benefice and has announced his intention of quitting the Church of England. In a sermon preached on Sunday week, Mr. Astley referred to the rapid strides made by the Romanising party within the Church of England, which was fast surrendering its title to be considered Protestant, and said he had come to the determination to leave a church many of the doctrines of which he entirely repudiated, especially those relating to baptismal regeneration and priestly absolution. The value of the living is £680 per annum, with residence and fifteen acres of glebe land. The Rev. C. T. Astley was a scholar of Jesus College, Oxford, and was formerly vicar of Margate, and rector of Brasted, Kent.

The Liberal party in the Swiss Protestant Church has arranged to hold a union meeting after the manner of the German *Protestantenverein*. The place selected is Basle, and the proceedings will occupy part of two days, the 20th and 21st May. On the afternoon of Monday, the 20th, delegates will assemble in the Hall of the Museum, where the business-meetings will be held. In the evening there will be divine service in the Cathedral, the preacher being "Deacon" Mayer of St. Gall. The rest of that evening will be devoted to a social gathering and reception of the guests. The following morning will be chiefly occupied with the president's address and a conference upon two subjects which are announced as follows:—"The Signification of the National Church and the Problem of Free Thought therein." First speakers: E. Frei of Basle, and Pastor Schaffroth of Langenthal.—"The Various Aims of the Church and their Relation to the Needs of Society to-day." First speakers: Dr. Göttsheim of Basle, and Pastor Bion of Zurich.

The Council of the Church Association have issued a statement in which, while disclaiming any intention to become a centre of political organisation, they urge that Protestant electors are bound to use every constitutional effort to secure the return to the next Parliament of such candidates only as shall, as a primary qualification and irrespective of party politics, be found to be true and staunch Protestants, and who will distinctly pledge themselves to do their utmost to stem the torrent of sacerdotal pretension within the Church of England, as well as to secure full obedience to the law on the part of rebellious clergy. The council of the Church Association therefore submit for the consideration of the branch associations throughout the country, and Protestant bodies in general, a series of suggestions as supplying a mode of action suited to the present emergency. These include local organisation to influence the selection

of candidates for Parliament; the education of electors on the danger to the liberties of the Church and nation involved in the present situation; and the preparation—in readiness for every recurring election—of a carefully framed basis of inquiry to be formally submitted in every county and borough in the kingdom.

The Hossbach case, which kept the Protestant Church in Prussia in a state of suspense for many months, has been productive of wider consequences than those merely affecting the preacher himself. It will be remembered that the Supreme Church Council vetoed his appointment to St. James' parish, and said that if a preacher denied the consubstantiality with God of the Saviour, miracles, and the normative authority of the Bible, his position in the Protestant Church as one of her ministers became impossible. Hossbach was urged to take up this challenge, but he prudently refused, and withdrew his candidature from the Church board of St. James, much to their annoyance, for they wished to fight it out with the council. But another pastor has accepted the challenge, with considerable success. On the issue of the above-mentioned document, Dr. Kalthoff, pfarrer of Nickern, and formerly a preacher at Berlin, wrote to the Supreme Church Council, informing them that he was a transgressor in those very points which they declared to be inconsistent with the Protestant ministry, and that he did not regard the Bible as a doctrinal authority, but only as "the source of a Christian life," that he only acknowledged spiritual miracles, and that he valued the humanity of Christ too highly to dogmatise about it. The council accepted this challenge immediately, suspended Dr. Kalthoff from office, and ordered a disciplinary examination into his teaching. His congregation are highly excited, and threaten to secede in a body, and constitute themselves a "Free" separatist community, but the orthodox rejoice over the prompt action of the council, and the Church papers are beginning to discuss the question, "Is it the Gospel which constitutes the congregation, or is it the congregation which has the right of settling the Gospel?"

SCOTTISH NOTES.

PROFESSOR FLINT OR "POSITIVISM."

Prof. Flint dealt with "Positivism" in his last lecture. He entered fully into the discussion of the philosophy of Comte, whom he described as a man of immoderate intellectual self-conceit and arrogance, but also of great intellectual power. He showed that nothing but scepticism was the logical result of Comte's teaching. When he argued that causes were absolutely inaccessible to the human intellect, he could not consistently believe in himself as a cause. In the latter part of his career, Comte felt that the heart needed satisfaction as well as the head, so he invented an elaborate system of religion, of which the lecturer gave a rapid sketch. He observed that the character of the religions which had been invented in the present day was no slight indirect proof of the Divine revelation they would displace. Take Divine revelation away, and we should be left even at this hour in absolute spiritual darkness and helplessness.

FREE TEACHING IN THEOLOGY.

At the last meeting of the General Council of the Aberdeen University the Rev. Mr. Smith, Tarland, proposed a motion in favour of the restrictions being removed from the qualification for theological chairs. He maintained that there was no valid reason for having these chairs filled by professors who must belong to a Church which did not represent more than about 20 per cent of the population. The chairs were thus made sectarian, while able men were excluded from becoming professors. The Rev. Mr. Davidson, of Inverurie, moved a negative. He argued that no practical results could arise from the adoption of Mr. Smith's motion until the Church of Scotland was disestablished and its connection with the University severed. Principal Brown was opposed to the study of theology being removed from the Universities, and Principal Pirie held that a theological test was necessary for a professor of theology, just as a professor of medicine must have a medical degree. On a vote being taken the amendment was carried by 59 votes to 16.

A VOICE FROM EDINBURGH IN LEEDS.

At a recent public meeting of the Leeds Nonconformist Union, Mr. J. Dick Peddie, from Edinburgh, set forth arguments in support of the disestablishment movement in Scotland, and went on to say that in that country Liberal principles prevailed, as shown by the fact that even in the present Tory Parliament, elected at a time of reaction, forty out of the sixty Scottish members were decided Liberals. The vast bulk of the voters were Liberals, and the vast bulk of the Liberal voters in Scotland were in favour of disestablishment, especially in the boroughs, as indicated by the result of recent elections at Perth, Greenock, and Leith. Efforts were being made in Parliament to obtain a commission to inquire into the state of the Scottish Church, but the whole object of that was delay. The proposal was gratifying to weak-kneed and hesitating Liberals, but no

such commission was required to satisfy any intelligent person in Scotland. The state of the Scottish Established Church was plain and patent to all. The question there lay in a nutshell, and there was no man of ordinary intelligence in Scotland who did not know all about it. He therefore trusted that English Liberals and Nonconformists would lend their help to make known that they would be satisfied with nothing short of immediate and complete disestablishment and disendowment in Scotland.

SERMON ILLUSTRATION.

It used to be a fashion at the Dundee Theatre for the manager to announce before the close of the performance the play which would take place the next evening. The well-known and famous Bruce Norton one Saturday night came to the front of the curtain and began, "To-morrow night—" "The morn's Sabbath!" called out a small urchin in the gallery. "I know it," was the mild reply. "To-morrow night a sermon will be preached in Ward Chapel, when a collection will be made for the conversion of the Jews. On Monday night will be performed here, with grand new scenery and effects, *Shylock the Jew*, whom Shakespeare drew. Prices as usual!"

BOOKS AND AUTHORS.

A Good Old Age: A sermon preached in Cross-street Chapel, Manchester, March 3rd, 1878. By William Gaskell, M.A.

This is a Memorial Sermon, dedicated to the family of the late Stephen S. Schwabe, in whom a Good Old Age had its gentle and noble exemplar. The voice of hope and cheer speaks in these pages from the experience of long years which have still each their spring-tide. The sermon is one not for us to commend, but to recommend—if even that were wanted. It was not sent to us for review here, but we cannot let its publication be announced to our readers only in the form of an advertisement.

A Sermon preached in the Croydon Free Christian Church, January 13th, 1878. By the Rev. E. M. Geldart, M.A.

For brilliant, fervid passages; for scorn of the meaner nature in us, which takes refuge in compliance with customary terms, however unbelievable they have become to our active thoughts; for a religious longing after a surer faith, that may give us all the strength and joy which were ever known to the saintly aspirations of past ages; for these and other high characteristics we look in a sermon from Mr. Geldart, and we find them in this one. Many readers will wish that he had attained a more perfect victory in the conflict he has dared, than yet appears. But our only word here will be to wish him God-speed.

The Unitarian Review, for March. Boston, United States: 101, Milk-street.

THE first contribution, by Mr. Christopher P. Cranch, is an elaborate essay on what the author conceives to be false and true symbolic conceptions of the Deity. The Rev. George Batchelor writes a paper in which he traces the genesis of the moral ideal and its gradual purification, dealing with it solely as a product of human experience, without entering into the question what principles, ideas, purposes, and final causes may lie back of the genesis of the human conscience in history. The "Christology of Swedenborg and Channing" is an attempt by the Rev. B. F. Barrett to harmonise the views of Dr. Channing concerning Christ with the New Church doctrine of Christ's Humanity. The paper is broad and catholic in temper, but, as the Editor shows in some brief criticisms upon it, the arguments of it are anything but conclusive. The Rev. Dr. Putnam gives the first part of a most interesting sketch of Helen Maria Williams, the gifted songstress; and Dr. Hedge sends a thoughtful sermon on "The Idealist and the Realist," based on John xx., 11, 12. The number is one of varied interest, and the contributions of Mr. Cranch and Mr. Batchelor are of permanent value.

Hymns and Choral Songs for Whitsuntide and Anniversary Services. Manchester District Sunday School Association.

THE committee of the Association have just issued the fourth series of this interesting and useful little publication, and we are glad to give it a welcome as another very good number. The music is, on the whole, very good. There is another contribution from the pen of Mr. Henry Farmer, whose tune, "Angels Holy," of last year was so deservedly appreciated; and we have no doubt the new tune, "I know, O Father," will in its turn win its way with our young people. "The Rose is Queen," an American song, graceful and beautiful both in music and words, will also doubtless soon become a favourite. "Eugeni," arranged by the late Rev. Frederick Ashton, M.A., will be cherished now with a sacred recollection as one of the last of those labours of love in which he was always engaged for the benefit and delight of our scholars and their teachers. Of Mr. Ashton we will not say more here. His friend and comrade in many of those endeavours, Mr. O. E. Heys, gives us a new arrangement for the well-known words, "Sunny days of childhood." We had become accus-

tomed to the one introduced in a former series of *Hymns and Choral Songs*, and cannot yet make up our minds to a change. But our maxim is to be always open to improvement; and as to this new series, we cordially recommend it to our readers, and wish the enterprise year by year an increasing success.

The *Psychological Review* for April, 1878. London: Edward W. Allen.

THIS is a new quarterly devoted to a branch of psychology which has not yet established itself in the place to which it aspires among the Theoretical Sciences, though it is theoretical enough in all conscience. Its aim is to be "an organ of communication between Spiritualists and the public." The writers being men as well as Spiritualists, and, so far as appears from the present number, men of parts and good learning, there are many very readable columns here; among which we are specially interested to find an article by John Page Hopps on "Modern Materialism." Mr. Hopps will blame us for the careless and obviously ill-informed way in which we refer to Spiritualism. He may be assured that we have read his own article with attention and much approval—whatever our approval, after such a confession, may be worth. If only the attempt fairly to address "the public" might bring some rays from the open sky upon the shaded rites of our modern ghost-seers, we should rejoice greatly over the apparition of the *Psychological Review*.

FRANCIS T. WASHBURN.

AN unpretending little volume, entitled "Sermons and Essays," by Francis T. Washburn, which some time ago found its way across the Atlantic, deserves a cordial and sympathetic reception. It has been compiled as a tribute of affection to a singularly beautiful personality, and as a memorial of a deeply interesting, though brief and uneventful career. One feels, on turning over its pages, as if treading on holy ground. And in bringing it under public notice, a strong reluctance is felt to deal with its contents according to the conventional modes of ordinary criticism. The book has few faults or shortcomings, but even were it open, from a literary point of view, to an adverse verdict, discontentment would give place to sincere sympathy and regret. Instead therefore of subjecting the "Sermons and Essays" to a severe and searching review, it will be the aim of this notice to give some insight into a nature so saintlike, so faithful and wise, that it seemed to approach perfection almost as nearly as human frailty will allow.

Our co-religionists in the United States have been unfortunate in recent years in reference to what may be called denominational bereavements. Starr King, Nahor A. Staples, and Charles Lowe died in the prime of life, Mumford had but passed the meridian, and Washburn was summoned while still on the threshold of his career. The death of men such as these, endowed with uncommon gifts and remarkable personal influence has been a serious loss not merely to their own immediate circles but to the cause of liberal Christianity. The testimony of those who knew them, and the fine taste and thought and feeling displayed in their published discourses show what a high place they would have taken had health and longer life been granted them. American Unitarianism is no doubt richer than ours in the finer elements of mind and culture, but it could ill afford to lose the services which these men were peculiarly adapted to render. They were ministers, not merely of man's choice, but of God's own consecration, and their loss can scarcely be overestimated. "In this exigent time," as Edmund Burke said in reference to the death of his son, "the loss of a finished man is not easily supplied."

The story of Mr. Washburn's life may be speedily told. His short span of thirty years was nearly all occupied with work of a preparatory nature. His days for the most part were spent in quiet study, amid attached friends and enviable surroundings. Born in Boston in 1843, and educated in the schools of that city, he grew up somewhat slight and fragile in body, with a face of almost womanly refinement and delicacy, a clear but cautious intellect, a kind and affectionate disposition, and with a demeanour at once unassuming, dignified, and reserved. Entering Harvard in 1860, he graduated in 1864, and after six months' study of law in his father's office, he wisely yielded to an attraction for the ministry, and began the study of theology in the Cambridge Divinity School. Here he passed a year in congenial work, and then found it necessary to accompany an invalid sister to Europe. The three following years, which were spent chiefly in France, Germany, and Italy, contributed largely to the development of his mind and character, and it is to be regretted that no extracts from his letters and papers belonging to that time have been given to the public. We have, however, contrived to glean a few facts from other sources than the book before us. It appears that during his stay in Europe he continued his studies as diligently as his extreme solicitude for his sister's health permitted. After studying French in France, and German in Germany,

he was apparently desirous of mastering the Dutch language for the sake of its religious literature. But probably, fearing that Miss Washburn's health would suffer on the moist flats of Holland, he carried on the study of Dutch in Italy—a notable triumph, certainly, of professional conscientiousness and zeal. After his return to Boston he felt ready for a settlement, and was ordained and installed as junior minister of the Unitarian Church (or as it is locally styled the first Congregational Society), of Milton, Mass., on March 2nd, 1871. In this position he speedily formed the closest and happiest relations with his colleague Dr. Morrison and the whole congregation. Naturally he found the work of the ministry by no means free from difficulties, and his extreme conscientiousness, and reluctance to utter anything of which he was not fully convinced, increased the labour of preparing his pulpit work. Moreover his theological training had not been of a kind to aid him greatly in the selection or treatment of subjects. His studies had been protracted and his reading extensive and varied, but there had been throughout a want of continuity, perhaps also of system, and time had scarcely elapsed for his knowledge to be thoroughly digested and assimilated. Consequently his first year's discourses were rather experiments in sermon writing, than well-designed and finished productions. But to the more thoughtful and sympathetic of his hearers they afforded interesting glimpses into the processes of investigation and self-discipline by which he was gaining a firmer foothold on the heights of truth and faith. And after he had felt his way with scrupulous conscientiousness through these preparatory stages of thought his discourses became so clear and impressive, and so devoid of all partisan bias and everything approaching to false sentiment or overstatement that his hearers felt they could surrender themselves to his guidance with a sense of spiritual security. The eleven "Sermons and Essays" selected by his widow for the memorial volume are not all of equal merit, but have the common excellence of breathing an intensely earnest and truth-loving spirit. They are for the most part on great subjects, such as "Immortality," "Prayer," and "Communion of the Soul with God." These themes are dealt with in a manner quite unlike that usually followed by American preachers. The illustrations are few, there is no approach to the glare and glitter of a sensational style, and personal allusions are scrupulously repressed. The sermon last mentioned is the finest in the book, and its excellence may be judged from the fact that it has been translated and largely circulated in Germany. In treating such a subject his introspective temperament and his clear spiritual vision enable him to reach down into many a hidden depth, and to rise to heights inaccessible to all save the pure in heart. A careful study of these eleven discourses leaves the impression that there must have been a singularly close resemblance in subjectivity of mind, in religious depth and tenderness, and in perception of religious truth, between Washburn and Scougal, the gifted author of "The Life of God in the Soul of Man." Mr. Washburn could scarcely be said to excel as a public speaker, a circumstance due in some degree to his instinctive shrinking from everything approaching to display. It was quite opposed to his nature to assume the easy and confident attitude of conscious superiority and power. His disinclination to dogmatise, and his fear of uttering an unfair word or pronouncing a hasty judgment sometimes marred his delivery, and left an impression of hesitancy and indefiniteness. But the charm of his personal presence atoned for any shortcomings of this kind. "His face," as a friend writes, "was the face of a saint and a scholar, and was always in itself a beautiful sermon." The admirably-executed photograph in the memorial volume happily perpetuates its characteristic expression. Its humility, refinement, gentleness, and spirituality are, however, but the dim reflection of the grace and truth that filled his soul and consecrated his thought and life.

With such fine abilities, and such culture and personal influence, Mr. Washburn speedily became a power for good in Milton. He accepted service on the school committee, and performed other duties of a public-spirited citizen. A fine clock was placed by his exertions on the front of the old meeting-house, and various other little schemes accomplished. A number of the poor, infirm, and unfortunate soon learned, with good reason, to regard him with almost filial affection. His marriage with Miss Appleton, of Roxbury, on New Year's Day, 1873, brought with it new happiness and abundant proof of his growing popularity. The richest promises of life were all unfolding round him, and though he seemed to feel the pressure of weightier cares and obligations, he had no burden to bear which could hurt his sensitive and delicate nature. But out of this clear sky the bolt of death was soon to fall. It seemed fit to the Divine Wisdom that this faithful spirit should live in men's hearts as a memory and an inspiration, and not abide on earth as a visible example and guide. Towards the end of the same year, at whose opening he had led his bride from the altar, he became dangerously ill, and struggled

wearily for some weeks between life and death. The painful suspense of his friends and indeed of the whole community during his illness will long be remembered in Milton. A load seemed lifted from the hearts of the people when now and then hopeful tidings came from his chamber in "Ware Cottage." And young and old were cast into a common sorrow, and many into an outburst of grief, when the dread certainty came. He died on December 29th, 1873, only a few days before the first anniversary of his marriage. It could have been no easy task for his venerable colleague Dr. Morrison to deliver the touching funeral address which is given in the memorial volume. "I dare not trust myself," said the old man, "to speak of what he has been to me, and of what I had hoped he might still be, till he should be called to do for me what I am now so poorly fitted to do for him. Of the loss in still nearer and closer relations I dare not even think, except with silent prayer to Him who alone can comfort and bless them."

Mr. Washburn's ministry had scarcely lasted three years, but the impression which he made was one of unusual depth and permanence. The Church in Milton was consecrated anew by the spirit of holiness. Its people had welcomed a stranger amongst them and found they had entertained an angel unawares. And to this day his name is rarely mentioned amongst them except in a tone of sacredness, or with warm expressions of retrospective love. It may seem a profitless task to tell anew the story of this quiet and contemplative life, or to fill up the lines which the brief and modest sketch in the memorial volume have left blank or vague. But is there no help to be gained from communion with so saintly a nature at such a time as this, when the "beauty of holiness" suggests to many but an image painted on the clouds, and when religion is apt to be rudely pushed aside like a dreamer in a bustling crowd? From the last sermon preached by this true messenger of peace let him enforce the great lesson of his life: "Meekness, humility, patience, simple truthfulness, and modesty,—to these virtues it sometimes seems to me as if our times were specially blind. But doubtless there is something in the nature of these rare and fragrant virtues which hide them from the public gaze. They are rather private, personal, intimate, known only of those who feel the blessing. But virtue is indeed its own reward. There is in every worthy trait of character a native beauty. To live worthily is life in the true sense. Here upon earth the good and faithful souls build up the unseen kingdom, not for themselves alone, but for all who, led by right desire, seek to join them in their faithful life. To the virtue and the grace which we behold in them there is something answering in us, which unites us with them in sympathy and hope, and turns our souls with theirs to God. And so by uplifting our hearts with the highest faith and the best hopes we may grow into that spirit which begins with common tasks, but which rises gradually into a high exalted grace, upholding the heart, healing evil, perfecting our life and work."

ANDREW CHALMERS.

RESIGNATION OF THE REV. W. M. LEWIS BAPTIST MINISTER.

On Sunday evening last the Rev. W. M. Lewis, who during the last twelve months has filled the office of pastor to the English Baptist Church, Lammas-street, Carmarthen, preached his farewell sermon to the congregation.

After the sermon Mr. Lewis said, with deep feeling, he had now finished his work as pastor of the church. During his ministry in that place he had tried to do his duty. He had read and thought for himself, and always dared to express his honest convictions. The burden of his ministry had been the universal fatherhood of God, the universal brotherhood of man, Christianity not a creed but a life, not baptism nor the Lord's supper, but a holy life, and Jesus a tender loving Saviour and example for us all. He had always tried to teach them that salvation was a something very much deeper than mere deliverance from everlasting burning. The man who thinks of it as simply a deliverance from such, is very much like a coward and a slave, and a stranger to the instincts of a son. Salvation is a deliverance from sin. He had no doubt his catholicity had given offence to a certain class of minds—that he could not help. Mr. Lewis also said that from that hour it was his intention to secede from the Baptist denomination, of which he had been a member since his seventeenth year and a minister since 1870. His views on the subject of baptism having undergone a radical change, he could no longer honestly occupy a Baptist pulpit.

BURY DISTRICT SUNDAY SCHOOL ASSOCIATION.—The first meeting for the year was held at Bury on Sunday last, and was well attended. Mr. Thomas Holt presided, and a paper was read by the Secretary, Mr. J. Nuttall, on "Our Union meetings; are they appreciated?" An earnest, well-sustained discussion followed, in which the following and others took part:—Messrs. Stephenson, Cranshaw, and Roberts, Bury; Schofield, Haywood; Holt, Allen, Schofield, and Squier, Stand. After a hymn had been sung, the Rev. W. C. Squier concluded the meeting with prayer.

ALONE.

[TRANSLATED FROM THE GERMAN.]

ONE year ago across our way
The Spring sun shone;
To-day it smiles through April clouds
On me alone.

Sweet blossoms that she loved awake
From their long rest,
While she, unconscious, slumbers on
In Nature's breast.

Carols the lark on joyous wing,
Piercing the sky;
My weary heart would follow him;
Yearning I'd fly.

But, chained by pain and doubt to earth,
I cannot rise;
Heaven seems so far away, and tears
Have dimmed my eyes.

My soul grows dark, my faith is weak,
Her grave beside,
'Tis hard to feel that "God is love"
Since Thecla died!

Oh, Faith! sweet messenger of Peace,
With glory crowned,
Illumine with thy golden rays
This sacred mound.

Enter my heart; its doubt dispel
By thy sweet grace;
Roll back these clouds, that I may see
The Father's face.

—Christum Register.

The Unitarian Herald.

FRIDAY, APRIL 19, 1878.

VIRCHOW ON SCIENTIFIC
DOGMATISM.

In November last, the Society of German *Savants*, which corresponds to our British Association, celebrated its fiftieth anniversary at Munich. It was an occasion naturally seized by the most distinguished physicists and naturalists for airing their own theories. Amongst the rest, Professor Haeckel, the most advanced Darwinian on the Continent, who has attempted to delineate in detail the genealogical tree of creation, put forth a claim on behalf of the opinions which he advocates, not only that they should be received as a settled part of the nation's knowledge, but that they should even be taught in all the public schools. This bold and startling claim provoked from Professor Virchow an elaborate reply, which created a great sensation in Germany, and which became known to English readers who are interested in this subject by an account of it which was published in the *Times*. The full reply has now been reproduced in an English translation, which has been revised by Professor Virchow himself and introduced by a preface from his own pen, under the title of *The Freedom of Science in the Modern State*. Its object is "not to depreciate the great services rendered by Mr. Darwin to the advancement of biological science," but to draw a sharp line between fact and theory, between what is known and what is only conjectured, or, in Professor Virchow's own words, "to enter an energetic protest against the attempts that are made to proclaim the problems of research as actual facts, the opinions of scientists as established science." This protest is not the less important in that it is not made in the name of religion, but of science itself, which the Professor fears will suffer in the eyes of the public if it has to recede from positions which have been too hastily taken up. Most of his address is occupied in enforcing this general principle. But one of the illustrations he offers deserves to be quoted. Speaking of the possible descent of man from the brutes, he says: "I am quite prepared for such a result, and I should neither be surprised nor astonished if the proof were produced that man had ancestors among other vertebrate animals." But, he goes on to say, "no such proof has yet been produced; while, in fact, every fresh discovery seems to remove it further off, by showing that 'quaternary

man' at least was as much a distinct species as he is now." The proof may come nevertheless—

Only (he adds), as a matter of fact, we must recognise that there still exists as yet a sharp line of demarcation between man and the ape. We cannot teach, we cannot pronounce it to be a conquest of science, that man descends from the ape or any other animal. We can only indicate it as a hypothesis, however probable it may seem, and however obvious a solution it may appear.

HERESY MADE EASY.

Dr. Story, of Roseneath, has tried his hand at providing an easy and comfortable way of escape for the heretics of the Scottish Kirk without subjecting them to the loss of the ecclesiastical status. At a recent meeting of the Dumbarton Established Presbytery he moved and carried the transmission of an overture to the General Assembly touching the subscription of elders to formula. Dr. Story proposes to relieve the burdened consciences of elders by putting upon them, in place of the old burden, this easy yoke:—

"I, A. B., do solemnly acknowledge the Scriptures of the Old and New Testaments to be the Word of God, and the rule of faith and manners. I further profess my approbation of the Confession ratified by law in the year 1870, as the 'public and avowed doctrines of this Church,' and 'containing the sum and substance of the doctrine of the Reformed Churches, to which I adhere.'"

The important point in this overture, it will be observed, is that the elders of the Church are no longer by it required to subscribe personally to the dogmas of the Confession of Faith, but only to give these their approbation as "the public and avowed doctrines" of the Reformed Church. They may believe what doctrines they choose; though what they speak in the ear in closets they must not think of pressing upon the Church to proclaim upon the housetops. Theologians may appreciate this casuistical distinction; but men with a healthy and robust sense of straightforwardness, happily free from the niceties of Dr. Tulloch's "trained theologian," will naturally conclude that, while it is meant as a loop-hole for heretics, it is, at the same time, an encouragement to half-honesty, which is sometimes more dangerous than manifest dishonesty.

THE MARRIAGE AT CUCH BEHAR.

The marriage of the Maharajah of Cuch Behar to the eldest daughter of Babu Keshub Chunder Sen is an event of no ordinary significance. Her Majesty, through her Private Secretary, sent her congratulations to Babu Sen on the occasion, which is manifestly regarded in Government circles as an auspicious one. The marriage, indeed, was arranged under the direct sanction of the Imperial authorities in India, who are the legal guardians of the young Prince. It is not so clear that the Maharajah's own family are equally satisfied, and a bitter agitation on the subject ever since it was mooted has threatened to rend asunder the Brahmo party throughout India. The dissentients, some of them men of high character and influence, objected that the parties were both too young for marriage under the Brahmo Law, which fixes the minimum age for the man at eighteen and the woman at fourteen. The Maharajah is but in his sixteenth year, and his bride at her last birthday was thirteen. Keshub Babu was implored to respect the law in the making of which he had himself taken part, and his refusal to listen to these protests was regarded as a lapse from high principle, altogether injurious to the character of a religious reformer. The *Indian Mirror*, the organ of Keshub Chunder Sen, has treated these remonstrances with much indifference, hinting only that the circumstances, when they came to be fully known, would be found quite satisfactory. Probably the meaning of this is that the young people are not to see much of each other until they

will be old enough for the requirements of the Brahmo or any other law of marriage. The arrangement appears very curious to the Western mind, which connects the idea of a wedding with the bride and bridegroom going off together. Certainly the last thing we should think of would be that the bride should go back home with her father, as the Maharani has done, and that the bridegroom should set out for a somewhat prolonged visit to the other side of the globe, as the Maharajah is going to do. Still, these are only the old ways in India, where children, we know, may be married at six and three, not to say sixteen and thirteen. The Brahmos seek to introduce new and better notions, but to the feeling of their countrymen it is they who are going too far. We could have wished that a marriage which in so many respects is one for sincere congratulation had been free from this objection.

The wedding ceremony came off on Wednesday the 6th March. The account of it which appears in the *Mirror*, just to hand, shows that it was not without considerable difficulty that matters were finally arranged to meet the ideas of the Brahmos on the one hand and the Ranees on the other. The Maharajah and his family are not Brahmos, though he has himself declared his adherence to the theistic faith. Certain objects of the idolatrous religion were present at the place, but were not worshipped. The *Mirror* informs us that "the *muntras* and ritual had been expurgated of all idolatry. Though the Rajah's Purohits, who are orthodox Brahmins, were allowed to officiate at the ceremony, the *hom* was not performed during the marriage: but after the bride and her party left the place the Brahmins did perform it, and the bridegroom was present during its performance. Babu Krishna Behari Sen had to give away the bride, because a very senseless objection had been taken to Babu Keshub Chunder Sen's going through that form. The Divine Service held on the occasion was interrupted by great uproar from all sides. The marriage vows were gone through in the *Andar*, or inner apartments of the Bajbari, by the bridegroom and the bride, after the public ceremony. Here only three or four Brahmos were admitted. The principles of Brahmo marriage were barely preserved, but for all practical purposes the majority of our co-religionists present on the occasion were deeply dissatisfied. On the other hand the Ranees, and the representatives of the Hindu element in the Cuch Behar Raj, were equally dissatisfied. They felt that the essential requirements of a Hindu marriage had been set aside, and they were consequently distressed and angry. We felt that our principles did not receive as much prominence as they should have obtained, and we were distressed accordingly. But we have this consolation. The essential principles of Brahmo marriage have been maintained intact."

The Rev. Frederick Ashton, M.A.

It was with a great shock that we received on Monday last the intelligence of the death, after a sudden and brief illness, of our dear friend the Rev. Frederick Ashton. The esteem in which he was held by all classes and denominations was manifested in the profound sensation with which the sad news was received throughout Glossop and the neighbourhood, as well as by Unitarian circles in Manchester. His work in Glossop had been so successful, he had gathered around him and inspired with his own spirit such a band of teachers and fellow-workers in all departments, that we had come to look upon him and to point to him as the model minister of a young congregation. More recently he had extended his usefulness beyond the congregation, and was engaged in undertakings connected with the Manchester District Sunday School Association, where his loss will be felt, as indeed it will be generally, as that of one whose place will not soon be filled.

Frederick Ashton was a native of Manchester. He was the second son of Mr. Councillor Ashton, and was born in the year 1848. Descended from Quaker ancestors, his mind and disposition seemed moulded on the gentle and pious type characteristic of the Society of Friends. From childhood he was remarkable for his modest and amiable demeanour. By those who had any share, however casual, in his early instruction, the remembrance of his conscientiousness and docility will ever be a valued possession. It was as natural for him to be reverent and kind and thoughtful, as for flowers to blow or birds to sing. On the completion of his school training, he went to business in a Manchester warehouse, where all his duties were

discharged with unfailing assiduity. But the invincible tendency of his mind was towards the ministerial life, as most congenial to his tastes, and offering the most favourable opportunities for benevolent aims and religious usefulness. After much deliberation he went to Oxford in October, 1869, entering himself at St. Edmund's Hall. At the end of his three years' course, he obtained his degree of Bachelor of Arts, which subsequently was replaced by that of Master of Arts.

After leaving the University he undertook missionary work in connection with the chapel at Gee Cross, while he read theology with the Rev. H. Enfield Dowson. This proved a most fitting preparation for his ministerial career. At this time he obtained much distinction in the study of Hebrew at Owens College. His intense interest in the Sunday-school and in its classes and other allied institutions, rendered his connection with them of exceeding value; and the esteem and affection which he had conciliated were marked in an emphatic manner by the handsome presentations made to him on his resignation. Bonds of mutual interest and respect were there formed, the rupture of which by his unexpected death will cause unfeigned grief in many hearts. The single-minded and amiable character of his assistant ministry at Gee Cross was equally conspicuous at Glossop, where, in 1875, he became the minister of the young congregation founded by the fostering care of the East Cheshire Union. No appointment could well have been more happily made. His prudence tempered his zeal; his plans, carefully thought out, were developed with the system and order of his business pursuits; he had a winning knack of securing sympathy and aid from his professional and lay friends alike; and, with equal skill and success, had obtained influence and regard in many circles in which his religious views were unacceptable.

On the Rev. John Page Hopps leaving the Glasgow pulpit for Leicester, Mr. Ashton received a unanimous invitation to become minister of the former; but although this presented an advancement in professional position and salary of no ordinary kind, he was so devoted to the work he had taken in hand that he decided to remain with his friends at Glossop.

Mr. Ashton had musical tastes and acquirements which proved a valuable auxiliary to his labours. Before going to the University he was a member of the choir of Strangeways Free Church, where, under Dr. Beard and the Rev. Brooke Herford, he received many of his early religious impressions, and in connection with its agencies cultivated his practical talent for educational and moral usefulness. His musical enthusiasm well fitted him for the conduct of singing classes, in the salutary influences of which he had almost unbounded faith. In Glossop, his talent and zeal as an organiser and conductor of concerts and similar entertainments was widely appreciated, and he was secretary to the Choral Union, which included members of nearly all the choirs in the town, and his amiable disposition, not less than his technical knowledge, secured general confidence.—In September last Mr. Ashton married Mary, the daughter of Mr. Samuel Denby, of Dukinfield. In celebration of this event the congregation presented to him a handsome timepiece. To this affectionate congregation, to the teachers and scholars, and, above all, to his young widow and his parents, his death from an attack of English cholera has come with appalling suddenness. Together with very many friends, we would offer them our deepest sympathy.

The funeral takes place this day (Thursday), at Brooklands Cemetery, Sale, at one o'clock.

Anthony Martin, Esq., of Evesham.

ONLY recently our friends at Evesham sustained a great loss in the death of the Rev. John Colston, and now another heavy loss has fallen upon them in the death of Mr. Anthony Martin, which event occurred early on the morning of the 10th inst. The *Inquirer* says of him that he was born on the 3rd of August, 1813, at Tansor, near Oundle, in the county of Northampton. His father was a man of strong intellect, and not less remarkable for his fidelity to the religious convictions in favour of Unitarianism which he adopted early in life. It was his custom to assemble his servants and labourers for worship in his house, as there was no Unitarian chapel in the neighbourhood, and Mr. Martin took frequent pleasure in relating how he must have imbibed the principles which distinguished not only his father but himself. He was educated for the medical profession in Birmingham and Dublin, and in January, 1840, went to reside in Evesham as a general practitioner, and was not long in establishing a practice, which was due not less to his skill than to his fine personal qualities. Under a somewhat brusque manner he possessed a firm and ready judgment and a deep natural tenderness, and he became the personal friend as well as the "good physician," in the homes of his numerous patients, amongst whom he numbered some of every condition in life and of every variety of opinion. His outspokenness on religious and political topics was so obviously the product of a noble and truth-loving

nature that it could not alienate the respect and regard of those who differed from him, and the result was that he at once achieved success in his profession and took a leading place amongst his fellow-townsmen in all religious, political, and social affairs. He was constant in his attendance on public worship, and while his health permitted, a punctual teacher in the Sunday school. In politics he soon became, and he always continued to be, a leader in the Liberal party, and when the period of his long illness set in he was regarded as the wisest counsellor to whom his fellow-townsmen could on all occasions resort. Soon after his settling at Evesham he set on foot a Medical Provident Society, which has been in active and useful operation up to the present time. He was for many years a member of the Town Council, and twice filled the office of mayor. Some years ago he was appointed a borough magistrate, and in this, as in every other opportunity of usefulness, he discharged his duties with honour and ability. In 1870 an accidental fall from his horse was the cause of a spinal affection, which, at the end of the year deprived him of the use of his lower limbs. For seven years he was confined to his couch, and he suffered almost constant pain of a very acute kind. This terrible trial for a strong and active man served but to bring out the depth of his religious nature, the fullness of his affections, and the power of his mind. These gave him an elevation of character which won the reverence of his family and friends. No murmur at his lot ever escaped him. No duty which a man so afflicted could possibly fulfil did he ever neglect. He has long been regarded with an esteem which it is rarely the lot of man to acquire under any circumstances. His presence was a power of good. Even the memory of such a man remains as a valuable possession.

THE COMMUNION SERVICE.

REV. E. C. TOWNE, B.A.

IV.

THE EXAMPLE OF CHRIST.

In regard to the form under which sacrament is generally known, that of the symbolical bread and wine, the significant facts are as follows. The gospel of 'John' makes no mention of this. It is entirely silent in regard to any special breaking of bread and giving of wine. The two gospels of 'Matthew' and 'Mark' relate how Jesus broke bread and gave one cup of wine, but neither of them intimate that Christ expected his act to be imitated. They do not tell us that he said, "This do in remembrance of me." The only gospel which has these words is that of 'Luke,' and 'Luke' has them only in reference to the breaking of bread. There are two cups of wine in 'Luke,' one before the bread and one after it. No account has been taken of the first one, and as far as anything in the *Gospels* goes, no account need have been taken of the other. The breaking of bread would have fully met all that the *Gospels* tell us Christ said. It would also have made a sufficient symbol, better for its simplicity, and very much better for the absence of the wine cup.

Paul does, indeed, say [in 1 Cor. xi. 23] that he had "received of the Lord," that the "This do in remembrance of me" was said both after the wine and after the bread. But it is perfectly clear that Paul was mistaken (just as, during Christ's life, John was wrong in wanting to call down fire from heaven, and Peter was wrong when he rebuked Christ for expecting death). Paul, who had never seen Christ, says that he "received from the Lord," a fact which none of the *Gospels* record. Paul meant that he had received it in a dream or vision. But we know to-day, what Paul did not know, that to dream that a thing took place may or may not be correct. And as all the real evidence is decidedly against Paul's dream, we cannot accept it.

In the supper which Christ ate with his disciples Jewish custom and law rigorously demanded four full cups of wine to each person,—one when the blessing was asked, one after the breaking of bread, one after the roast lamb, and one to conclude the feast. These the company must unite in, and they might put in others as much as they chose. Each person was to have four cups of wine. Dr. Edersheim cites the Talmud on the subject in the following passage of his volume on "The Temple" (p. 202).

"According to the Jerusalem Talmud, it was intended to express Israel's joy on the Paschal night, and even the poorest must have 'at least four cups, though he were to receive the money for it from the poor's box.' If he cannot otherwise obtain it, the Talmud adds, 'he must sell or pawn his coat, or hire himself out for these four cups of wine.'"

And yet it was a matter of tradition only, like that of not eating with unwashed hands. Dr. Edersheim says: "The use of wine, in the Paschal Supper, though not mentioned in the Law, was strictly enjoined by tradition." A traditional matter of this sort is not likely to have been taken up and specially consecrated by Christ. Four cups of wine to every one! It is not very likely that Christ would have asked them to make all this drinking of wine a memorial of him. Paul has it, from his dream, that Christ said: "This do, as oft as ye drink, in remembrance of me." It would have been very often, and

would have been a very unsuitable symbol. Paul complains in fact that some of his communicants at Corinth became drunk.

The custom then was to meet every day, as a social circle or family. There was no other church than this social one. And having all things in common they took the chief meal of the day together, according to a not unfrequent ancient custom. This meal Paul calls the *Kyriac* supper. The word *Kyriac* is an adjective from the Greek word for "lord" or "master." It means "relating to the master"—to Christ as the Teacher, or master of disciples. The word became *kirk* in Scotch and *church* in English. A very exact rendering, therefore, both of the word and the meaning, is to say, "church supper," only remembering that it was not "church" in our sense, but in their sense of a disciple's social circle. That is, it was a social church supper, made to imitate more or less the Jewish festival supper. A wrong idea is given by our version where it says "the Lord's supper," as if Christ were a being of divinity, and as if he commanded this supper and dictated its features. Christ was simply "the teacher," and this supper was simply a social supper of the Christian disciples, *entirely designed and arranged by them*, to imitate Christ's last passover supper with His disciples and to express their brotherly union. There was no thought of any such solemn sacrament as the communion afterwards became. To eat together as Christ and His disciples had done was the main idea, and so little was the occasion like our communion, that Paul says that by their excess in eating and drinking some of the members were sick, some were become invalids, and some had even died. The breaking of bread was incidental to this social supper, and the symbolic drinking together was connected with drinking themselves drunk.

It is a conclusion equally hasty and erroneous of some persons that we could have a communion service by having a church supper. That would be following the example of erring disciples. And since we find that this was the idea of the disciples at so early a period, what reason have we to believe that Christ set sacredly apart the breaking of bread even? If his disciples had understood him to do this they surely would have set it sacredly apart themselves. Instead of having it every day, as a part of the daily meal, they would have had it by itself, and would have made it less common. They did not do this because they did not have any special idea of its sacredness. Evidently, as far as they knew, Christ had not set it apart as a sacrament.

In the gospel of "John," as I have said already, no allusion even is made to a symbolic use of bread and wine. Instead of this, a symbolic washing of feet is related. Christ took the basin and towel, as was sometimes done by a host to show extreme respect and friendship to his guests, and did the ordinary servants' work of washing the feet of the disciples, as they reclined at table. His design was to teach in the strongest possible manner perfect humility and helpfulness, readiness to do anything at the dictate of brotherly love. But we do not take the washing of feet as an institution, not even when Christ says, "Ye also ought to wash one another's feet. I have given you an example, that ye also should do as I have done to you." It was a lesson simply, not the institution of an ordinance, and was to be obeyed in the spirit rather than in the letter. Just so the use of the symbolic bread and wine was a lesson, not an institution, and we are to imitate it literally only so far as will help us to carry out its spirit. We need not use the cup of wine, nor the bowl and towel, because we cannot, in our circumstances, make a good symbol out of wine-drinking, or out of feet-washing. The breaking of bread even was not made an ordinance by Christ. Paul began to have the idea of making it a special ordinance, but that was not Christ's idea when he broke the bread. Jesus was not a legalist, to make rites and ordinances, but a prophet and exemplar. He did not deal so much in injunctions as he did in examples and promises. He set forth principles and comprehensive truths, and left measures and definitions to the judgment of reason and conscience. He did not ordain our Sunday, for example; our sole authority in him for it is the general principle of doing whatever will best carry out his spirit and truth. So it need not disturb us to find that he gave no law for sacrament, and does not bind us, even to the literal following of his example. To carry out the spirit of his example is the one essential thing. To do that we must take away additions which originated with Paul, which turned simple breaking of bread into the 'body and blood' ordinance, involving a use of the wine cup neither true to the spirit of Christ nor faithful to his example. This we will examine in our next.

(To be continued.)

BOLTON: COMMISSION-STREET.—At the close of the bazaar on Saturday last it was found that the amount realised, with donations, was £695.

MONEYREA.—The Rev. T. Leyland has accepted the invitation extended to him from Burnley, and will enter upon his duties at Midsummer.

NORTH MIDLAND SUNDAY SCHOOL ASSOCIATION.

THE annual meeting of this Association is to be held on Monday next. As in the Manchester district the annual report has been printed in advance for circulation, and we give the following abstracts:—

Your committee regrets that they are obliged to record a considerable decrease both in the number of scholars on the books and in the average attendance. Nearly half this decrease is however accounted for by the closing of the Domestic Mission School, Leicester. The number of teachers is slightly greater than last year, thus causing relatively a marked increase in the teaching power, which may possibly account for the improvement in the general tone and efficiency of the schools referred to in the careful and suggestive report of the visitor (Mr. Gill). It is worthy of note that the impression conveyed to the visitor by his annual visit to the several schools in the district does not correspond with the actual decrease in the number of scholars.

In accordance with the resolution passed at the last annual meeting your committee have taken 300 copies of "Teachers' Notes," a satisfactory proportion of which has been purchased for use in the various schools. The thanks of the Association are due to the Rev. F. H. Jones, B.A., for his services on the Board of Editors.

The various Sunday School Associations having been invited to send representatives to our annual meeting, we hope to welcome amongst us representatives of the London, the Manchester, and the West Riding Associations.

THE VISITOR'S REPORT.

In passing through our schools this year it has seemed to me that "more in earnest" was written upon most of them; and even in those where what is seen during the hour set apart for teaching is not so encouraging, the healthy condition of the sick and saving funds give proof of good work being done. Improved attendance, discipline good, singing good, scholars attentive, questions put to them readily answered, and an improved tone all round was the prevailing feature.

A speciality I noticed in two of our schools was a large mixed class of young men and women, presenting an appearance more like a family gathering than of school. In one case there were upwards of thirty scholars present, and in both cases the utmost order prevailed.

At Upper Chapel School, the formation of singing classes, conducted by a competent teacher, has been found very helpful. I would earnestly call the attention of the managers of our schools to this matter. The improvement in the singing at the above school is very marked, and is a new source of pleasure to both teachers and scholars.

The prepared lessons recently issued are in very general use in our schools, and although the competitive examination scheme does not seem to grow in favour, the lessons prepared in connection with that scheme cannot but be very helpful.

It would perhaps be wrong on my part not to say a word on one of the weak points still existing in our schools. I refer to classes under the care of persons who make no pretence of having much capacity for teaching. They are pressed into the work because there is no one else to do it. Now it seems to me that this is a weakness which ought not much longer to exist. It would be better to have only one school session a day, if it was all that the teaching power at our disposal would enable us to do well, rather than have two sessions, and part of our work be so imperfectly done. When a class of this kind is asked what they have been doing, the answer is "nothing in particular;" and when the scholars are asked if they can remember anything they have read, no answer is given. In making the above statement, I hope I shall not be misunderstood; my object is simply to find a remedy for what we all admit to be a defect, and I think the means to this end are two-fold. First: the formation of teachers' classes, where persons willing to help us might have a little preparatory training, and where a standard of competent teaching might be obtained. Second: the substitution of a children's service of worship instead of school in the morning. This would enable us to economise our teaching power, and would, if properly conducted, produce many other desirable results. Three of our schools have now adopted this plan, and in each case the teachers speak favourably of the change. At Northampton the attendance has been improved since this change was introduced, and in no case has there been a falling off in consequence of giving up school. I am pleased to have such testimony in favour of this plan, because I have long held the opinion that we keep the school idea too prominent in our arrangements. Our legitimate work now is the religious training of the young, and a well-conducted service seems to me one of the most helpful means to accomplish this purpose. Simultaneous occupation, a common basis of sympathy, pleasant associations with the exercise of worship, a means of bringing the children of the rich and poor together, are all possibilities which may be fairly hoped for from such an arrangement, and I cannot but think that it is in this direction we must look for the solution of some of our difficulties.

The visitor next gives a number of notes respecting the schools visited.

Stannington.—School small; meets in morning from 10 to 12 o'clock. Writing lesson a prominent feature. Morning school attended chiefly by girls. Boys come

in afternoon to pay their money into sick and saving funds, and to attend chapel service. Teachers, 32; scholars, 63.

Mansfield.—School larger. Children's service in morning. Afternoon—Minister at work in school. Discipline good; singing good; questions answered well. Teachers, 21; scholars, 109.

Chesterfield.—Children's service in morning instead of School. Responses repeated with heartiness, and in good order. Service very enjoyable. Singing good. Afternoon—Scholars attentive. Questions answered well. Senior class for boys under the care of the minister. Teachers, 21; scholars, 157.

Leicester Great Meeting.—Opening of school in morning a pleasant sight. Large staff of earnest teachers. Good attendance of scholars. Beautiful service. Voluntary, hymn, prayer, chant. All heartily engage in it. Scholars attentive during teaching. Questions answered well. Discipline in girls' department remarkably good. Aspect of young men's class more like home than school. Minister at work in school. Teachers, 47; scholars, 324.

Free Christian Church.—A teacher for every class. Scholars very attentive. Questions answered well. A mixed class of young men and women under the care of a devoted teacher. Aspect more like a family gathering than school. Teachers, 14; scholars, 76.

Loughborough.—School small; discipline good. During the first half-hour minister gave a lesson to a mixed class of boys and girls; all very attentive and gave proof that the lesson was appreciated. Teachers, 9; scholars, 35.

Sheffield Upper Chapel.—School opened in morning by minister; all engage heartily in the service. Scholars attentive in the class. Questions answered well. Formation of singing class composed of elder girls, who attend the chapel service and assist the choir; also of a class of boys and girls, who conduct the singing at children's service. Singing much improved. A very large mixed class of young men and women meets both morning and afternoon. Order and attention very good. Teachers, 32; scholars, 196.

Great Hucklow.—School small, but well managed under the superintendence of the minister. Questions answered well. Teachers, 5; scholars, 26.

Nottingham Christ Church.—Discipline improved. Questions answered well. Minister present at school, and conducts the closing service. Teachers, 28; scholars, 149.

Northampton.—Children's service in morning instead of school; all heartily engage in it. Attendance improved since the adoption of this change; afternoon attendance very good; minister at work in the school; discipline good; singing good; scholars attentive; questions answered well. Teachers, 14; scholars, 155.

In 1877 the number of teachers was 321, average attendance 150½; in 1878 the number is 320, average attendance 140½. The number of scholars in 1877 was 2,272, average attendance 737½; in 1878 the number is 1,960, and average attendance 643½. Five years ago the number of teachers was 275, with an average attendance of 64½.

The income for the last year, including a balance in hand of £1. 0s. 7d., has been £25. 3s. 4d., and the expenditure just equals £25. 3s. 4d.

BELFAST UNITARIAN SOCIETY.

ON Sunday last the annual sermons in aid of the Unitarian Society were preached by the Rev. H. E. Dowson, B.A., of Gee Cross, in the morning in the Church of the Second Congregation, Rosemary-street, and in the evening at Mountpottinger. Collections above the average were made on each occasion. The discourses, which treated of the present position of the Unitarian cause in contrast with the Trinitarian doctrinal beliefs, were delivered in a most eloquent and attractive manner, and were listened to with rapt attention.

The annual meeting was held on Monday evening, at half-past seven o'clock, in the Lecture Hall of the Second Congregation, Rosemary-street. The president (the Rev. J. C. Nelson, M.A.), occupied the chair. Amongst those present were:—The Revs. J. C. Street, T. Leyland, H. McGowan, R. C. Smith, O. Thompson, H. E. Dowson, B.A., A. Gordon, M.A., James Pollard, Messrs. R. McAlmont, Thomas Major, J. Smith, A. Forrest, David Young, James McWilliams, A. Greenfield, David McMaster, T. McClelland, Wm. McAlmont, Wm. Dobbin, John McDowell, James Lamont, K. Stewart, D. W. Moore, Wm. Ritchie, Wm. Rankin, L. Dobbin, John Kennedy, H. Darbyshire, H. Hyndman, A. L. Knox, J. Ritchie, George Fisher, J. M. Darbishire, James Kinnear, — Davids, John McAlmont, G. M. Stewart, T. Osborne, Wm. Greenfield, Wm. Spackman, E. Gardner, J. Lees, J. McNeill, J. L. Polley, Wm. Stitt, Arthur Stitt, John McGriffin, D. Lowry, &c.

The CHAIRMAN, in the course of a lengthened introductory address, said the gentlemen whom they had selected as members of their committee were animated with so much zeal, earnestness, discretion, and ability that they could confidently count on the work committed to their care being studiously discharged, and he was pretty sure that when they had heard the report read the expectations they had formed regarding that committee would have been much more than fully realised—that, in fact, they had discharged their duties in such a manner that the society was in a more thriving and prosperous condition than it had been at any former period. He also observed that in these days of political excitement in almost every land, and of murderous wars, scarcely ended, and of more horrid wars to

come, they had, thank God, some honest, upright, and truly patriotic statesmen who were striving, and he trusted successfully, though amidst much obloquy, to save the country and Europe from being further deluged with human blood. (Applause.) In the course of his further remarks the Chairman condemned in strong terms the action taken by the Rev. Mr. Napier at the recent meeting of the Ulster Association in his attempt to throw discredit upon the management of this society, and subsequently by correspondence in the public papers, with the aid of the Rev. Mr. Kennedy, endeavouring to show that this society was disseminating literature of a demoralising nature. This statement had been refuted in the most decided manner, and he was only deeply grieved that neither of his brother ministers referred to had had the grace to withdraw the imputation which was proved to be so unfounded.

The annual report, from which we take the following extracts, was then read by the SECRETARY:—

"At the respective annual meetings of the Unitarian Society for the Promotion of Christian Knowledge and the Northern Sunday School Association, held in May, 1877, a resolution having been passed amalgamating these two societies into one, under the title of the Unitarian Society, in which are incorporated the Unitarian Society for the Diffusion of Christian Knowledge and the Northern Sunday School Association; and at the same meetings a code of rules for the Amalgamated Society having been adopted, and an executive committee appointed for the ensuing year, your executive committee, so appointed, met on 11th May, 1877, and entered upon their duties. By this code of rules it is arranged that the year of the society terminates with the 31st of December. The report of your committee, therefore, only covers a period of eight months, since the last annual meetings. Your Executive Committee have held 12 ordinary monthly meetings, one adjourned meeting, and five special meetings. At their first meeting they unanimously elected Mr. James M. Darbishire as their chairman, and at the same meeting appointed various sub-committees to carry on the society's work. It was resolved that the first meeting of general committee should be held, in accordance with rule 10, on the 18th May, 1877, and accordingly your General Committee met on that date, and in pursuance of the above rule appointed the Rev. S. C. Nelson as the president of the society. Your General Committee have held four meetings during the year, at which the proceedings of the Executive Committee previous to each meeting were reviewed, and reports read from the sub-committees.

"**Sunday School Work.**—Your committee have been aided largely in the Sunday school department of their work by the sub-committee, which includes most of the members of the old committee of the Northern Sunday School Association. Their work has been satisfactorily performed.

"**Subscribers.**—Your committee gladly report that the number of subscribers to the society during the past year was about 330. They are of opinion that by a little extra effort this number might be considerably increased.

"**Distribution of Tracts.**—Jointly with the Missionary Association, your committee had the services of a colporteur during the year. Through this agency a house-to-house visitation was carried on, the reports of which show that 6,278 visits had been made, and 7,541 tracts distributed. Upwards of 1,000 tracts have also been given away at the Depository during the year. Your committee believe that in this way they have done a considerable amount of good work.

"**Finances.**—The treasurer's statement shows in detail the receipt and expenditure during the year. But your committee call attention to the fact that a good deal of money has been expended upon the Depository, to make it in every way suitable for business, and as a place of call for our friends from all parts of the country. The committee beg to report that stock was taken on the 31st December, and it was found that the estimated value was about £300.

"**Sub-Committees.**—The plan of appointing sub-committees to carry on the different departments of the work under the direction of the general and executive committees has answered well. By this arrangement the work in all its detail has been carefully done, and the efficiency of the society greatly promoted. In conclusion, your committee rejoice to know that the society is in a prosperous condition, doing with efficiency the work which it was established to perform."

Mr. HUGH HYNDMAN read the financial statement. The list of subscribers in the town districts had been largely augmented, and although from various causes the country subscribers showed a slight decrease, still, on the whole the list of subscriptions was very satisfactory, and the total number of subscribers was continually increasing.

The business done during the time of the existence of the amalgamated society was greater than at any previous period, showing the wisdom of the step taken at the last annual meeting. The sales for the eight months ending December 31, 1877, reached the sum of £182. 17s. 5d., a steady increase of business, when compared with the corresponding eight months of 1876, which realised £115. 18s. 3d. The sales for the twelve months ending December 31, 1876, were £193. 2s. 3d., while those for the year ending 31st December, 1877, reached the sum of £268. 18s. 4d.

Rev. J. C. STREET, in moving the adoption of the report, said they were aware that at their last meeting, which was held in that room, a resolution was

carried by which the Unitarian Society for the Diffusion of Christian Knowledge and the Northern Sunday School Association were amalgamated. He thought that the report which their secretary had read to them would convince them that no part of the work of the former societies had been overlooked and that the entire work had been carried on with greater efficiency. (Applause.) Mr. Street further said their work had not been without its difficulties. He did not mean that there had not been harmony within their borders, but what he referred to was from outside. He had not intended to say a single word about that unpleasant correspondence which the chairman had taken up in such an able, reasonable, and decided manner. In the report no allusion had been made to it. This was simply because they felt perfectly safe in the hands of the public; and they were proud to say that they, as a society, had never given the initiative for calumnious proceedings, and just as had been their course hitherto, so now they passed the intended injury by, confident that the verdict of the discriminating public would be in their favour.

Mr. McCALMONT seconded the resolution. The Rev. R. C. SMITH, in supporting the resolution, said, as a retiring member of the committee, and one whose name was not eligible for re-election owing to his early departure from Belfast, perhaps he might with more propriety than other speakers refer to the activity and earnestness which had been displayed by the executive and sub-committee during the period of their office. Societies such as this always needed careful attention to ensure success, but especially was such attention necessary when from the very nature of the amalgamation a certain amount of reorganisation had to take place. This work, which was of no light character, had been carried out in the most complete manner, and the report presented to-night was most successful in every particular, and spoke well for the future career of the society.

Mr. JAMES M. DARBISHIRE moved—"That this meeting records its high satisfaction of the successful working of the society during the past year, and congratulates the members upon the efficiency of its work since the amalgamation of the Unitarian Society and the Northern Sunday School Association." In the course of a few appropriate observations, he said they stood in a far higher position as an amalgamated society than they did when they were divided into two separate societies.

Mr. GARDNER, solicitor, in seconding the resolution, said it was probably appropriate that his name should be connected with the support of that resolution, as he was the person principally responsible for the scheme of amalgamation, under which the two societies had been working during the past year as one organisation. It was his privilege at their last annual meeting to submit that scheme for their acceptance. He then held out hopes that a larger and more effective work would be done by their society, and he thought he might ask them, in view of what had been stated that evening, to say that those hopes had already been largely realised. In a word, the working of the new system had been in other hands, and their management had merited their heartiest recognition. The amalgamation seemed to have been most fitting in the nature of things. (Applause.)

Mr. T. McCLELLAND supported the resolution, which was passed.

Mr. G. FISHER moved a vote of thanks to the Rev. H. E. Dowson, B.A., for his kindness in preaching the annual sermons on behalf of the society, and assured him of the society's appreciation of the valuable services he had thereby rendered to the cause of liberal Christianity in the North of Ireland.

The Rev. D. THOMPSON seconded the resolution.

The Rev. T. LEYLAND, in supporting the vote of thanks, said, if it was a good custom for the society to supply any books or papers subscribers desired irrespective of being Unitarian in their sentiments, it was certainly an excellent custom for the society to invite each year some eminent and scholarly minister to preach their annual sermons. And although, like Mr. Smith, he meditated crossing the Channel again, yet, as he had stood upon the society's platform before he became a minister in Ireland, he trusted he should do so again in the future, although settled in England. In whatever sphere of labour his lot might be cast he would carry with him a vivid impression of the earnestness and activity displayed in denominational work by the laymen of Belfast. He had great pleasure in supporting the resolution, for he knew that the preacher was (as indeed the English and Scotch ministers generally were) in complete accord with the liberal policy of the Association.

The resolution was passed with acclamation. The Rev. J. C. STREET stated that Mr. Dowson had been suddenly called away from the meeting, and was then on his way to England.

The secretaries were instructed to convey to Mr. Dowson a copy of the foregoing resolution, together with the expression of regret at the cause of his premature departure.

On the motion of H. HYNDMAN, Esq., LL.B., seconded by Mr. J. R. NEILL, a cordial welcome was accorded to the representatives of the British and Foreign and Scottish Associations, and tendering to those associations the warmest sympathies and good wishes.

A. L. KNOX, Esq., of Glasgow, responded in an able and interesting address, dealing with the present condition and prospects of Unitarianism in Scotland,

and expressing the pleasure it gave him to reciprocate, on behalf of the Association he had the honour to represent, the earnest good wishes which the resolution had conveyed.

The election of the Committee was then proceeded with.

A vote of thanks was passed to the venerable President for his valuable services, and the meeting was brought to a close by the pronouncement of the benediction by the Rev. J. C. Street.

NEWS OF OUR CHURCHES.

NOTICE.—Our friends would oblige it they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

ERRATA.—We are requested to state that the arrangements for Dr. Sexton's lectures at Reading were made some weeks before it was known that Mr. Voysey was to preach at the Unitarian Church there. In noticing Mr. Harrison's "Continental Holiday" last week the word "letters" should be read for "lectures."

MINISTERIAL APPOINTMENTS.—The Rev. Edward Allen, of Lydgate, has been appointed minister of Walmsley Chapel, and will enter on his duties in the first week in June next.

ACCRINGTON DISTRICT SUNDAY SCHOOL ASSOCIATION.—The third conference in connection with the above Union took place at Burnley on Saturday last, the 13th inst., when over forty persons were present from Colne, Burnley, Newchurch, Padiham, and Accrington. After tea, the President of the Union, Mr. Peter Bibby, was called to the chair, and opened the proceedings with a few introductory remarks, after which the Rev. Joseph Freeston read a paper on "Religion and Natural Law," which he spoke of under the following heads:—1. Physical Laws; 2. The Organic Laws; 3. Moral Law; 4. The Spiritual Laws. Mr. Freeston gave several anecdotes from everyday life with good effect. After the paper the following persons took part in the discussion:—Rev. H. S. Solly, M.A., Rev. W. Matthews, Messrs. Anderton and Waddington. After a reply from Mr. Freeston, the conference was brought to a close by a vote of thanks to Mr. Freeston for his excellent paper, and the benediction closed the proceedings.

ASHFORD, KENT.—The second anniversary services in connection with the chapel in this town were held on Sunday last, when the Rev. E. R. Grant, of Maidstone, preached two able and appropriate sermons. On the following day there was a congregational tea meeting in the schoolroom, after which addresses were delivered by the Minister, the Rev. J. Moden, the Rev. E. R. Grant, and other gentlemen. Mr. Moden referred to the difficulties the friends of the movement had had to contend with, in spite of which they were able to record steady and increasing prosperity. The different congregational agencies set on foot had been successful. The Sunday School had, he said, more than doubled itself during the last few months, and the Mutual Improvement Society, held in the schoolroom, had just completed the work of its second session, and at the last meeting the members had presented him with a handsome gold pencil case as a mark of their esteem for what he had done among them in the capacity of President. Mr. Grant spoke of the need of hopefulness and earnestness on the part of the congregation as the means to greater success; while Mr. J. E. Mace, in replying to a vote of thanks to the Kent and Sussex Association, urged the people to try and do some little for the British and Foreign Association, from whom the greater part of the money was obtained for carrying on the Liberal movement in the town.

BELFAST.—A concert in aid of the funds of the Hopeton-street Schools was held in the church on the 11th inst. The programme, which was varied, was gone through with great spirit. The Rev. J. C. Street was in the chair. We are glad to learn that, as on a similar occasion a few months ago, the concert was well patronised. The proceedings were interspersed by readings from Dickens, Wilkie Collins, &c. A hearty vote of thanks was carried by acclamation to Mr. Street, and to the ladies and gentlemen who had so generously given their services, on the motion of Mr. James Kinnear, secretary, seconded by Geo. Fisher, Esq.

BIRMINGHAM: OLD MEETING.—NINETY-FIRST ANNIVERSARY.—On Sunday the 14th the anniversary sermons were preached by the Rev. R. A. Armstrong, B.A., of Nottingham. In the morning, Mr. Armstrong dwelt upon the sense of duty which seems inherent in all men, except idiots and those whose nature has been perverted by a long career of crime or vicious self-indulgence. The moral commands of the great religious teachers, simply put forward with a "Thou shalt," or "Thou shalt not," were obeyed without any reason why being asked or given, ages before the utilitarian philosophy was conceived; and the consciences of men are still stirred by appeals to the same sense, which are more potent than the strictest logical reasoning. In the evening, Mr. Armstrong preached from Is. xlii. 6, and also alluded to Paul's words, "Bear ye one another's burthen," and also, "Every man must bear his own burthen," showing that there was no contradiction between the two sayings. All great reformers have had to bear in loneliness for a time the burthen of the message which they felt called to deliver, and to seek far and wide for sympathetic helpers. No man can do the work of another; but, while we cannot depute another to do our proper work, cannot transfer any

part of our duties, we may follow the example of Christ, who, burdened as he was, and lonely in his greatness, yet was always ready to alleviate the sufferings and lighten the burthens of others. Large congregations assembled, many friends from our other chapels being present at these most important discourses.

BIRMINGHAM: LAWRENCE-STREET DOMESTIC MISSION.—The congregational annual meeting was held at the close of the evening service last Sunday week. The Rev. J. Wilson presided. The annual report was read by the secretary. It congratulates the members upon the success that has attended the mission during the year. The services have been well attended, and the committee point out the great increase in the number of persons meeting for worship. Collections have been made monthly, and liberally responded to, the average amount being larger than any preceding year. At the committee meeting in April last the committee had under their notice the advisability of electing "chapel wardens," whose duties should be to look after the comfort, welfare, &c., of the congregation. After some little discussion, it was decided to try the plan for a month. At the close of this time it had worked so well that the committee elected two members to hold office until the end of the congregational year. It was resolved by the committee to hold a special service on the first Sunday in July last, and contributions of plants and flowers were invited, and upwards of 60 friends contributed. The services were a great success. The harvest thanksgiving services were also held; plants, flowers, vegetables, bread, &c., were liberally given. The Rev. J. Wilson conducted the morning service, the Rev. J. Gordon the evening; collections were made at the close of the sermons. In December the annual tea meeting was held, at which about 200 of our friends were present. After tea Dr. Russell presided. The committee trust that the year now entered upon will be as happy and prosperous as the past. The treasurer's report showed a balance in hand. A resolution adopting the reports was carried. A committee of fifteen was elected for the current year. Mr. A. Ashford was re-elected treasurer, W. H. Lamb secretary. Messrs. Wolley and Lamb were elected to hold office as wardens for the ensuing year. A vote of thanks to the retiring officers brought the meeting to a close.—On Tuesday last a dramatic entertainment was given by the members of the Teachers' Association. Upwards of 400 persons were present.

BRIGHTON.—The annual soiree in connection with the Young Men's Mutual Improvement Society of the Free Christian Church took place on Wednesday evening, in the Masonic Rooms, Royal Pavilion. After a social meal the chair was taken by the President (the Rev. T. R. Dobson), who was supported by the Vice-Presidents (Mr. W. S. Blackstone and Mr. R. Burgess), the Secretaries (Messrs. J. Gordon and W. Francis). There were 120 present, including several of the congregation. Mr. Gordon read the third annual report, which stated that several members had been added to their number, and their meetings had been well attended throughout the two sessions; 22 ordinary meetings had been held, the average attendance being 13. The report expressed their great obligations to the President, he having been present at no less than 21 out of 22 meetings of the society. From the Treasurer's account it appeared that a balance of £1. 4s. 5d. had been brought forward from the last year, and it was expected that the accounts for the two past sessions would be equally satisfactory. The report concluded by expressing obligations of the society to the Church Committee for their liberality in granting the use of the vestry for their meetings.—On the motion of Mr. Lloyd, the report was adopted.—The Chairman congratulated them upon the satisfactory nature of the report. He, of course, being the first president of the society, felt an unusual amount of interest in it, and was thoroughly proud of it. This feeling, he was assured, was shared by every member. He should like to have been addressing the young women as well as the young men. But he was not in a position to do so, because, for want of a proper place in which they could meet, they had not a Ladies' Society. He hoped when they had a proper room he should have the pleasure of meeting the members of this Society, and at the next year's meeting to address ladies as well as gentlemen. Mr. Francis proposed, Mr. Slater seconded, a vote of thanks to the President and Vice-Presidents, the Secretaries, and the ladies who had superintended the catering arrangements. The performance of an excellent and well-arranged programme occupied the remainder of the evening, Messrs. W. Francis, W. Stevens, J. Gordon, A. Wilson, F. Thomas, R. Stevens, E. Warren, G. Vaughan, E. Branch, Misses Lacey, Attwood, Stevens, Vaughan, Nash, Slater, and Mrs. F. Hilton, and Mrs. Slater taking part.

GLASGOW: SOUTH SAINT MUNGO-STREET CHURCH. On Sunday, April 14, this church held its annual meeting, when the sixth annual report was submitted to the members, subscribers, and friends of the church. The report states that though several accessions have been made to the church-roll, numerous losses have also been sustained by members removing to a distance, emigration, and death. Amongst the latter it numbers Mr. Alex. Vallance, one of the founders of the church. The Rev. William Mitchell, minister of the church, has delivered lectures on instructive subjects during the winter evenings. The annual sermons on behalf of the congregation were preached in November last by the Rev. J. C. Street, of Belfast. At the two congregational social meetings held during the year Rev. F. W. Walters has spoken. The children's

church and Sunday-school still continues to be a source of good, although the teachers regret to state the attendance of the previous year has not been maintained. There is still a debt of £200 on the church, which the committee is doing its best to liquidate. The report is prefaced by the annual sermon by the Rev. William Mitchell, on "The Ideal of a Christian Church."

KENDAL.—On Thursday a bazaar was held in the Mechanics' Institute in aid of the fund being raised for the erection of schools in connection with the Kendal Unitarian Chapel. The room was tastefully ornamented, and the stalls, six in number, contained a display of handsome and valuable articles. The ladies who presided over the stalls were Miss Greenhow, Miss Mawson, Miss Rudd, Miss Kate Rudd, Miss L. Rudd, Miss M. Rudd, Mrs. Macdonald, Mrs. Heywood. Shortly before noon the business of the day was opened by the Rev. J. Macdonald, the newly-appointed minister, who said he was glad to have the privilege of speaking a few words on the opening of the bazaar, which he hoped would turn out prosperous in its results, and everything that was anticipated by those who had spent so much time in connection with it. The building at present occupied was inconvenient, and in various ways adverse to the proper training of the young, for it was a great disadvantage that the scholars had to be trained in the same building as that in which the people worshipped. He thought that Miss Greenhow, the Misses Rudd, and the other ladies who had spent so much time and displayed so much patience and perseverance in the work, had done well in doing all they could for the erection of a building apart from the present chapel, in which the training of the young might be carried on. He would state with respect to the work that had hitherto been done (previous to the work immediately connected with this bazaar), that a sum of about £284 in round numbers had been obtained. He understood that the land for the purpose of the erection of these schools had been purchased and paid for, and some cash still remained in hand. The sum of £53 had already been received in this connection, before the commencement of the sales at the bazaar. He had no doubt that he would be expressing the sincere thanks of the promoters when he said they were exceedingly obliged to those parties who had taken an interest in getting together the fine collection of various articles they saw on the stalls of that room. He understood the money already obtained amounted to about £337; and he hoped therefore the sales would in every sense be satisfactory to those who had taken so great an interest in the matter. Mr. Macdonald then formally declared the bazaar open. The ladies were soon busy selling their wares to the best advantage, and business throughout the day continued fairly brisk. The receipts during the day amounted to about £43. 10s.

LIVERPOOL.—Mr. W. Rathbone, M.P., having had his attention directed to the number of clergy and ministers who have become incapacitated through study and overwork, has initiated a movement which is likely to spread. He has generously built and furnished two houses at West Kirby, and placed them at the service of the Liverpool ministers of all denominations, free of charge. The minister and his family are met at Birkenhead and taken to the house; tea is provided, and they are then left the sole occupants for the three weeks allotted to them. A proposal is now being made to do something of the same kind in connection with Wesleyan Methodism.

LEICESTER: FREE CHRISTIAN CHURCH.—Last Sunday night the Rev. J. J. Wright, delivered a special address on "The War-passage and the Peace-spirit," after which a Parliamentary petition was signed by the members of the congregation, expressing, to the House of Commons, the conviction that a resort to war would promote neither the freedom of Europe nor the security of this country. On Monday evening a grand concert of vocal and instrumental music was given. Upwards of 40 performers took part. The concert was in every sense a success.

LIVERPOOL: HAMILTON ROAD.—On Monday evening a Service of Song entitled "Eva," compiled from the popular story, *Uncle Tom's Cabin*, was given in this Church in aid of the Sunday school. A good number of friends assembled to hear the service, which, with a few verbal alterations, is adapted for use in a Unitarian congregation. The hymns were sung by the choir, assisted by children of the Sunday school; Mr. J. Harrison acting as conductor, and Master R. Jones accompanying on the harmonium; and the connective readings were given by the minister. The service appeared to be much enjoyed by those present, parts of it being very impressive.

MELBOURNE, AUSTRALIA.—We have received the twenty-fifth annual report of the committee of the Melbourne Unitarian Church. At the last annual meeting, held in February, 1877, Miss Turner was again unanimously elected as minister, and was presented, on behalf of the congregation, with an album containing the photographs of the church members and other friends; at the same meeting a presentation was made to Mr. and Mrs. H. G. Turner (previous to their departure to Europe on a visit), of an illuminated address expressive of the esteem and regard entertained towards them by the congregation. The committee regret being unable to report so encouragingly as last year regarding the position and prospects of the church; there has been a falling off in attendance, which has been especially apparent during the last few months. Taking this fact into consideration, it is somewhat gratifying to note that the income derived from seat rents is in excess of that of previous year. The diminished state of the attendance re-

ferred to may be attributed in a great measure to the very marked progression of other denominations towards the free and liberal doctrines which Unitarians have ever upheld. During the month of May last overtures were made to the Rev. Mr. Woods, of Adelaide, for a short exchange of pulpits with Miss Turner. The proposal being kindly acceded to, that gentleman came to Melbourne and conducted the services on four successive Sundays, from the 17th June to 8th July, his ministrations being much appreciated by the congregation. The minister has conducted three funerals during the year. Among the deaths is that of an old and esteemed member of the Church, Mr. G. P. Desailly, who for a period of ten years was a trustee, and previously a member of committee. In August last the Sunday School was reopened. A managing committee, consisting of a secretary, committee, and superintendent was formed, and their labours have been attended by a most gratifying result, the present average attendance of children being about thirty-five. Since the establishment of the Sunday-school the juvenile library has been greatly used, and is unequal to the requirements of the children. Donations of books from members of the congregation have been received, the most notable being that of fifteen volumes from H. G. Turner—publications of the American Unitarian Sunday-school society. The amount derived from seat rents during the year was £69 9s., as against £55 received from same source last year; however the receipts, chiefly from Sunday collections, compare unfavourably, being only £124 8s. 1d., against £146 18s. 4d. for previous year. The collections on Hospital Sunday realised £21 4s. 10d. The balance-sheet shows a debt of £7 8s. 5d., but this amount is considerably more than covered by seat rents overdue. The present liability is £50 salary due to Miss Turner to 31st January, 1878. The committee call attention to the external state of the church, which requires extensive repairs.

MANCHESTER.—On the 5th inst. the Choral Society in connection with Cross-street Chapel held its first social meeting at the Memorial Hall. The society is the outcome of the voluntary choir established some time ago, and since its formation a year ago now numbers about forty-five members. The room was beautifully decorated with water-colour and crayon drawings, photos, and pictures, kindly lent by Mr. C. Rowley, jun. and Miss Holding, and the tables were well supplied with choice books, microscopes, and stereoscopic views, lent by numerous friends. There were about 140 persons present. The members of our chapels and schools are eligible for election to membership.

OLDEAM.—On Monday evening last a miscellaneous entertainment, in aid of the School Fund, was given in the Lord-street Sunday School, by the members of the Mutual Improvement and Singing Classes combined, the programme being a selection of readings from Hood and Dickens; also one from an unknown author was read by one who copied it in his boyhood some thirty or forty years ago. The musical part consisted of songs, solos, and duets, both vocal and instrumental, the latter duet, "Hallelujah Chorus," deserving especial praise. Mr. J. T. Taylor presided. It is hoped that the efforts of the young people will meet with appreciation.

ROCHDALE.—The Blackwater-street congregation held their annual social meeting on Wednesday evening, April 10th, the arrangements for which were made by a committee of ladies, and, of course, were very complete. After tea, Mr. Alderman Heape, the chapel warden, presided, when a very varied programme was gone through, consisting of addresses, &c., by Mr. Alderman Shawcross, and the Revs. R. T. Elliott, Clover-street, W. Carey Walters, Whitechurch, and T. Carter, Blackwater-street; with recitations, and vocal and instrumental music, very efficiently rendered by members of the congregation, kindly assisted by Mr. T. Rawson, of Manchester. After the customary votes of thanks had been given and responded to, a most successful and enjoyable evening was prolonged by the younger members of the congregation in amusements.

TODMORDEN.—On Saturday week the remains of John Law, aged thirty years, were interred at Cross Stone. The deceased was assistant superintendent in the Unitarian Sunday School, and a useful and much-respected member. To show respect to him the teachers, elder scholars, and others assembled in the schoolroom and thence went in procession to his late residence, and joined in the funeral cortege. On Sunday the bells of the church were muffled, and in the morning the Rev. L. Taplin, M.A., preached a funeral sermon to a large congregation, in which he made touching reference to the deceased.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

A STUDENT.—We wrote to the address given some time ago.

RECEIVED.—W. W., R. D. C. (see our standing rule as to names); also A. L.

CONGREGATIONAL SINGING.

To the Editors.—I have had some years' experience now as volunteer choir leader and harmoniumist at one of our London chapels, and I think I have worked my way into knowing one of the reasons why our congregations are so frequently hindered (I use that word) from joining in what should be congregational singing. Choirs, in most places, are far away back, and high, in a gallery; a gallery, after all, is but a big shelf, out of

the reach of the mass of the people on the floor; and up and away there, all to themselves, the choirs sing, rendering it impossible for persons not over-confident of their musical powers, to make themselves conspicuous by trying to take a part. Let our music and musicians be on a level with the rest of their fellow-worshippers, having no division, indeed, to separate them, not even as much as a curtain; and very soon the singing will be found to spread and spread till it reaches to the front benches (even to the minister, it shall be said, aside), with the result that there shall be a pleasant warmth all round, and every satisfaction and enjoyment. This, however, is but an architectural matter; there remains the difficulty of tunes, and it is great, undoubtedly. It is so great, in fact, that I will not enter upon it; for I like the syllabic tunes recommended by Mr. Norton, I like the tied tunes recommended by Mr. Howard. It is impossible to please every member of a choir or congregation at the same time (though they are all to be pleased in good turn); and a sympathetic organist, when amidst the congregation he sings *with*, not *to*, will soon find which are the "examples" that are sung with the most heartiness and pleasure. In the end, I believe, no rule can be laid down that will suit everybody, no measurement can be taken that will fit all. Besides, it does not seem to be settled yet, absolutely (let me say, dogmatically), whether tunes are to be chosen that the congregations *can* sing, being of all grades and of all education-standards and ages; or whether tunes are to be chosen that the congregations *ought* to sing, when they shall have all been raised to one high standpoint.

On the subject of giving out "104th Hymn to Tune 52," I will say that at our chapel it is not necessary. I always write up the names of the tunes to be sung at every service at the church doors, on a neatly printed form; and by this means every fellow-worshipper can see for himself, on entering, for what to be prepared.—I am, sir, yours very faithfully,

JENNETT HUMPHREYS.

28, Westbourne Park Road, London W.

COMING WEEK.

BURY: BANK-STREET.—On Sunday, annual sermons, morning and evening, by the Rev. John Wright, B.A.

LONDON: STAMFORD-STREET.—On Sunday, special services on re-opening.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

Meetings on Good Friday. (See Advt.)

MANCHESTER: UPPER BROOK-STREET.—On Sunday, vesper services, and address by Rev. Silas Farrington, on "The Man of Sorrow's Triumph over the World."

MANCHESTER: CROSS-STREET CHAPEL.—On Sunday morning the Rev. S. A. Steinthal will preach on "Co-operation."

MANCHESTER: MILES PLATING.—On Thursday, Friday, and Saturday, bazaar in the schoolrooms, Varley-street.

NORTH MIDLAND SUNDAY SCHOOL ASSOCIATION.—On Monday, annual meeting at the High Pavement, Nottingham.

Preacher, the Rev. D. Walmsley, B.A.

NEWCASTLE-ON-TYNE.—On Sunday morning and evening the Rev. J. C. Street will preach. On Monday, annual meeting.

SWANSEA.—On Wednesday and Thursday, quarterly meeting of South Wales Unitarian ministers. Preacher, Rev. Richard Pilcher, B.A.

WESTERN UNITARIAN AND FREE CHRISTIAN UNION.—Sermons and collections on Sunday in aid of the funds at Cheltenham, Cirencester, Clifton, Collymore, Colyton, Crediton, Crewkerne, Devonport, Exeter, Gloucester, Kingswood, near Bristol, Moretonhamstead, Shepton Mallet, Sidmouth, Stroud, Taunton, Tavistock, Trowbridge, and Yeovil.

BIRTH.

JOBSON.—On the 3rd April, at Dundee, Mrs. David Jobson of a son.

DEATHS.

ASHTON.—On the 15th inst., at Glossop, Rev. Fred. Ashton, M.A., aged 30, will be interred at Brooklands Cemetery, on Thursday (April 18), at 1 o'clock. Friends will please accept this intimation.

BURSLAM.—On Tuesday the 16th inst., at River-street, Congleton, Robert Burslam, Stonemason, aged 50, for many years an active and valued member of the Unitarian Church, Congleton, and highly respected and deeply lamented by all who knew him.

BREWIN.—On the 10th inst., at 13 Seymour-street, Leicester, Mary Brewin, aged 85.

MILLER.—On the 10th inst., at his residence, Werndee Hall, South Norwood, London, John Francis Miller.

THE TRUE RELIGION: A Discourse by Rev. ALFRED PAYNE. Price 1d., post free 1½d., from the Author; Messrs. M. and M. W. Lambert, and J. H. Barlow, Newcastle-on-Tyne; and Messrs. Johnson and Rawson, Manchester.

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By Mrs. PAUL E. FISHER.

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LONDON: SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's Square, Bloomsbury. Beds from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

E. IRELAND begs to call attention to all lovers of Old Dob Lane Chapel to his PHOTOGRAPHIC VIEWS of the old spot. Large size, 9in. by 7in. (mounted), 3s. 6d.; carte size, 6d. each.—E. IRELAND, 105, Market-street.

Printed for the Proprietors by WILLIAM EVANS, of Apsley Villa 377, Waterloo Road, Chesham Hill, at his Printing Offices, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at New Cannon Chambers, 55, Market-street, in aid of Parish of Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house Yard, Paternoster Row.—Friday, April 19, 1878.

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REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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STRANGEWAYS UNITARIAN FREE CHURCH.

On Sunday, the Rev. J. T. MARRIOTT will preach. Morning, "Transient and Enduring Life: Frederick Ashton, M.A."

BLACKPOOL UNITARIAN FREE CHURCH.

On Sunday next, April 28th, Mr. WILLIAM HOUGH, of Manchester, will conduct the services. Morning discourse, "Loving Kindness and Goodness of God." Evening discourse, "True Happiness."

BEARD MEMORIAL UNION.

On Monday evening, the 29th inst., the Rev. WILLIAM HENRY CHANNING will read a paper on "Some of the Religious Problems of our Age," to be followed by discussion. A cordial invitation is given to all friends (ladies included) of the Union to be present. Tea will be provided from 6 to 7 p.m., at sixpence each, for those desiring it. The Rev. WILLIAM GASKELL, M.A., will take the chair at seven o'clock.

W. C. BOWIE, Hon. Sec.

Memorial Hall, Manchester.

LONDON: STAMFORD-STREET UNITARIAN CHAPEL, BLACKFRIARS ROAD.

On Sunday next, 28th inst., SPECIAL SERVICES will be held and collections taken to assist in meeting the cost of repairs and improvements. The Rev. J. COLLINS ODGERS, B.A. will preach, morning and evening. Subjects, "And after the Fire, a Still Small Voice," and "Tolling in Rowing." Services commence at 11 a.m. and 6.30 p.m.

STAMFORD-STREET CHAPEL SUNDAY SCHOOL, LONDON.

Old Scholars are invited not to forget to attend their usual ANNUAL SOCIAL MEETING, Wednesday, May 1st. Tea at 6.30.

ARDWICK.—Rev. WM. BINNS will preach the ANNIVERSARY SERMONS in the Mechanics' Institute, Longstich, on Sunday, May 5, afternoon at 3; evening at 6.30. Collections in aid of the Church Funds.

MILES PLATTING UNITARIAN FREE CHURCH, VARLEY-STREET, OLDHAM ROAD, MANCHESTER.

ANNUAL SERMONS, 5th May. Preachers: Afternoon, at 3, Rev. WM. GASKELL, M.A.; evening, at 6.30, Rev. G. H. WELLS, M.A.

ANNUAL CONGREGATIONAL PARTY, Monday, 5th May. The Revs. J. T. Marriott, C. T. Poynting, B.A., E. C. Towne, W. G. Cadman; Messrs. W. C. Bowie, Luke Pollitt, and other gentlemen are expected to be present. Tea at 6.30 p.m.; tickets, 9d. each.

MONTON CHURCH.

On Sunday, May 5th, TWO SERMONS will be preached by the Rev. D. WALMSLEY, B.A., of Bury, and collections made in aid of the Sunday School. Morning service, 10.45; evening, 6.30.

LONDON DISTRICT UNITARIAN SOCIETY.

The TWENTY-EIGHT ANNUAL MEETING will be held in the Stamford-street Chapel, Blackfriars, on Wednesday evening, May 8th, 1878; Sir J. C. LAWRENCE, Bart., M.P. (President of the Society), in the chair. Tea at half-past six o'clock. Chair to be taken at half-past seven o'clock precisely. Tickets for the tea, price 6d. each, may be obtained of any member of the committee: at the British and Foreign Unitarian Association's Rooms, 37, Norfolk-street, Strand; and at the Stamford-street Chapel. Admission to the business meeting free.

RAWTENSTALL.—ANNUAL Sunday School SERMONS, May 12th. Preacher, Rev. W. M. AINSWORTH, of Lancaster.

ROTHERHAM NEW CHURCH.

On Wednesday, May 1st, 1878, the ceremony of Laying the FOUNDATION STONE of the New Church for the Rotherham Unitarian Congregation, will take place at twelve o'clock at noon.

The Stone will be Laid by

JOHN HOBSON, Esq., of Tapton Elms, Sheffield.

On the same day, at one o'clock,

A BAZAAR

At the Mechanics' Hall, Rotherham, for the Sale of

USEFUL AND ORNAMENTAL ARTICLES,

will be OPENED by

JOSEPH LUPTON, Esq., J.P., of Chapel Allerton, Leeds.

Admission on Wednesday, One Shilling each; after six o'clock p.m., Sixpence each.

The Bazaar will remain open on the Thursday and Friday following. Admission Free.

The Stalls will be presided over by Ladies of the Congregation. Goods Marked at Lowest Figures. Proceeds to be devoted to the Building Fund.

After the Opening of the Bazaar on Wednesday, at half-past one o'clock, a LUNCHEON will be provided in the Hall. See bills of fare.

N.B. A Refreshment Stall. All articles at moderate charges. Goods for the Bazaar will be thankfully received by the Rev. W. Blazey, 41, Hollowgate, Rotherham; Mr. Wm. Leggoe, Treasurer, Moorgate, Rotherham; Mr. John Hill, Secretary, 1, Westfield Terrace, Rotherham.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETING AT MANCHESTER

HELD ON

GOOD FRIDAY, April 19th, 1878.

At the Business Meeting held in the Memorial Hall, EDWIN WINNER, Esq., President, in the chair, the following resolutions were passed:—

1st Resolution.—Moved by Mr. JOHN REYNOLDS, seconded by Rev. P. M. HIGGINSON, M.A.:

That this Association feels that in the death of the Rev. F. Ashton, M.A., it has lost one who ever had its interests at heart, and grudged neither time nor labour in its behalf: and a friend who by his amiable and gentle character had so endeared himself to his fellow workers that they knew not where to find such another; and that this meeting respectfully tenders to his sorrowing widow and family its heartfelt sympathy in their sudden bereavement.

2nd Resolution.—Moved by the PRESIDENT, seconded by Mr. JESSE PILCHER:

That the reports having been printed and distributed be now taken as read, and that the same be now adopted.

3rd Resolution.—Moved by the PRESIDENT, seconded by Mr. ISAAC BARROW (Bolton):

That the best thanks of this meeting be and are hereby given to the retiring officers of the Association for their services during the past year, and that the following ladies and gentlemen be appointed to serve for the coming year:—

PRESIDENT—Mr. Jesse Pilcher.

VICE-PRESIDENTS:

Mr. John Dendy, B.A.

Mr. George Smith

Rev. John Wright, B.A.

Rev. Joseph Freeston.

Mr. Harry Rawson.

Rev. C. T. Poynting, B.A.

Dr. H. J. Marcus.

Mr. Edwin Winsor.

TREASURER TO THE GENERAL FUND:

Mr. George Leigh.

TREASURER TO THE PUBLISHING FUND:

Mr. Jesse Pilcher.

SECRETARIES:

Mr. John Reynolds, Flowery Field School, Hyde

Rev. P. M. Higginson, M.A., Styl.

COMMITTEE:

Mrs. Rawson.

Mr. Jas. Kerfoot.

Mrs. Harland.

Mr. John Kerfoot.

Miss Shawcross.

Mr. W. C. Milnes.

Miss Salomonson.

Rev. J. T. Marriott.

Mr. S. Broadrick.

Mr. Thomas Parry.

Mr. J. Cartwright.

Mr. J. Hy. Reynolds, jun.

Rev. C. C. Coe.

Rev. W. C. Squier.

Rev. W. G. Cadman.

Rev. J. K. Smith.

Mr. John Dendy, jun.

Rev. H. S. Solly, M.A.

Rev. George Fox.

Rev. Halliwell Thomas.

Rev. John Fox.

Rev. E. Turland.

Mr. John Heys.

Rev. D. Warmesley, B.A.

Rev. William Harrison.

Mr. Wigley.

Rev. T. Lloyd Jones.

Also the delegates appointed by the various schools and local unions.

4th Resolution.—Moved by the PRESIDENT; seconded by Dr. MARCUS:

That the warmest thanks of this meeting be and are hereby given to the Rev. S. A. Steinthal for his services this morning.

5th Resolution.—Moved by the PRESIDENT; seconded by the Rev. JOSEPH FREESTON:

That this meeting hereby offers a most cordial welcome to the representatives present from kindred associations, and assures them of its warmest sympathy in their work, viz.: J. M. Wade, Esq., from the London Sunday School Association; Rev. F. H. Jones, Loughborough, from the North Midland Sunday School Association; J. C. Street, Belfast, from the Northern Sunday School Association; Mr. Joseph Wadsworth, Halifax, from the West Riding Sunday School Association.

6th Resolution.—Moved by the CHAIRMAN, seconded by Rev. C. POYNTING:

That the warmest thanks of this meeting be given to the friends at Lower Mosley-street for their hospitable reception of to-day.

At the evening meeting, also held in the Memorial Hall, the Rev. S. A. STEINTHAL in the chair, it was resolved, on the motion of Mr. WM. LORD, seconded by Mr. J. H. REYNOLDS, sen:

That this Conference is of opinion that the question of providing suitable amusements for our Sunday scholars during their leisure moments is of such importance as to justify the Committee of the Association in considering the best means of arousing the different schools to take some action in the matter, and further, that it be a recommendation to the Committee to consider this question.

It was also moved by Rev. JOSEPH FREESTON, seconded by the Rev. W. HARRISON:

That this meeting receives with very deep regret the resignation of Mr. Jesse Pilcher as Secretary, and desires to express and record its high appreciation of, and sincere gratitude for, his long-continued and valuable services to the Association.

(Signed)

JOHN REYNOLDS,

P. M. HIGGINSON, M.A., } Hon. Secs.

PROVINCIAL ASSEMBLY.—Any NOTICE OF MOTION must be sent to me before May 20th.

H. E. DOWSON.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

LOCAL COMMITTEE FOR MANCHESTER AND THE DISTRICT:

W. GASKELL, M.A., Chairman.

C. T. POYNTING, B.A., Hon. Sec.

HARRY RAWSON, Local Treasurer.

NEW SUBSCRIPTION.

An Ex-Mayor of Lancashire..... £20 0 0

HENRY IERSON, Secretary, per Local Treasurer.

April 25th, 1878.

MANCHESTER NEW COLLEGE (in connection with the University of London, and University College, London.)

UNIVERSITY HALL, GORDON SQUARE.

SESSION, 1878-9.

Candidates for Admission into the College at the commencement of the ensuing session are requested to forward their applications and testimonials, without delay, to either of the secretaries, from whom all needful information may be obtained.

R. D. DARBISHIRE, Esq., B.A., 26, George-

street, Manchester.

Rev. CHARLES BEARD, B.A., 13, South Hill

Road, Liverpool.

JONES'S FUND.

The Board of Managers meet every year in University Hall, Gordon Square, London, in the last complete week in June, for the purpose of Granting Exhibitions, and at no other time. Applications must be made in a specified form, to be obtained from the undersigned, and must be returned on or before the second week in June.

EDWIN W. MARSHALL, Secretary.

38, Barton Arcade, Manchester.

DOB LANEN NEW CHAPEL, FAILSWORTH.

The FOUNDATION STONE will be laid on Saturday, May 4th, at four o'clock, by HARRY RAWSON, Esq., one of the Senior Trustees. The Procession will start from the gates at three o'clock, and will proceed through Newton Heath and Failsworth, headed by the Sunday School Brass Band.

A SOIREE will be held at half-past five o'clock, in the Failsworth Co-operative Hall; JOHN THOMAS, Esq., in the chair.

The following ministers and other gentlemen will be present, and several of them will take part in the proceedings:—

Rev. W. Gaskell, M.A.

Rev. S. A. Steinthal.

Rev. J. T. Marriott.

Rev. Jas. Black, M.A.

Rev. Silas Farrington.

Rev. E. C. Towne.

Rev. G. H. Wells, M.A.

Rev. Joseph Freeston.

Rev. W. G. Cadman.

Rev. W. Harrison.

Rev. J. M'Dowell.

Rev. C. T. Poynting, B.A.

Rev. Halliwell Thomas (pastor to the congregation).

The Mayor of Manchester (Mr. Alderman Grundy).

H. J. Leppoc, Esq., J.P.

Councillor Brierley.

Councillor Bowes (Salford).

W. G. H. Ord, Esq.

Tickets for the Soiree (One Shilling) may be had from any Member of the Committee; or from the Secretary,

J. F. ALLEN.

35, Hulme Hall Lane, Miles Platting.

NEW SUBSCRIPTIONS.

Mr. George Wadsworth, Manchester..... 2 2 0

Mr. Joseph Hulme, Manchester..... 1 1 0

Mr. J. Robinson, Manchester..... 2 2 0

Mr. A. Brothers, Manchester..... 2 0 0

Mr. H. J. Morton, Scarborough..... 2 2 0

Mr. P. Schofield, Pendleton..... 2 0 0

NEW SUNDAY SCHOOLS

FOR

KING'S LYNN FREE CHRISTIAN CHURCH.

The Committee of above Church make this appeal to the Unitarian public from sheer necessity, having been bitterly persecuted, and refused the key of a hired school, by those opposed to Free Christianity, without even a week's notice. £500 will build Sunday-school, class-rooms, and pay off a small balance from Church building fund—having land enough behind the Church for the new schools. For three months the children met in the garden of the superintendent of the school, and are now crammed in a room, not half large enough. The Committee most gratefully acknowledge past support, and are hopeful that this appeal will meet with a similar response.

Subscriptions may be sent to

The Rev. BARNARD GISBY, Pastor.

Mr. E. GRUNDY, Treasurer, } to the Church.

Mr. J. FOX, Secretary,

Mr. E. GREEN, Treasurer, } to the Building Committee

Mr. A. P. ALLEN, Secretary, and Supt. of Sunday-school

Amount already subscribed, £167.

SUBSCRIBERS' NAMES.

Sir J. C. Lawrence..... £ 5 0 0

Lady Bowring..... 1 0 0

T. Ainsworth, Esq., Carnforth..... 50 0 0

Rev. J. T. Marriott..... 1 0 0

Mr. H. T. Smith..... 0 5 0

Mr. Wm. Shelford..... 0 10 0

Mr. R. C. Wright..... 1 1 0

The Misses Atkinsons..... 2 0 0

GOVERNESS (experienced): RE-ENGAGEMENT desired: qualifications, English, French, and German, acquired abroad: Music and Singing.—Address, stating particulars, "Tate," 34, Preston Road, Brighton, Sussex.

WANTED, a SERVANT, in a family of two:

a good washer.—E. T. L., 148, St. George's Road, Bolton.

WANTED, by a Lady of experience, a Situation as RESIDENT GOVERNESS: English, French, Music, and Calisthenics: excellent references.—Address M. A., Herald office, 55, Market-street, Manchester.

WANTED, Two experienced SERVANTS: one

to cook and do part of the housework, the other to do the rest of the housework and help in taking charge of children: wages, £18 and all found.—Address Mrs. Ely, 10, Eldon Road, Hampstead, London, N.W.

WANTED, immediately, a CERTIFICATED ASSISTANT MISTRESS, to take charge of Infants and Standard I. in a Girls' School: must be a good disciplinarian and needlewoman.—Address, stating salary required, with copies of testimonials, &c., to Mr. JACKSON, Hob Hill School, Stalybridge.

THE ONLY PERFECT MARKING INK.

NO HEATING; no mixing or trouble. Does not

injure the most delicate fabric. Absolutely indelible.

Fletcher's Jet Marker, is, from drapers, or post free from

THOMAS FLETCHER, Museum-street, Warrington.

SCOTTISH NOTES.

PROFESSOR SMITH.

So far as the Free Presbytery of Aberdeen is concerned, the proceedings in Professor Smith's case were brought to a close on Tuesday, when the third alternative charge in the libel was by a majority of 27 votes to 9 declared irrelevant. Amidst some laughter, Professor Smith remarked that as all the charges had now been found irrelevant, he supposed he was no longer at the bar of the Court. The assent of the Presbytery was indicated by applause.

THE REV. FERGUS FERGUSON.

The case of the Rev. Fergus Ferguson again came up at a special meeting of the U.P. Presbytery of Glasgow. Mr. Ferguson set forth his objections to the relevancy of the libel served on him. He strenuously contended that the whole prosecution was one huge irregularity. His whole action had been an effort to call the Church back to a more rigorous regard to her standards, especially her pre-eminent standard, the Bible. The system of doctrine of the Bible was, he held, irreconcilable with that of the Confession of Faith, which was "a little dark and morbid arrangement, narrow and exclusive, out of harmony with the general scheme of the universe, unworthy of God, unsuited to man, and for all practical purposes a dead letter in the living world, save as it is used as a fetter to thought and an engine of spiritual oppression in the way of crushing out the best life of the Church." The Presbytery, after this strong dose, adjourned to consider Mr. Ferguson's objections.

DR. DODS.

In the Glasgow Free Synod Dr. Dodds' soundness was brought under review by an appeal against the Presbytery's finding that though there were objectionable passages in his sermon on "Revelation and Inspiration," there was no warrant for taking further steps against him. The result of a discussion, continued till after midnight, was that the Synod by a majority adopted a motion by which the dissent was sustained, in so far as the Presbytery did not condemn Dr. Dodds with sufficient severity, and the infallibility of the Divine authority of the Scriptures was affirmed. At the same time it was resolved, as the sermon had been withdrawn, that the case should not go further. An appeal to the Assembly was made on behalf of the Presbytery and others.

BOOKS AND AUTHORS.

The Theological Review. April, 1878. London: Williams and Norgate. Manchester: Johnson and Rawson.

THE *pièce de résistance* is the Rev. R. B. Drummond's account of the Westminster Confession of Faith, which, though it is the subject of keen criticism and eager controversy in Scotland, is almost as unknown in the land of its adoption, except by name, as in England. Mr. Drummond gives a sketch of its origin and history, and then examines particularly those parts of the Confession itself which relate to "the creation of the world in six days, the non-salvability of the heathen, and the damnation of non-elect infants." The article is written with great point, vigour, and incisiveness. From its conclusion we must express our emphatic dissent. Mr. Drummond argues that the Confession will not readily lend itself to revision, and therefore holds that the easier course will be to relax the formula of subscription. This, no doubt, would be the most expedient course; but the most righteous procedure—and in religion let us have righteousness above all things, and at any cost—would be to put by on the historical shelf a document which has, by general acknowledgment, lost its hold on the minds of the people. Cast out, as it is, from the intellect and the affections of the great bulk of its professed adherents, why retain it at all except as a compromise with hypocrisy? Professor Drummond's *Jewish Messiah* is reviewed by the Rev. T. K. Cheyne. A brilliant contribution follows from the pen of the Editor, who, with Bishop Thirlwall's *Remains* as a text, discusses the relation of the three parties within the Establishment to that which has always been insisted upon as a necessity for its continuance—the maintenance of the internal equilibrium of the Church. In the course of the article Mr. Beard says that "to be judicious has, consciously or unconsciously, been the highest praise at which Anglicanism has aimed," since the Reformation. But judiciousness, he adds, implies, among other things, "something like timidity towards whatever is new and strange." The praise of judiciousness, in this sense, may be given to Mr. Beard himself, for while he admits that the life and thought of the English Church cannot be controlled by the compromise of the 16th century, he shrinks with considerable trepidation from what is certain to replace that arrangement; and the only thing on which he shows anything but timidity is "the Dissenting clamour for Disestablishment," at which he administers a characteristic slap. Mr. Courtney Kenny gives a very valuable report of Cudworth's MSS. on Eternal Punishment, which, as he sums up, may be "regarded as an acute and logical refutation" of the traditional dogma. "Whether

its attempts to establish the opposite dogma of Universal Restitution deserve equal praise may be doubted." Michael Servetus is the subject of an article by the Rev. Alexander Gordon. At the close of the paper Mr. Gordon presents a remarkably striking estimate of Calvin. Among the writers of Notices of Books are the Rev. J. F. Smith, who comments on Schweizer's *Christliche Glaubenslehre*, and the first instalment of what promises to be an exhaustive life of Herder by Herr Haym; and the Rev. A. Chalmers, who calls attention to some Swiss theological works.

THE BELFAST UNITARIAN SOCIETY.

SUNDAY SCHOOL CONFERENCE.

A Sunday school conference in connection with the Unitarian Society was held on Tuesday evening, April 17th, in Mountpottinger Church. There was a good attendance, the audience including a large number of ladies. Among those present were the Revs. C. S. Nelson, James Orr, D. Thompson, J. C. Street, Professor Orr, Henry McGowan, J. Pollard, R. C. Smith, J. Leyland; Messrs. J. M. Darbishire, A. Knox, E. Gardiner, R. M'Calmont, Hugh Hyndman, James Davidson, J. R. Neill, James Frazer, John Greenfield, John Ritchie, Thomas Ritchie, Thomas McClelland, J. F. Mulligan, Hugh Orr, William Spackman, D. Lowry, J. McGiffin, D. Young, Henry Montgomery, Alexander Johnston, William Rankin, James Adrian, Alex. Forrest, Wm. Dobbin, John Lees, George Fisher, James P. Orr, James Ward, G. Dobbin, D. W. Orr, J. L. Polly, Wm. Taylor, G. Crooks, Thomas Osborne, John Scott, and James McQuade.

After tea, the Rev. C. S. NELSON, president, was called upon to preside, and in the course of his remarks alluded to those who were instrumental in originating the erection of the church in which they were assembled that evening; and, with regard to the Sunday-school work connected with that church, he said he had had an opportunity of seeing how it was conducted. It was carried on in a most admirable manner. (Hear.) As to the minister presiding over it, he need not say a single word; his discourses were instructive, broad; evangelical, and telling. (Hear.) He (the chairman) did not think that that gentleman was surpassed by a single minister of the Unitarian Church in Ireland. It was scarcely necessary to dwell on the importance and usefulness of the institution of a Sunday school, although he was one of the oldest Sunday-school teachers in the North of Ireland.

Dr. HENRY BURDEN next read a paper on

SUNDAY SCHOOL TEACHING: IN WHAT SHOULD IT CONSIST?

He assumed, in the first place, that Sunday-school teaching of some kind was desirable. In order that they might acquire an intelligent comprehension of the meaning which ought to be attached to religious institutions and brotherhoods, the pupils in a Sunday school needed every aid that could be afforded them. The question arose, How might this aid be most effectually given? Should they plunge them without previous preparation into a sea of Scriptural texts, theological discussion, doctrine, dogma, and Confessions of Faith; or should they not rather, by a carefully-selected series of lessons in such matters as natural sciences, logic, nature and history of faiths, and the origin and foundation of Christianity, endeavour to secure for them the materials, ought of which they might construct upon a secure basis a religion worthy of the name? In his opinion the teaching of doctrine to the pupils who attended a Sunday school would create and foster bigotry, intolerance, narrow-mindedness, and conceit. He intended to use the term "doctrine" as denoting "those beliefs which constitute the distinctive character of any creed, Church or State." Belief in Christianity itself should be the offspring of a conviction that it alone of all religions was sanctified by reason and judgment, consequently the growth of reason and judgment ought logically to precede Christianity. The exercise of reason and judgment became possible only when those avenues to the mind and senses had supplied it with a store of material for its nourishment. These considerations suggested an order of precedence in which subjects should be taken up in the Sunday school—namely, first, subjects which are fitted to cultivate the use of the senses; second, studies which involve an accurate application of the reasoning powers; third, the nature and history of the leading religions of the world, past and present; fourth, the foundations of Christianity. It was not absolutely necessary that these subjects in schools should follow one another in strict succession. There was no good reason why they should not be taught simultaneously. We were bound at the very outset of the pupils' studies to teach them the proper use of their senses. He would include natural science in the school programme, and especially the practical departments of this branch of education. No doubt much useful information on scientific subjects might be gained by the reading of books; but for the object he had in view, it was a *sine qua non* that the knowledge to be imparted should reach the mind through the medium of objective realities. He would take his pupils into the fields on Sunday when the weather permitted, and encourage them to gather flowers, insects, fruits, &c., to collect minerals, rocks, fossils, to examine these objects minutely, and to take notes of what they observed. He would show them, and cause them to perform with their own hands, chemical and physical experiments. Botanical excursions, he had been informed, were a recognised institution on the continent on Sundays, and though

no doubt such an innovation would be regarded by many in this country as an act of impiety, he did not see why they should allow such narrow-minded prejudices to stand in the way of their teaching the works of God to those who would otherwise learn them only imperfectly. The pupil might then be instructed in the orderly and methodical arrangement of his thoughts, and that might be accomplished by lessons in logic, inductive and deductive. The pupil would then be prepared to enter with profit upon the study of the various forms of religion that had in times past been adopted, and also that existed in the present epoch. When their pupil had arrived at this stage of his education he would be in a position to appreciate the teachings of Christ. He should without further aid be allowed to elaborate for himself the doctrine which he could understand and defend, should circumstances require him to give reasons for the faith that is in him—a doctrine which would be founded upon reason as opposed to dogma, and which he could apply practically in the daily occurrences of ordinary life.

A long discussion followed the reading of the paper. The Rev. Mr. Orr, J. C. Street, R. C. Smith, Thomas Leyland; and Messrs. Hugh Hyndman, E. Gardiner, J. R. Neill, Wm. Spackman, and others took part in the debate.

On the motion of Professor ORR, seconded by the Rev. J. POLLARD, a vote of thanks was passed to Dr. Burden for his very able paper; and a vote of thanks to the Chairman terminated the proceedings.

NORTH MIDLAND SUNDAY SCHOOL ASSOCIATION.

THE thirty-first annual meeting in connection with the above association was held on Easter Monday, in the High Pavement Girls' Schoolroom, Nottingham. At half-past eleven o'clock a service was held in the Unitarian Church, when the annual sermon was preached by Rev. D. Walsley, B.A., of Bury, the service being conducted by Rev. C. D. Badland, M.A., of Derby. After service the business meeting was held in the girls' schoolroom under the presidency of Mr. Ald. KEMPSON, of Leicester, president of the association. Visitors were present from Leicester, Loughborough, Northampton, Derby, Chesterfield, Sheffield, Ilkeston, Mansfield, and Great Hucklow.

THE PRESIDENT, in opening the proceedings, said he wished to express his appreciation of the value of the association and of the services rendered by it; at the same time he appealed to their kind consideration, feeling conscious that he was unable to perform the duties of president with the same efficiency as those who have preceded him. Many years have passed since he was engaged in Sunday School teaching, and so altered was the state of society, that he feared that any remarks of his might prove of small value. He presumed that one of the matters of special interest with them to-day would be the report on the schools of the district by the visitor. The report opened with a reference to a diminution in the number of pupils. This was chiefly accounted for by the closing of the Leicester mission school. In other respects they might regard the report as satisfactory; and when they took into account that they were indebted for that report to Mr. Gill, a member of a congregation standing so high for Sunday School work, and one of the oldest and most valued teachers in the district, they might congratulate themselves on the past and take courage for the future. (Hear, hear.) Some thirty years ago, when he was a teacher, instruction in reading and writing was a necessity. This work was now done in board schools, and it was with pleasure he learnt that the teaching now given in Sunday Schools was chiefly of a moral and religious character. Efficiency of teaching in board schools depends much on the attention paid by masters and mistresses to the manner in which their assistant teachers give lessons to the different classes, and where they observe a defect, taking the class and showing how the lesson should be given. With paid teachers this can be done; with voluntary ones there would be more difficulty. Still, they who so kindly give their time should strive to benefit by the experience of others, and become efficient. Simple lessons on cleanliness, neatness, play, work, duty, conscience, kindness to each other, to animals and insects, with tales to illustrate what is taught, tend to the culture and improvement of the young. Whatever a teacher's ability may be, kindness is essential. (Hear, hear.) A good teacher possessed kindness, knowledge, and firmness. He trusted Sunday School teaching, and the action of our present educational machinery, will in a few years render it impossible for any warlike Prime Minister or diplomatist to carry this country into war. (Applause.)—A vote of thanks having been passed to the representatives of the London, Lancashire, and West-Riding Associations (Messrs. Freeston, C. J. Perry, and Barrett), the minutes of the last annual meeting of the association at Sheffield, were read and passed.—The annual report was then introduced, nearly the whole of which we gave last week.

On the motion of the CHAIRMAN, duly seconded, the report was adopted.

Rev. F. H. JONES, of Loughborough, introduced the examiner's report, which stated that 221 scholars were examined from 34 classes, as against 210 scholars from 34 classes last year. Of these 61 passed first class, and 75 second, 85 rejected; as against 97 first class, 82 second, and 31 rejected last year. The committee attributed this somewhat unsatisfactory condition of things to the increased strictness of the

examination, and partly to the difficulty of the written examination in that most important subject—lessons in religion.

The CHAIRMAN moved the election of officers for the ensuing year as follows:—President, Mr. Alderman Manfield, Northampton; treasurer, Mr. H. E. Perry, Nottingham; auditor, Mr. F. Dale, Sheffield; secretary, Mr. A. H. Burgess, Nottingham. Committee: Chesterfield, Mr. F. Piper; Derby, Messrs. C. Wibberley, and Jno. Cox; Leicester, Messrs. Jno. Cooper, H. G. Marriott, and Miss E. Gittins; Loughborough, Mr. Jno. Stubbs; Mansfield, Mr. Jno. Harrop White; Northampton, Mr. A. Knight; Nottingham, Messrs. R. Enfield, W. Gill, Jno. C. Warren, and P. J. Lynn; Sheffield, Messrs. J. B. Gardner, and Jno. Baker. Local treasurers: Chesterfield, Mr. F. Piper; Derby, Mr. Wibberley; Leicester, Mr. H. G. Marriott; Loughborough, Mr. J. Stubbs; Mansfield, Mr. J. H. White; Nottingham, Mr. C. J. Lewis; Sheffield, Mr. E. M. Gibbs; Northampton, Mr. A. Knight.

The Rev. J. WILLIAMS seconded, and the motion was carried.

The following resolution was then submitted to the meeting, "That the examinations be continued during the year, and that the Examination Committee be requested to arrange for examinations to cover the whole year," and passed. The examination sub-committee was appointed as follows:—Messrs. Armstrong, Badland, Worthington, Williams, Dale, Gibbs, and Burgess.

Mr. Badland was appointed to the Board of Editors for "Teachers' Notes" in the place of Mr. Jones, who is leaving the district.

The meeting then adjourned for luncheon. On re-assembling the CHAIRMAN moved—"That this meeting tenders its warmest thanks to Rev. F. H. Jones for his kindly services to the association, and wishes him increasing usefulness and happiness in the new sphere to which he is about to move."—Rev. A. W. WORTHINGTON seconded the motion in a few words of warm eulogy.—Mr. JONES, who is about to occupy the pulpit at Oldham, having replied, votes of thanks were accorded to those friends who had helped in the examinations, and to Revs. C. D. Badland and D. Walsley for their services at the morning service. Leicester was fixed as the place for the next annual meeting, the chairman promising friends from a distance a cordial welcome. This concluded the business of the meeting, and a hearty vote of thanks to Alderman Kempson brought the meeting to a close.

The afternoon meeting was then commenced, the Rev. R. A. Armstrong, B.A., taking the chair. The Rev. ROWLAND HILL, of Bedford, read a paper on

CONFIDENT TEACHING.

The speaker dwelt upon the importance of appropriate manner, and drew an amusing picture of a stumbling and hesitating teacher before his restless class. A teacher must be confident in manner if he meant to attain success. As to matter, just as the teacher showed hesitancy in his teaching his pupils would not care to listen to him, so if a man was not sure of his message his hearers would not regard him. He pointed out that confident teaching meant the exact reverse of dogmatic teaching. The dogmatic teacher said "this is truth," and told them to accept it; the confident teacher with no authority outside him went to his little flock or great congregation and said, "that is truth to me; is it so to you? if it is, accept it." In other words the dogmatic teacher taught the faith of others, whilst the confident teacher taught his own faith, which might also be shared in by others. It seemed to him that what was wanted was that teachers should have a shining faith of their own, and that they should do their best to make it stronger and to keep it clearer.

The CHAIRMAN said the question between religious and secular teaching was pressing upon us with more and more significance, and the teacher should endeavour to impart to the scholars with whom he had to come into contact, a sense of the largeness and the significance of the subject with which he had to deal, and of the intense importance of a deep and true faith, and trust in religious truth of some kind or other.—The discussion was continued by Mr. Gill, Mr. Wright (Leicester), Mr. Gardner (Sheffield), Alderman Kempson, and others.

MINISTERIAL APPOINTMENT.—The Rev. Richard Pilcher, B.A., of Stroud, has received and accepted a cordial invitation from the Cairo-street Congregation, Warrington, to become its minister, and will shortly enter upon his new duties.

CIRENCESTER.—On Good Friday the usual social meeting was held in the chapel, when between sixty and seventy took tea together. The ancient building was tastefully decorated with a variety of devices formed by early spring flowers. After tea, the evening was made pleasant and instructive with addresses, readings, and a selection of hymns and anthems.

MONTHLY MEETING OF PROTESTANT DISSENTING MINISTERS.—At the monthly meeting of the Protestant dissenting ministers of Warwickshire and the neighbouring counties, held at Cradley on Tuesday last, the Rev. W. Cochrane in the chair, it was moved by the Rev. John Gordon of Kenilworth, and seconded by the Rev. M. Gibson of Dudley, "That this meeting of ministers expresses its strong disapproval of any attempts to plunge the country into war at this present crisis, believing that the preservation of peace is as consistent with the promotion of our national welfare as it is necessary to the general interests of civilisation." Carried unanimously.

SOUTHAMPTON: CHURCH OF THE SAVIOUR.

THERE was, as usual, a special service at this place of worship on Good Friday morning. The devotional portion was conducted by the Rev. J. T. Marriott, of Manchester. The sermon was preached by the Rev. H. IERSON, M.A., of London, who selected as his text the words "The Church of the living God." The ideal of the Christian Church was, he remarked, one of the grandest conceivable, because it rose above all local, all temporary distinctions, and aimed to unite men in the common bond of that equal relationship they all sustained to the one God and Father of all. If the Church of Christ in our nation fulfilled its high functions, and gave to the people only a sound and truly religious instruction, how different at this moment would have been the condition of men? He did not refer to the Establishment only, for there was no denomination which did not help to form the character of the national religion. He would not ask them to consider entangled disputes of doctrine as to what constituted a church, but would take them to the New Testament, where it was described as an association of Christians for united worship and help; he desired that this conception should be thoroughly carried out. For, if this was the case, then churches could do much more than they had ever attempted for religion and the public welfare, for mutual help, and for purposes of testimony for good and of protest against vice and wrong. Therefore, he asked, whether there was not more in this scriptural idea than any denominations of Christians had yet fully carried out? Were this idea fully developed the church would not be a mere Sunday institution, but would permeate the whole life, bringing men into closer union with each other. Indeed, he could imagine no larger benefit for humanity than that their churches should awaken to a development of that high mutual helpfulness which was the outcome of true Christian unity. He did not quarrel with an outward separation of churches, so long as there were real differences in existence to divide them, and it must be remembered that there might be a thousand different churches which themselves possessed more of true unity than a single varied aggregate of the whole Christian world. However, if they would fulfil this condition, let them discard the unchristian dogma of salvation to those only of certain creeds, and adopt the saying of Paul—"Grace be with all those who love our Lord in sincerity." Divided churches ceased to be Christian in proportion as they became sectarian. Could not, he asked, Unitarian churches show to the world in this respect a better way—that union and all its advantages might be consistently held with all that freedom of opinion and independence of character upon which they so prided themselves? Liberal Christians were naturally jealous of their independence, and freedom of conscience and action; but was not the love of their fellow-men, and the wish to do good more effectively, equally desirable? and if there was in Christian union greater strength, was it not worth while trying to avail themselves of it, and this without submitting themselves to the domination of a priesthood or the arbitrary views of a congregation as to the admission or non-admission to church membership? But many excellent and pious persons shrink from church organisations from, he believed, mistaken motives, believing that they might become thereby sectarian; but this would not follow if they retained that charity which the Apostle Paul commended. Thousands of Englishmen avoided Dissenting places of worship in order to escape the peculiar profession which was supposed to attend the act; whilst on the other hand the national Church was essentially a sectarian church, not only in its articles but throughout its services. But attendance at either of these organisations did not involve sectarianism on the part of anyone. The really good and true in all churches were one. Lastly, he said, this union should be above all small and trifling possibilities of difference. It should be a union of heart, of mutual care for each other, of mutual association to help each other in spiritual life, and the formation of higher Christian character, and, indeed, a union which would exemplify the grand and glorious ideal of the kingdom of God on earth in the form of the church.

After the service luncheon was provided in the Kell Memorial Schools.

WELCOME TO THE REV. D. AMOS.

In the evening there was a welcome tea meeting to the Rev. D. Amos, late Congregational minister, of King's Lynn, Norfolk, who has undertaken the pastorate of the church, and after this there was a public meeting in the Kell Memorial Schools, for the purpose of advocating the "Great religious and philanthropic interests of the day."

The chair was taken at seven o'clock by Mr. B. K. SPENCER, the hon. secretary and treasurer of the congregation, who was supported on the platform by the Revs. H. Ierson, M.A., J. T. Marriott, B. L. Green, W. Agar, and D. Amos. Among the visitors were Mr. Blesley, of Portsmouth; Mr. Carter, of Poole; Mr. Guy, and a large party from Ringwood. The CHAIRMAN said that the task undertaken by the Rev. D. Amos was comparatively easy, as he followed the efforts of the lay preachers who had kept the church open for the past sixteen months. He urged upon the members to unite in strengthening and supporting their new minister in his work. He then offered the right hand of fellowship to him in the name of the congregation, amid applause.

R. PINNOCK, Esq., ex-mayor of Newport, said that he well remembered the room of the Philosophic Society, in St. Michael's Square, where they used to

meet, afterwards the chapel in the Ditches, and finally the beautiful edifice they now worshipped in, which was due entirely to the efforts of Mr. Kell and a few friends. He hoped they would all agree as one in supporting their minister.

Mr. G. S. COXWELL, in a feeling speech, impressed upon all the necessity of setting aside petty differences, and working together for the building up and establishing the good work now before them.

The Rev. H. IERSON gave a hearty welcome to the Rev. D. Amos into the Unitarian body, and congratulated him on his coming forth from the old line to the new. He offered him the right hand of fellowship, wishing him every success in this his first entry into the Unitarian body.

The Rev. J. T. MARRIOTT followed with an interesting account of his early connection with Mr. Amos, and the providential manner in which they had come together in the college at Regent's Park. He had not come to Southampton to give the formal "right hand of fellowship," but simply to help in the welcome as a friend. After some observations on the attitude we ought to adopt toward those who are continually coming over to us from the orthodox churches, the speaker urged the importance of maintaining the enthusiasm which he trusted Mr. Amos would bring with him. There was no decay in nature so sad as that of a spirit which had gradually lost its first earnestness through want of sympathy and encouragement; and he hoped that the friends there would co-operate warmly and actively with their new minister for the upbuilding of their own lives in Christian strength and grace, and for showing others the better way.

Rev. B. L. GREEN, of Newport, I.W., as one of the ministers of the district, gave Mr. Amos a cordial and hearty welcome. He hoped that his path would be a pleasant one, and that he would meet with all the success and encouragement he could desire. He then offered his hand in the name of the ministers of the district.

Rev. W. AGAR said he hoped they would not expect too much from their minister, who was only a man like themselves. If they looked up to him as though he was a giant far above themselves they would see him come gradually down, and lose much of the respect which was really due to him.

The Rev. D. AMOS replied to the three welcomes. He said that if only the tenth part of the promises made to him that day were fulfilled he should have nothing further to desire. He thanked them all for their kind words of sympathy, and said that he would do all in his power to merit them. When at the College at Regent's Park he had read the works of John Stuart Mill, Herbert Spencer, and others of this school, and thus insensibly had obtained a broad and liberal mode of thought which could not be found in the writings of the strictly orthodox. The result of this was shown in the first sermon he preached on his appointment to King's Lynn; for the elders confronted him in the vestry and stated their doubts as to his soundness. This caused him much agony of mind; for he himself had never doubted his own soundness, and long he struggled with these feelings. At length he found it necessary to leave the Congregational body and seek for some other more genial home.

Mr. THOMAS SMITH proposed a vote of thanks to Rev. H. Ierson for his able and eloquent sermon, seconded by Mr. DUNCAN, to which Mr. IERSON replied.

A duet, "Ruth and Naomi," was sung by Mrs. Shepard and Miss Wadham, and the proceedings were afterwards brought to a close.

GLASGOW: ST. VINCENT-STREET UNITARIAN CHURCH.—On Friday evening, the 12th instant, in the church schoolroom, the members of "The Literary and Debating Association" in connection with this church held their annual social gathering to celebrate the close of the session. After an excellent tea, provided by the lady members of the association, the Rev. F. W. Walters delivered an address, in the course of which he reviewed the work of the session, and congratulated the members upon the result. He intimated that next session he will deliver monthly lectures on the Plays of Shakespeare. The secretary stated that during last session Carlyle's "Heroes and Hero-worship" had been studied with much profit, and that the following papers had been read:—"The Life and Writings of Theodore Parker," by the Rev. F. W. Walters; "The Ethics of Evolution" and "The Aims of Education," by Mr. William Cassels; "The Subjection of Women," by Mr. Robert Stewart; "Oliver Goldsmith" and "Sir William Ferguson," by Mr. Harry Wright; "Dr. Livingstone," by Mr. W. S. Wright; "Futurity," by Mr. D. L. White; "Russia and the Russians," by Mr. James Campbell; "Some of the Causes that have modified the Earth's Surface," by Mr. John Tuckwell, C.E.; two papers by Dr. Barlow, illustrated by experiments and diagrams—one on "The Cut Finger," the other on "The Nervous System;" and two papers on "The Drama and its Influence on Morality and Religion," by Mr. E. Ceredig Jones. A very interesting programme of songs, readings and piano-forte recitals was gone through, and dancing was vigorously engaged in at intervals. A most enjoyable evening was brought to a close by the singing of "Auld Lang Syne." During the last six months, Mr. Ceredig Jones has conducted a Greek Testament class, in connection with the church, with very satisfactory results. Last Sunday, Mr. Dunbar, on behalf of the members of the class, presented Mr. Jones with a handsome gold pencil-case, as a token of their appreciation of his services.

TO-DAY.

CREED: live and die, faith follows faith;
Deeds prove but mockeries of the will;
And dreams that were to-morrow's are
To-morrow's still.

Subtly, in all our good, the thread
Of ill is wrought: our fairest fair
Is dragged to earth in being ours,
And traileth there!

Light follows light, and each grows dim!
The present will be as the past;
Wave breaks on wave, and each is strong
As each is last!

Life leans on Faith, and presseth hard!
Faith cries to God, and only stands
When, bearing Life upon her breast,
She clasps God's hands.

The distant hills are darkness; but
The morrow brings the morrow's light;
This much is ours—to day to do
The present right.

This much is ours, and things beyond
In Love's own wisdom hidden lie!
But this lies close at hand—to do
His will—and die.

The Unitarian Herald.

FRIDAY, APRIL 26, 1878.

MR. BRIGHT AMONG THE SUNDAY-SCHOOL TEACHERS.

On Good Friday last, whilst the annual meeting of the Manchester District Sunday School Association was being held in Manchester, Mr. John Bright was presiding at Rochdale over the Union of Sunday School Teachers of Lancashire, Cheshire, and Derbyshire. Reading the account of the proceedings at Rochdale, we could not help asking ourselves, "And why were not the teachers of our schools represented at the Rochdale meeting? Why should there be a Manchester District and a Lancashire Sunday School Association?" The reason is, as is well known, that the schools of the Unitarian and Free churches are not received into the fellowship of the so-called "orthodox" Lancashire, Cheshire, and Derbyshire Sunday Schools' Union. In Lancashire, as elsewhere, agreement in certain doctrinal statements is made the test of fellowship, and Sunday schools are excluded from union unless they can unite in something more than common work. It is pleasant to be able to note that in Mr. Bright's address on Good Friday there was not a word which gave encouragement to the exclusiveness of which we complain. He spoke to Sunday-school teachers of Sunday-school work. His description of the work represented what the teachers of the excluded schools do,—that teaching of "many things which, in many of their homes and amongst many of their ordinary associations, the children could hardly learn, teaching of *kindness* and *temperance* and the cultivation of a *peaceful spirit*." Nor was there one of his statements of the purpose of the Sunday-school teacher's work which would not apply just as fully to our teachers and our schools as to the teachers and schools of the Unions from which we are shut out. The catholicity of Mr. Bright's address, his perfect unconsciousness of any need to allude to the doctrines which are made the test by which thousands of teachers are excluded from the various Unions, prove better than anything else how needless the tests are, and how unreal is the distinction which our friends of the other—we won't say "orthodox"—churches have set up. It is interesting to note that Mr. Bright, called on to address some thousands of Sunday-school teachers, spoke to them, not about dogmas, but about moral training, and that sketching in outline the process by which the future church, the social and public life of the next quarter of a century, is already being formed, he described the very methods which are in use in our schools. We have Mr. Bright's approval, though our teachers were not allowed to join the number of those who heard his

words, and in this we can quietly rejoice, looking forward to the coming of the good day when the Unions may share the spirit of their distinguished president.

Why have not we "a distinguished president" for our annual gatherings? That was the second thought which the proceedings at Rochdale suggested to us. Not that we would for a moment question the appropriateness of the selection of the chairman who presided over our Good Friday meeting. It is on other than personal grounds that the choice of a chairman who might stand in much the same relation to our teachers as that in which Mr. Bright stood to the teachers of the Lancashire Union Schools seems to us to be desirable. The word of a great public man goes far and receives close attention. The other day it happened to the present writer to hear a friend who is a member of an orthodox church express the opinion that most of the points on which religious men base their sectarian distinctions are of comparatively little importance, and have very little relation to the Scriptures in which they profess to find their belief. "I learned this first," said he, "from a speech of Mr. John Bright's." And who can doubt that this last speech of Mr. Bright's will give a practical turn to the thought on Sunday-school matters of hundreds of thousands of readers? It is worth considering if it would not be well, when another year's meeting comes round, to put in the president's chair some one whose voice will in this way be heard beyond the limits of our little gathering.

There is a second, and perhaps what may be considered a worthier, reason for the adoption of this suggestion. The annual meetings of Sunday-school teachers have a two-fold object—to render an account of a year's work, and to quicken the spirit of the teachers for the year on which they are entering; and for this latter and more important purpose there is a real value in the suggestions of a mind which is not too much familiarised with the details of our work. It is, too, often the case that the proceedings of our annual meetings are critical and almost controversial in tone. Those who take part in them, from president down to the humblest speaker, are practically engaged in Sunday-school teaching. Each detail is a subject of personal interest for them, and the want of large and disinterested (we use the word in its wide sense) views is apparent. A speaker like Mr. Bright is ignorant of the controverted points and the little experiments. He can therefore take large and general views of Sunday-school policy, and state the *principles* on which it should be based in a fresh and interesting way. So he creates a certain spirit of enthusiasm, and at the same time, by reason of his very ignorance of the beaten paths, he has the greater chance of leading those who accompany him in his survey to the higher grounds, where the wider prospect is. How much more valuable than any discussion of plans and methods was Mr. Bright's simple description of the Sunday-school teacher's work! How unlike the usual tone of our presidential addresses, and yet how appropriate and suggestive was his plea for the use of Sunday-school power in the interests of peace! But it is difficult to make comparisons without suggesting, however undesignedly, blame of that to which we are accustomed. That, certainly, it is not our wish to do. We would, however, for the reasons at which we have glanced, throw out the suggestion that at the next annual meetings of our associations there should be an attempt made to put in the chair some one whose words will get more than a merely denominational attention.

But where can that some one be found? it may be asked. To which we would say in reply: The Right Hon. W. E. Gladstone owes our churches some little reparation of an injury which he unintentionally inflicted on them, and we owe him a lesson as to the condition of our churches, which could nowhere be better

taught than at one of our Sunday-school gatherings, where "the rich and well-to-do" of his imaginative sketch of Unitarians are certainly not in the majority. If Mr. Gladstone cannot be brought to the useful test of a near acquaintanceship, there is another right hon. gentleman, Mr. James Stansfeld, whose words command attention, and who would, in our opinion, bring to the proceedings of our annual gatherings wisdom and moral influence second only to Mr. Bright's, whilst his practical sympathy with the work of the Sunday-school teacher has been long and consistently shown.

DR. ARNOLD ON ETERNAL PUNISHMENT.

In a review of Dr. Arnold's *Sermons*, the *Non-conformist* says that had Dr. Arnold lived longer, he would have made some obvious advances in theology. It seems strange to read warnings addressed to boys of a time to come when God might cease to love them, and appear only as a stern, unloving inflictor of everlasting vengeance; and it is equally strange to find that he could express the same pitiless doctrine in these terms:—

As reason tells us that none but true Christians can hope to live for ever, so we have cause to believe, from God's Word, that all but true Christians will be miserable for ever. But I do not think that our natural reason would have ever enabled us to discover what Christ has revealed—that good left undone will be positively punished for all eternity, as well as evil done. The careless, and what we call harmless, livers, cut off by reason from the hope of eternal happiness, are condemned by revelation to an eternity of positive misery.—Vol. iii., p. 112.

The fact, adds our contemporary, that Dr. Arnold could write thus concerning the doom that awaits merely negative characters, shows how completely the landmarks of theology have been shifted since his time. For it is absolutely certain that any clergyman of to-day, corresponding to his type, and possessed of similar learning and culture, would find such notions as these not only morally intolerable, but both philosophically and exegetically untenable; and it is interesting to compare the mode in which Stanley, Farrar, Maurice, Kingsley, and Robertson express themselves on these subjects with the very different teaching of Dr. Arnold.

THE HIBBERT LECTURESHIP.

THE London correspondent of the *Manchester Guardian* writes:—The series of seven weekly lectures about to be given under the Hibbert Trust by Professor Max Muller, in the Chapter House of Westminster on "The origin and growth of religion," have an interest apart from their antecedent popularity. This last, indeed, is only partially measured by the circumstance that the lectures are to be delivered to two audiences, the first assembling in the morning and the second in the afternoon. The afternoon delivery was the original arrangement, and the duplication was rendered necessary or advisable in the interests of over twelve hundred candidates who had applied for admission to an apartment which could accommodate only half that number. But another suggestive circumstance, and one which is causing agitation amongst persons who share the late Mr. Hibbert's theological sentiments, is that his endowment is being wrested from its original intention, which was, according to his biographer, Mr. Jerome March, "to elevate the position and public influence of the Unitarian ministry." Although this original intention was to some extent departed from on the ground that it would be more satisfactory to secure the high culture aimed at before the ministerial office was reached, it still remained the primary idea of the lectures that they should be delivered against the doctrine of the Trinity. There was, however, a proviso in the trust deed by which the funds could be otherwise applied than in battling against the current trinitarianism of the age whenever it should be proved or provable that the doctrine of the Trinity was an effete and exploded doctrine. Impatient of the tardy arrival of this result, the Trustees seem to have consented to a modification which is in effect a compromise, and the trust is now described as one for the "promotion of comprehensive learning and thorough research in relation to religion as it appears to the eye of the scholar and philosopher, and wholly apart from the interest of any particular Church or system." The Trustees have taken the step involved in the coming lectures "in such manner as they in their uncontrolled discretion shall from time to time deem most conducive to the spread of Christianity in its most simple and intelligible form."

The Late Rev. Frederick Ashton, M.A.

Last week we gave a brief obituary notice of the death of this young minister, and we this week copy a more extended account which we find in the *Hyde and Denton Chronicle*, making here and there a few slight corrections of fact.

A painful sensation was created in Hyde on Monday by the announcement of the death of the Rev. Frederick Ashton, M.A., formerly assistant to the Rev. H. E. Dowson, M.A., of Hyde Chapel, Gee Cross. As we announced last week, Mr. Dowson had on Sunday to go to Belfast, and engaged Mr. Ashton to take his place, and preach a funeral sermon on Mr. William Leigh. On Sunday morning, however, a messenger informed the Rev. J. K. Smith that Mr. Ashton was taken suddenly ill, and requested him to take the service. This Mr. Smith did. Up to that morning Mr. Ashton had been in his usual health. On Saturday he finished the discourse he intended to preach at Gee Cross, and transacted some business in connection with the school. At night he partook of a light supper, and retired to rest; but at half-past four o'clock next morning was attacked by English cholera. Mr. W. W. Howard was called in, and during the forenoon he found the patient sinking more rapidly than he had ever seen before. At his request Dr. Cogan, of Manchester, the medical attendant upon Mr. Ashton's family, was summoned, and remained with him till the evening. At first very much prostrated, in the afternoon Mr. Ashton seemed to rally, and expressed a hope that he would be able to conduct the evening service. Naturally bilious, and with a constitutional tendency to heart disease, he had not the physical stamina to contend with it. In the evening he gradually got weaker, although perfectly conscious; but neither he nor any of those around the bedside thought the end was so near. At half-past two, only twenty-two hours after the first attack, he said his hands were cold; he did not even then recognise his visitor, for Death came in the likeness of its half-sister Sleep. He closed his eyes as placidly as a child sleeps, and without a word of farewell to his young wife, or to his mother, he passed away.

The Rev. F. Ashton was born in 1847, and was consequently thirty years of age. His father, Mr. John Ashton, was a partner in the firm of John Curtis and Co., now John Ashton and Son. Mr. Ashton is now, and for many years has been, a member of the Manchester City Council. Mr. F. Ashton, as a boy, sat under Dr. Beard in Strangeways Chapel, and his successor, Mr. Brooke Herford; and he seems to have caught the intense earnestness and devotional spirit of the latter eloquent preacher. This determined him to study for the ministry, and accordingly he was entered, as a scholar in St. Edmund's Hall, Oxford, after receiving a preparatory training from the Rev. R. H. Gibson, private tutor. In 1872 he graduated, taking the B.A. degree. He continued his studies in connection with Owens College, whilst settled at Hyde and Glossop, and in the autumn or winter of 1876 obtained his M.A. degree. Immediately after leaving college in 1872 he entered upon the work of the ministry as assistant to the Rev. H. E. Dowson, at Hyde Chapel; and in the short space of between two and three years, he won the affection of everyone connected with the church and school. His popularity with and influence over the young were especially great. Entering into all their enjoyments, as well as helping them to climb the mount of knowledge, gentle and kindly in his actions, he quickly became their leader and guide, their friend and counsellor. Of cultivated and æsthetic tastes, he composed music for the hymns they sung on festive occasions; and in wayside rambles, or in the Sunday school, talked to them in his own winning way of the beautiful in nature and art. His aim was not simply to impart knowledge, but to cultivate a longing for it: not simply to eschew wrong, but to love and do the right. Under his care the singing class was established, which still flourishes, and when he left to take charge of the mission in Glossop the members presented him with a metronome. Nor was it likely that his labour of love—for of salary at Gee Cross he had none, and never asked for any—would be allowed to pass without recognition by those to whose service he had been devoted. Mr. H. Barlow, as the representative of the teachers and scholars of the Sunday school, presented him on the same occasion with a first-class microscope and box of instruments, a suitable inscription being placed upon the box; Thomas Thornley, Esq., the representative of the congregation, presented him with a purse of a hundred guineas; and the Rev. Mr. Dowson gave him a copy of Chambers' Encyclopedia. Fitzalan-street Chapel was opened on the 12th of June, 1875, by the Rev. Charles Beard, B.A. Previous to that, service had been conducted in a room in Norfolk Square: Mr. Dowson and other ministers, with true missionary spirit, coming over to preach to the few people assembled. It was by no means a hopeful beginning, but still the nucleus of a congregation was gathered together, and some of them men who could at a pinch preach or lecture themselves. Progress, however, in that upper room was impossible, and Mr. Edmund Potter, feeling this, secured a site and built the chapel. Mr. Ashton was chosen for minister, and a wiser choice could not have been made. His musical taste found scope for exercise, both within and without his own chapel and school. He brought into being the Philharmonic Society, at first acting as secretary and then as a vice-president; and the catholic character of the society may be in-

ferred from the fact that both the vicar of Glossop and the vicar of Whitfield were active members, that Canon Tasker (a Roman Catholic) was one of the patrons, and that all the dissenting bodies were represented in it. By this life of active usefulness, the prejudices which met Mr. Ashton at first on every hand were gradually dissipated. The congregation at the chapel gradually increased, the Sunday schools were well attended, and the day-school accommodation was found insufficient for the number of applicants. He had gathered around him a band of workers of which any church might be proud, yet while making friends every day in Glossop, his old friends at Gee Cross never forgot him. It was a usual thing for parties of three or four to walk over on a summer evening and attend the chapel; and this display of affectionate interest did much to encourage him in his work. He could always depend upon help from Gee Cross choir on the occasion of special sermons; and no party at Gee Cross was complete without his presence. With an almost feminine gentleness of disposition, modest and unassuming, and yet possessing faith in the triumph of truth and goodness sufficient to make him an enthusiast in everything to which he put his hands, he won in a few months a warmth of affection which others could not gain in as many years. Hesitating in nothing, sparing himself never, his very example brought others to his aid, and the loving esteem which nearer intercourse called forth kept them ever willing fellow-labourers with him.

MR. ASHTON'S LAST SERMON.

In the absence of the Rev. H. E. Dowson in Ireland, it had been arranged that Mr. Ashton should preach the funeral sermon of Mr. William Leigh, a gentleman of some note in Hyde, who had died the previous week. Mr. Ashton had finished his discourse on the Saturday, but on Sunday morning he was too ill to leave home, and the MS. was sent to the Rev. J. K. Smith, with a request that he would undertake the duty. At the close of the discourse, Mr. Smith read the following from Mr. Ashton's MS. Possessing now a doubly-melancholy interest as the words of the dying preacher on the dead, we give them in full:—"I must not by any means omit the example which will appeal most forcibly to the hearts of those who are assembled here to-day. What manner of man was he whose name is at this moment upon all our lips, uttered, indeed, in hushed and solemn tones, for that he is no longer with us, but spoken also in accents of reverent affection as the name of one whose memory will long be an inspiration to nobility and faithfulness? What manner of man was he whose departure from the world has brought together this sympathetic crowd? Was he some great king ruling over a loyal people? Was he some brave general crowned with laurels? Was he an able statesman wielding the destinies of his country? You know he was not. A man of the people, brought up in the mill, possessed of no hereditary power or influence, he won the homage of his fellow men in the circle in which he lived, because, like his great Master before him, he was content to serve. It would be presumptuous for me, a comparative stranger to his merits, to dwell at length upon the events of his life, which are doubtless, in the main, well known to all of you, and which, during the past week, have formed the theme of general conversation. No life is absolutely perfect, and it must perhaps be admitted that the one which has so recently been brought to an end has not been without its failures and mistakes. Engaged in a constant struggle to promote the welfare and independence of the class to which he belonged, it would have been strange indeed if he had not sometimes gained the ill-will of classes to whose interests he appeared to be opposed; but even if he now and then allowed his zeal to get the better of his discretion, all that will be forgotten now, and his fellow-workmen will delight only to preserve the memory of his sterling worth. The character of the company which assembled on Wednesday last to pay their last tribute of respect to the dead is sufficient testimony to the fact that few men who have done so much for the working classes have been so fortunate as he in preserving the full confidence of the employers. His years were far from having reached what is generally considered the allotted span of human life, and he died, as it were, in harness. A shade of sorrow inevitably steals over us as we see a life of quiet usefulness thus cut off in its midst. And yet I know not why we should any of us desire a better fate. There seems to me something inexpressibly more sorrowful about the thought of outliving one's usefulness and becoming a burden on the world. Our departed brother has at least escaped that sad experience, and our sorrow for his loss may well be modified by our steadfast faith that he has ere now realised the truth of God's promise, "Be thou faithful unto death, and I will give thee a crown of life."

THE FUNERAL

took place on Thursday week. The members of the Glossop Philharmonic Society accompanied the corpse to Woolley Bridge, and some of them went on to Brooklands Cemetery, where, in the grave lying next to that of Dr. Beard, the mortal remains of Mr. F. Ashton were laid. Nearly all the ministers of the Manchester district were present, and the Rev. H. E. Dowson, B.A., conducted the service. The mortuary chapel was completely filled. Before the body was removed to the grave, Mr. Dowson said:—"My Christian friends, we are gathered together to-day to perform an office inexpressibly sad. We bear to its last resting-place the body of one who has been taken in the bright opening of a life of surpassing

promise. It is always a bitter sorrow when dear friends are lost; but there is cause also to rejoice when, in a good old age, a servant of God is taken from a finished work. Some of us remember following to his honoured grave in this very place such a veteran in the army of the Lord. He had fought out his good fight; he had finished his course; and, mingled with our grief that we should see his face no more, was a solemn and thankful joy that he had been permitted by his heavenly Father to live his good life so completely out. Some of us, too, remember more recently conveying to the tomb all that was mortal of one who was yet in the midst of a life of noble activity [the Rev. T. E. Poynting], but who had lived long enough to leave behind him much completed work. Here also we could not but rejoice, in the midst of our tears, at the thought of so full a life. But to-day our brother is cut off on the very threshold of his high career. He has been with us just long enough to teach us his exceeding worth, and to lay the grand lines on which we all hoped to see an ever fairer structure rising as the years sped on. The work was there laid out and waiting to be done, the workman, with a rare energy, with boundless self-devotion, and with talents worthy of his lofty aims, had set himself to do it. Suddenly, the work is left without the master hand to carry it through; and the glorious promise must be for ever unfulfilled on earth. Such a death is the very saddest that the world can know. It is one of those awful mysteries of divine providence that we cannot even try to fathom. We can only fall back on the infinite trust without which life is impossible, the trust that we and all God's children are safe in His Almighty arms in life, in death, and in eternity, and that by ways we know not and cannot understand He is working out the eternal welfare of His human family. But even in the midst of our deepest sorrow, we cannot but rejoice in the memory of our dear young friend. Short as his work of life was, it has left its mark, its story is written in bright and clear characters; those who knew him best, loved him most; and his monument will stand in each human heart that knew and loved him, in an affection and esteem that they will never lose to their dying day. As a minister of Christ he nobly fulfilled his part. He came to me to learn his duties; I even felt that I learned of him, rather than he of me. I learned of him the truest lesson of Christian enthusiasm and of utter devotion to Christian work that I ever learned of any one. . . . The value of life is a thing of quality rather than quantity; and as the Master of him we mourn put a world-wide and a world-long influence into an even shorter period of work, so our dear young friend has made for himself a name that will not be forgotten, and has lived a life which will be an inspiration and an example to all who came within its reach.

REV. H. E. DOWSON'S SERMON.

On Sunday last the Rev. H. Enfield Dowson, B.A., preached in the morning at Gee Cross, and in the afternoon and evening in Fitzalan-street Chapel, Glossop, giving on each occasion the following discourse. He took for his text Matthew xxv. 21: "Well done, thou good and faithful servant, enter thou into the joy of the Lord." Mr. Dowson spoke of the circumstances of the death which they now mourned as belonging to that mysterious Providence which is God's and not our own; before which we can but bow our heads, resting in the trust that His children here and hereafter are safe in His Almighty arms; and that one day we shall see the bow of mercy that shone on every cloud.

But it is not all sorrow we feel when dwelling in thought upon such a life as that which has just closed. Our sorrow must have mingled with it much thankfulness and joy. If to have beheld fair scenes of nature's beauty is to have reason to give thanks, much more reason is there for gratitude to God when we have enjoyed the privilege of knowing and loving that which is the noblest work of God—a good man. Indeed that a life has been lived on this earth, and has gone away without its purity of heart suffering defilement, with its integrity unspotted, having with single purpose done the utmost possible good, this is a cause for inextinguishable joy. Such a life, however short, is for ever a beautiful thing to look at, and to treasure up in the storehouse of our memories. The real bitterness of grief is not felt for such a one; it is the utter waste and perversion of a life that is the miserable thing to think of. For parents especially there is no comparison between the pain of parting with a child, however much endeared by goodness and fidelity, and the misery of seeing one born of themselves sinking into degradation and vice. When the poor wastrel dies there is no solace to the grief; when the pure and high soul is borne away, there is inexpressible joy in the thought of a life fair in the sight of God and man.

And I believe few lives have been fairer in the sight of God and man than his whose memory is now so dear to our hearts. Frederick Ashton, the young missionary minister, so well known and so deeply beloved and so active amongst us but a week ago, was to most of us quite unknown some five and a half years back. How well I remember his stopping me one wet day, in Market-street, in Manchester, and telling me that he wanted to be my curate, that he might gain experience in the work of the ministry under my guidance, before he undertook its sacred responsibilities in a field of his own. I know that I told him that I had little to teach him; and I know that I shrank from the task of showing him the way to fulfil so high a calling. But he would take no refusal, and he came to work with us at Gee Cross.

And I have often since thanked God from the bottom of my heart that he was not sent elsewhere by my reluctance. The loss to ourselves would have been immeasurable; looking back upon a ministry at Gee Cross of just eleven years to-day, I say that the best of its events was the coming to us of that dear friend whom to-day we mourn. Yet I soon felt how very true had been my words, that I had little to teach him. He brought so much more to me than I could give to him. He brought not only help always ready in my own work, but he brought a spirit and a power with him which made me learner instead of teacher, and which gave me a new inspiration. He showed us all at Gee Cross, in a way we had never seen it before, how an earnest Christian spirit may make itself felt, and what an intense personal influence it may exert. He set himself to work from the first day he was with us to become, not the minister only, but the personal friend of the young men and women who were growing up in the Sunday school. The classes in which he met them, and gathered them around him by the strong attraction which he ever exerted, were his delight and theirs. With him every labour for them was a labour of love, and he threw into it all his heart and soul. No one better than the members of the singing class which he founded, and which was so dear to him and them, can tell what endless pains he was ready to take, and what drudgery he joyfully underwent in working for our young people; and now the many tunes they possess in his hand-writing are to them sacred relics of his self-forgetful labours on their behalf. The young men's adult class was his creation too; and nothing better did he do whilst he was with us than that which he did in laying hold of these youths and keeping them together, and exerting on them the influence of his own high example. But perhaps that which was dearest to his heart, and dearest too to those whom he collected about him, was his Sunday evening Bible class. There he exerted a wonderful power; he spoke out of the depths of his own experience, and opened his heart in all its earnestness and with all its aspirations to the young people who to their dying day will thank God for the high privilege which they there enjoyed. Nor did he confine himself to his work in the classes: he was in private the friend of his scholars; he planned many a pleasure for them; he loved beautiful scenery, and took them with him to enjoy it; he was their hospitable entertainer during many a pleasant evening spent by them with him. I never knew, and never expect to know again, such a minister for winning the hearts and lifting up and beautifying the lives of young men and women; and I devoutly thank God that, although by no merit of my own, I was permitted to be the means of bringing the unspeakable blessing of his influence within reach of our Sunday School at Gee Cross. It is an influence, I know, that will never die; and in all on whom it has been exerted will an inextinguishable love for the memory of this dear friend of theirs survive to their last day on earth; and not few will be those who will say that for the good that is in them they are largely indebted to his words and example. The time came when, after two years and three-quarters of his happy ministry amongst us, he had to bid Gee Cross goodbye. The ties formed had been so close that the parting was a sad one: little did any think how soon a much sadder parting must be made. Farewell was taken of class after class; and one Sunday evening saw the Bible class paying to him in tears the tribute of the deep affection of their hearts; and I know that by those who were there that farewell meeting will never be forgotten; and our dear friend himself spoke of it as well nigh the richest experience of his life when he bid us goodbye at the Hyde Mechanics' Institution. He had met with the blessing which was always his; he had won the love of those for whom he laboured, and it was a joy to him to know it.

He removed to his charge at Glossop amid universal good wishes and confident hopes for his success. How those hopes have been fulfilled we all know. He has built up in the two years and three quarters, which also was the period of his ministry in his own chapel, a congregation and a school such as no other minister amongst us has ever reared in the time. He chose Glossop because it was a virgin soil for him to till in his own way; because he had an ideal Church in his own mind, and he wished to see it growing up under his own hand; because he longed to be a missionary working among the people and gathering their young about him. He had an education and he had talents that might at any moment have gained him a far more conspicuous position. But he cared neither for worldly honour nor for worldly wealth. He cared only for the sacred work to which he dedicated his life, and the place for him was the place where he could do it best. He set about it at Glossop in a way that astonished even those who knew him. Without noise or public display, by his persevering industry, by his great gift of organisation, by his exerting on the new field all those powers which on the old one had achieved such great results, he raised out of next to nothing the large congregation and schools which at his death are found gathered in the Fitzalan-street Chapel. Every week-day and almost every week-night work has been going on, all receiving its impulse from him. Nothing that he took up knew how to fail. He would not let it fail. He was not one of those who drew up beautiful schemes and then expected them to work themselves. He set them going, and he kept them going; and he worked so hard himself that by

the irresistible attraction of his example he made everyone about him work too, and delight in work done in his inspiring companionship. Thus his courses of lectures for the people, his Sunday school, his day school, his night school, his singing class, all these have prospered by the help of many hands under the guidance of the master-hand; and his young church has won its way to a foremost influence in the town of Glossop, whilst it has achieved a position amongst Unitarians unique for the rapidity and completeness of its success. He has kept up his old connection with Gee Cross, where his reputation as a preacher has grown every time he has opened his lips to preach. For his ever-ready kindness to me in taking my place I owe him a debt which I can now never repay to him; and no one but our Sunday scholars and teachers know how we shall miss him from those gatherings which would never be complete without his presence. But he was becoming known far beyond Glossop and Gee Cross. Of the Manchester District Sunday School Association he was one of the most active and useful members; he was the inspirer and guiding spirit of its efforts to introduce better singing into the Sunday schools of the district; and so highly were his services valued that, had he been alive, he would now have been the Association's secretary, with the implicit confidence of all its members. It was a wonder that such a man could be retained in so humble a sphere as that of missionary to so young a congregation. But the wonder was only in his own self-devotion to his chosen work. The Glasgow Church made him an offer that would have tempted almost any other man from his post; he was asked to leave one of the humblest for one of the most distinguished churches in the kingdom. He remained with the humble church, which he loved as being his own spiritual child, because he thought he could there serve God and his fellow-men better than in the higher sphere which sought him. And it was in the midst of this willing and joyful service that he, recently crowned by the blessing of a dear home of his own, with every happiness that the world can give, beloved and honoured and admired by all who knew him, and scattering blessings around him on his path, was stricken down in one short day. And as the news spread with startling rapidity, when the first feeling of incredulity was passed, there arose such a cry of universal lamentation through our northern churches—most of all in those which knew him best, at Glossop and Gee Cross—as none of us remember. In all our Gee Cross circle I am sure there is not one who does not grieve deeply, and many feel that they have lost well-nigh the best friend and the best man they ever knew. I have rarely loved any one so much; I could not be prouder of him and of his work if he had been a brother or a son. In Glossop, I know, a feeling as universal and as deep prevails; and to his own dear people the loss is by far the most grievous. The Church is orphaned. Its maker and inspirer is taken from its head. Oh! but surely it will not die! The spirit of him who made it, if it hovers anywhere on earth, will hover within its walls. His own Church must keep his memory green by living on. May it be his enduring monument; and may his influence breathe within it for many a long year, so that being dead he may yet speak in spirit to his beloved congregation, and they may be drawn after him to the realm of infinite purity and peace.

It is beyond my power to speak of the sorrow that has fallen on those who were nearest and dearest to our departed friend. God help the widow so soon bereft. God help the parents and the brother to bear the blow which has fallen on their hearts. They can have one comfort, that their beloved one has died amid universal affection and esteem; that he has not lived his short life in vain, but he has left ennobling influence that will not die, on countless human lives; and that his pure and gentle and self-sacrificing heart and earnest and active spirit of beneficence have fitted him, as few beside have been fit, to enter into heavenly communion with the Master, who, from a still shorter ministry on earth, ascended, as we call to mind the Easter Day, to the right hand of God.

VOTES OF CONDOLENCE.

At the meeting of the Manchester District Sunday School Association held in Manchester on Good Friday,

Mr. JOHN REYNOLDS moved—"That this Association feels that in the death of the Rev. F. Ashton, M.A., it has lost one who ever had its interests at heart, and grudged neither time nor labour in its behalf; and a friend who, by his amiable and gentle character, had so endeared himself to his fellow-workers that they know not where to find such another. And that this meeting respectfully tenders to his sorrowing widow and family its heartfelt sympathy in their sudden bereavement." He said: As one who knew him well for some five or more years, the melancholy duty—which but in justice to him and to you I should have preferred to have done without the addition of a word of my own—the sad task has fallen to me to move the resolution I have just read, and with a heavy heart to pen the very feeble and unworthy tribute to his memory which I now offer to you. We can hardly yet realise that he is not amongst us; and we who have spent many a happy evening with him, who have walked with him many a mile over the pleasant Derbyshire hills, which took new grace from his genial disposition, feel that, search as we will, we shall not easily find such another. He came among us to Hyde a stranger; but not long to remain such. His simplicity, his high-mindedness, his unselfishness, his utter guilelessness, the living

interest he took in his work, his sympathy with the inmost wants and feelings of those whose good he sought, soon made him no stranger among us. Let the longing for better things which he fostered in them, and the affection he inspired in the hearts of the young men and women of the Gee Cross Sunday-school, and let their grief at his removal, speak for him. When he left us he chose what seemed to us (more worldly than himself) a day of small things, as when what equally seemed to us the day of greater things opened for his acceptance, and was worthy of him. But he sought no mere self-glory, and at Glossop again unceasingly he laboured, not for personal ambition, but for the nobler ambition that his work might be complete. And let his faithfulness there, let the completeness of his work there, Sunday, week day, and every day alike, let his people's sense of utter loss which refuses to believe another can take his place, let these speak for him. And we of this Association, to which he ungrudgingly gave hours of leisure which no one would have denied him for personal recreation, for needful rest, or for the music he so much loved, we, too, feel what we have lost by the death of him who added to its operations new usefulness and fresh zeal. We had looked to him to succeed one who had earned retirement by long and faithful service. He had indeed been found the one best fitted by a rare combination of business tact and enthusiastic earnestness, to carry on and inspire with renewed vigour its operations. We had looked forward with anticipations of hope—nay, of certainty—to its increased prosperity in his hands. But to this we can look forward no longer. His work among us is ended, and though his spirit and his memory still remain with us, our loss and our grief are more than we can say.

The Rev. P. M. HIGGINSON seconded the motion, remarking that nothing he could say would be so touching a tribute to Mr. Ashton's memory as that uttered by Mr. Reynolds. The motion was carried unanimously.

The Committee of the Manchester Unitarian Sunday School Union have forwarded a resolution of condolence to the widow of the late Rev. F. Ashton, M.A., and to Mr. Councillor Ashton, his father, on their great and sudden loss.

WOMEN AS STUDENTS.

Archbishop Trench informs us that the substance of his recently-published work, *Mediæval Church History*, was given some years ago in a course of lectures on Church History to a class of girls at Queen's College, London. Happy girls! Happy, especially, in having been addressed, years since, as the intellectual equals of the other sex. On this point the Archbishop says:

Bishop Blomfield, indeed, is reported to have excused a popular preacher, when some strong-thoughted lawyers complained that there was not sufficient body and resistance in his sermons; urging that he had preached so long to bonnets as to have forgotten there were brains. I cannot think the antithesis of bonnets and brains to be a just one. How far the wearers of bonnets would bear the strain of competition with those assumed to be in exclusive possession of brains, supposing the matter in hand to be one which demanded originitive power, on this I give no opinion; but having regard to receptive capacity, to the power of taking in, assimilating, and intelligently reproducing, what is set before them, my conviction after some experience in lecturing to the young of both sexes is, that there is no need to break the bread of knowledge smaller for young women than young men; and, save, as already indicated, I did not in the original preparation of these Lectures, nor yet have I in the later revision of them, because my class was, or was assumed to be, a female one, kept anything back that I should have thought desirable to set before young men of the same age and condition of life.

BIRMINGHAM: GOOD FRIDAY AT THE CHURCH OF THE MESSIAH.—An experiment has been tried during the last few years at the Church of the Messiah, Birmingham (Rev. H. W. Crosskey's), which has proved very successful. The service has been made an evening instead of a morning one, and begins at seven o'clock, so as to allow time for the return home from the excursions which are now the order of the day; while a connected and well-ordered selection of music appropriate to the occasion has been given by the choir in addition to the hymns in which the whole congregation join. On previous occasions the selection has been from "The Messiah;" on this last Good Friday it was taken from Haydn's "Passion" or "The seven last words of our Saviour on the Cross." A very large congregation assembled, and the order of service was as follows:—Voluntary hymn, Scripture lesson, selections from Haydn's "Passion," Scripture lesson, followed by another selection from the "Passion," hymn, sermon, then another selection from the "Passion," collect, hymn, and the benediction. So far from the fine rendering of the noble Passion music given by the choir having the effect of interfering with the congregational singing, it had a directly opposite result. It awakened a devotional spirit which caused the hymns to be sung with very great heartiness of feeling by the whole congregation. The discourse by Mr. Crosskey analysed the various passions which caused the demand for the crucifixion of Christ.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

THE thirty-third annual meeting of this association, in consequence of the recent death of the Rev. T. E. Poynting, could not be held at Monton as previously arranged, and instead was held at Manchester. The weather in the early part of the day was not favourable, and the attendance at the service in Cross-street Chapel, though very considerable, was not so large as we have seen it when the gathering has been in Manchester before. It was, however, very encouraging, and we noticed present Mr. Edwin Winsor (retiring president), Messrs. Jesse Pilcher and John Reynolds (secretaries), and deputations from the following, viz.:—London Sunday School Association, Mr. I. M. Wade; West Riding, Mr. Joseph Wadsworth; North Midland Association, Rev. F. H. Jones, B.A.; Northern Sunday School Association (Belfast), Revs. J. C. Street and Thos. Leyland; also Revs. James Black, M.A., George Fox, E. W. Hopkinson, G. Hamilton Vance, B.D., J. B. Lloyd, H. S. Solly, M.A., Joseph Freeston, E. Turland, Chas. T. Poynting, B.A., N. Green, Silas Farrington, W. Harrison, T. Lloyd Jones, W. Rodger Smyth, Geo. Ride, R. Pilcher, B.A., John Russell, Thos. Jones, S. A. Steinthal, P. M. Higginson, M.A.; Messrs. Alderman Richard Harwood, S. B. Worthington, E. C. Harding, W. H. Herford, B.A., Jas. Harwood, G. W. Rayner Wood, C. C. Grundy, J. H. Reynolds, sen., Isaac Barrow, Carter Hollins, John Barrow, C. J. Herford, John Phillips, John Jackson, W. M. Rodger, John Chadwick, J. Kenyon, R. Stuart, D. Thompson, John Moore, E. Steinthal, E. B. Broadrick, Anthony Stafford, John A. Kelly, William Mason, Samuel Thompson, J. Redfern, J. N. Lawton, E. Lawton, J. Mellor, Luke Pollitt, N. Calvert, John Heys, — Williamson, Thomas Elgood, R. Wade, Henry Pearson, Councillor Bradshaw, J. Jones, Samuel Lawton, T. Crook, G. Cunliffe, T. Parry, T. Cook, J. Dornan, W. Milnes, W. Lord, and Dr. Marcus.

The Rev. Wm. Gaskell, M.A., had been announced to preach the sermon, but the Rev. S. A. STEINTHAL took his place, and stated that owing to Mr. Gaskell's indisposition it had been thought wise to ask him not to incur the risk of increasing his indisposition by coming out. Mr. Steinthal took for his text John xix., 16, 17, 18, "And they took Jesus and led him away. And he bearing his cross went forth into the place called the place of a skull, which is called in the Hebrew Golgotha, where they crucified him and two with him, on either side one and Jesus in the midst." While, he said, Unitarians could not regard Christ as God, they could recognise with all Christians the sacrifice he made in dying upon the cross to save men from their sins. They could also hold in high esteem such men as Howard and Captain Brown, the first because he laboured to raise the poor and forlorn, and to remove plague and pestilence from among men; and the second, because he offered himself a holocaust to set free the slave. It was a fitting thing for Sunday-school teachers to meet together on Good Friday, and to ask from God grace to be worthy disciples of Jesus Christ; for the true Sunday-school teacher had before him the object of raising in children a longing for a holy life, and of pointing the way to the kingdom of God. If the work of a Sunday school is to be done there must be something of a Christ-like spirit in the mind of the teachers or the work could not be done. He urged upon all, especially those who had the richest blessings of life, to take up the work—and to have the courage of true discipleship—and to give their little sacrifice for the children, and not to allow themselves to be discouraged by any seeming failure. Let them remember that Christ's greatest triumph was when his life seemed to be a failure. He urged, therefore, all to take to heart the lesson of the day, and give themselves a sacrifice for the good of others. It would comfort and strengthen them to meet the trials that might come to them.

At the close of the service an offertory was taken in aid of the publishing fund, when £17.8s. 6d. was realised. This, we understand, reduces the debt to about £14.

Dinner was provided in the Lower Mosley-street schools, and about 360 persons sat down to it.

THE BUSINESS MEETING

was held at two o'clock in the Memorial Hall, when Mr. EDWIN WINSOR, the retiring president, occupied the chair. A hymn having been sung,

THE CHAIRMAN, in his opening address, made reference to the loss sustained by the Association in the death of the Rev. T. E. Poynting, and also to the sudden death of the Rev. F. Ashton, who, though so young, had, he said, in countless ways shown his sympathy with everything connected with Sunday schools and Sunday-school work. He then asked, Are our Sunday schools to be continued? To some of us, he said, who have been brought up to Sunday-school work from our youth, this may be a startling question, and an impulsive reply will at once rise to our lips—Why! who ever dreamed of doing away with our Sunday schools? Twelve months ago Mr. J. T. Hibbert, member for Oldham, said:—"As they all knew, Sunday schools were not established at first for the same purpose as they existed now. They were established in part for the purpose of giving religious instruction, but their main purpose was to teach the children to read and write. Those times had fortunately passed away. The law now declared that no child should remain uneducated in this country. That being the case, the children who came to the Sunday schools were better prepared; they would not have to teach them to read, but they

would come ready to benefit at once by the instruction that was given to them. But, still the responsibility with those who carried on the work would be greater than ever—(hear)—for as the children would come into their hands better prepared, so the teachers would have to be better prepared to instruct them. His experience was that if a thing was worth doing at all it was worth doing well, and he was sure that all the teachers present would agree with him in saying that unless they tried to carry out their work of teaching well they would not succeed in their work." He considered that our Sunday schools were worth continuing, and I think most of us will agree with him, for as Liberal Christians we rejoice that catechisms are not introduced into our Board schools, and that the schoolmaster is not called upon to be the teacher of theology whether of conformity or non-conformity, and we shall no doubt be agreed in opinion that there is consequently greater need than ever for our Sunday schools; but we must not shut our eyes to the fact that the Sunday-school teaching of the present and the future must be essentially religious—(hear, hear)—and what I mean by religious I shall explain presently. It is also necessary that the teacher be better equipped than in the past, and that is one reason why we must face this question of the continuance of our Sunday schools. If they are to be continued, who are to be the teachers? The soil on which teachers have to work is now quickened and prepared, we have intelligence and knowledge, and for a teacher to be of real value to the scholar, the idea of teacher and scholar, I venture to think, must be done away with, and not only the name, but the feeling of friends, must be substituted. The Sunday school should be essentially the place in which the great principles of religion should be, I will not say taught, but imparted to the scholars. We have to do, not the work of the day school teacher, but to supplement that work, and to supplement it in such a manner that all the teaching given in our schools on a Sunday shall tend to one end, and this is what I mean by religious teaching, viz., the endeavour to raise the aspirations and lives of the scholars towards God, and to fill their hearts with something of His spirit. We have no theological formula, no catechism which embodies our faith, but I take it we have all faith in God, goodness, and self-denial, and therefore we have something to teach if we are inclined to be teachers; but notwithstanding all this, we are compelled to inquire if we have the material for the altered condition of our Sunday-school work. This is a question which cannot be answered off-hand. We have a large amount of energy and good intention among our teachers at the present time, and I never attend these meetings without being impressed by the enthusiasm and untiring perseverance displayed by those who year after year come up to these annual gatherings to find refreshment and vigour from the sympathy of cheerful faces, and to gather encouragement from the words of wisdom often spoken by those who have had great experience in life. But the difficulty that lies before us is given expression to by those who say: "We do not feel ourselves qualified to carry on the work of the Sunday school under its altered conditions." Some say they have not time to acquire the increased knowledge necessary for the work; others feel that their scholars know more on many subjects than they themselves do, and are therefore disheartened; while others are frightened at the idea of teaching anything religious; and I fear those teachers who have these feelings and give expression to them will be a considerable number, while there are doubtless many who have the same feelings, but who do not give expression to them, and that brings us face to face again with the question. If we are losing some, and are likely to lose more of our teachers, from what section of our congregations are we to recruit our numbers? The most ready workers are not always those who have the qualifications for teaching; many have not been blessed with culture, leisure, comfortable competency, and the power of imparting to others the knowledge they possess. We might in this case say, Oh, there is no difficulty, those who have education, leisure, and who have had more experience in life, must come and help us, and take part in the school work. But we cannot compel them to come, and if we could we would not. We can only make known our necessities, and trust there will be a willingness on the part of those to whom we appeal to come out and help us; we will gladly welcome all the sympathy we can get, and all the help, more particularly if that help is efficient, for, as our report shows us, we have at the present time, and with our staff of teachers not at all reduced [by the feeling of incompetency, 137 classes each Sunday morning and 78 classes each Sunday afternoon without any teachers at all. We must therefore take our choice either to leave our work inefficiently done, or in some cases not done at all; or to obtain an increased number of teachers, or reduce our number of scholars. Individually I have an impression that Sunday teaching will be reduced to once a day, and that once a day well done will be better than twice inefficiently done; and I am still more convinced that this must be so if we are to adopt the standard of teaching foreshadowed by Mr. Dowson in his noble paper published in last week's *Herald*. If we can find a sufficient number of such teachers as Mr. Dowson desires, the question will no longer have to be asked, shall our Sunday schools be continued? It rests however with the living men and women of the present to prove whether they themselves are equal to the occasion. If they are, happy will it be for our schools and

humanity. All we can say is "The harvest truly is plenteous but the labourers are few." (Applause.)

THE CHAIRMAN then moved the adoption of the reports.

Mr. JESSE PILCHER seconded the motion, and briefly alluded to the examination that had just taken place. He stated that 480 pupils from 15 schools in the Association entered for the first examination of Sunday schools at the beginning of the present month. Three hundred and forty of the pupils who entered sent in papers. Many of these latter were still in the hands of the examiners, who had not completed their reports; but so far as it had been possible to go into the papers, it had been found that they were extremely satisfactory. Many of the answers showed great excellence, and testified to the thorough way in which the pupils had been taught.—(Applause.)

The reports were adopted.

A vote of thanks was passed to the Rev. S. A. Steinthal for his sermon preached in Cross-street Chapel in the morning.—In reply, Mr. STEINTHAL mentioned that this summer the Rev. W. Gaskell would see the fiftieth anniversary of his work in this district.

On the motion of the CHAIRMAN, seconded by Mr. ISAAC BARROW, a vote of thanks was passed to the retiring officers; and,

On the motion of the CHAIRMAN also, seconded by the Rev. J. FREESTON, the meeting offered a cordial welcome to the representatives present from kindred associations. Mr. Freeston bore his testimony to services which the London Association had rendered to their schools by the good books recently issued.

Mr. WADE, in reply, said the death of Mr. Poynting, and, just now, that of Mr. Ashton, seemed to put them under a pall. He thought they must do as did an army. When they lost their comrades they closed up their ranks and went on again. Mr. Wade then recommended the teachers each to possess themselves of a copy of Mr. Brooke Herford's book, "The Story of Religion in England," and of Mr. Clodd's "Childhood of Religion," and then he drew a statistical contrast. Twenty years ago the Association had about 20 less teachers, but an average attendance of 84 more than now, though they had seven more schools. Twenty years ago they had 1,000 less scholars, but an average attendance of 103 more. He wished to know if they were satisfied with such a result. He certainly was not. He was rejoiced to see them taking the lead in the examination scheme. He held that it was impossible to have such examinations without all being benefited by them. They were a splendid advance, and ensured thorough-going teaching, which was much better than the plan, now mostly followed, of reading stories for a class. He closed by saying that he very much liked Mr. Hoppood's "Belief" for children, and meant to teach it, though he should risk objections from Mr. Street.

The Rev. F. H. Jones followed, and after stating that he was on his way to Oldham as his new place of settlement, said that as representing the North Midland he would urge that the way and the spirit in which their work was done was the true measure of it, and in that sense they had not failed in the North Midland schools.

The Rev. J. C. STREET drew attention to the marked distinction between Sunday Schools in Ireland and England. In Ireland they were simply Congregational. As to Mr. Wade's intention to teach a creed—well, so be it. Meanwhile, he should hope they would respect the nature which God had given to little children, and refused to bind them down to any creed. (Hear, hear.)

Mr. JOSEPH WADSWORTH said he was glad to be present, and suggested the possibility of getting a number of people together who would guarantee to fill up the places of absent teachers. (Hear, hear.)

A vote of thanks to the Lower Mosley-street friends for their hospitality, to which the Rev. S. A. STEINTHAL responded, brought the business to an end. After tea

THE EVENING MEETING

was held in the Memorial Hall, the Rev. S. A. Steinthal in the chair. The hall was well filled.

THE CHAIRMAN opened the meeting by giving a hearty and cordial greeting to all friends present, and said what a privilege he felt it to be, to be able to look round and see so many persons whom he was conscious were engaged in self-denying labours in the Sunday school for the good of others. Remarkable on the question raised by Mr. Winsor in the afternoon, "Are our Sunday schools to be continued?" he said those who had the work in hand seemed never to doubt as to their usefulness. (Hear, hear.) It was true that the intellectual work of olden times will in the future not be necessary; but while it might happen now and then that teachers might have to draw in their horns because the scholars were in advance of them, it should be remembered that the chief work of Sunday schools is moral and spiritual. He hoped that it might be found possible to combine systematic instruction with the development of moral and spiritual life in the Sunday school. (Hear, hear.)

Mr. GEORGE CUNLIFFE, of Bolton, then read the following paper on

OUR ELDER CLASSES AND THEIR TEACHERS.

He said: When secular instruction was difficult of attainment by large numbers of our population, our Sunday schools did a work which might be said to be complete in teaching scholars of any age, and in imparting such elementary knowledge as might assist them in the labours of their after life.

Now, however, that secular instruction has become universal throughout the length and breadth of the land, our schools have necessarily and very properly

changed their character, and I think all present will agree with me in saying that if the scholars leave our schools just about the time when they are arriving at maturity and are becoming capable of doing useful service, and instead of joining the ranks of our churches, and taking their place in the army of men and women who have a definite and clearly understood religious work to do in the world, are found to drift away from us into all sorts of devious paths not leading distinctly anywhere,—then, I say, under such circumstances, we shall all agree that our work is very incompletely performed; the true purpose of our Sunday schools is not fulfilled, and our labours, if not altogether in vain, fail, at any rate, in realising their proper result.

The question of the conduct of our elder or adult classes is, then, one of vital importance. Do not let me be misunderstood. I do not wish to indicate that, in my opinion, it is more important than other sections of our Sunday school work, but the changes which have taken place of late years have brought this section into greater prominence, and shown us the necessity of more adequately providing for it than I think was the case formerly. The majority of the members of these classes are at a most critical period of life. Perhaps without having entirely thrown aside all parental control, they have yet begun to assume the right of individual choice and responsibility as regards the future; and it depends very much upon the influences by which they are at this period surrounded whether the future be productive of good or evil.

As my experience for a considerable number of years past has been entirely in this department, I trust I need make no apology for introducing it for consideration to-day.

In our schools at Bank-street, Bolton, we have 308 scholars on the books, and of these 130, or 42 per cent, are above 16 years of age. Here, then, we have the raw material, and splendid material it is, I can assure you—diamonds in the rough, without a doubt, in many cases, but precious for all that, and showing underneath the surface such innate worth and glorious possibilities of lustre and refinement, enough to make one pray most fervently for some portion of our great Master's power, some spark of His divine genius to light up their hidden fires, and cause them to shine out with all the brightness of which God has made them capable.

We have no doubt of the value of the material upon which we are called to work. The notions which possess some minds about the utter worthlessness of unregenerate human nature are foreign to us. The only uncertainty we feel is as to the adequacy of the means we employ to secure the end we have in view.

This end and aim we can also without much difficulty make clear to our own minds. We do not enter upon our work tied down ourselves to the letter of a creed, or hampered by the articles of a doctrinal theology; nor do we seek to bind any such fetters upon those under our influence. Our desire is to win them over, so that they may willingly enrol themselves subjects in that realm where alone true freedom is to be found, that they may in time enjoy that glorious liberty which can be obtained by none but the true sons of God. We wish to train up minds capable of independent thought, loving truth for truth's sake, and resolutely determined to think out the problems of life for themselves as far as time and opportunity will allow, at the same time holding in due respect the opinions of others; but above all we want to establish the characters of our scholars on a firm basis of self-respect, of reverence for the laws of God, and of full and ever-abiding consciousness of the tremendous obligations resting upon us as beings responsible for the right use of the talents entrusted to us.

"Character," it has been well said, "is the substance and end of personal salvation." "Intellectual atheism or unbelief are evils of magnitude, but they sink into trifles when compared with doubts of the obligations of personal duty and honour, indifference to, or the denial of, the binding nature of moral law."

Now, in order to accomplish this, the teacher must try to understand the peculiar wants, weaknesses, and difficulties of his scholars. He must not come before them as a lecturer standing on a higher platform, breathing a purer atmosphere, and only condescending to come down a little nearer to their level once a week for their special edification. I feel convinced that the more he can identify himself with the scholars, having similar interests, working with them, learning with them, and standing shoulder to shoulder with them in one common desire for, and effort to attain to, a higher and nobler life, the more effectual and permanent will be his influence for good. If any special branch of science engage his leisure hours, let it also be considered in his class; if the political world be agitated by any particular subject let it be discussed, bring it to the notice of the scholars, and make them acquainted with the passing events in the life of our own church both at home and abroad. Let the books used in the teacher's private reading, either for study or pleasure, be laid under contribution for the benefit of his scholars; in fact, let it be borne in mind throughout the week that on the Sunday he has to meet his "Friends in Council" (to use a phrase most appropriately employed by Mr. Grundy a couple of years ago), and he will never fail through want of a subject or through lack of interest in his scholars. I have often heard the question of class books discussed, but, to my thinking, no association can do more than assist in this matter. It is absolutely necessary that the teacher should

feel a deep interest in the subject taught, and this should be his guide. Those who teach the elder classes have a very wide field open to them. The difficulty is not in finding materials, but in making a wise choice. Nothing but good can come from the study of the works of Longfellow and Tennyson, of Thackeray and Dickens, and from readings such novels as "John Halifax" and "Middlemarch"; history and biography are inexhaustible fields. Some of Charles Kingsley's papers, treating of science in a most familiar and easy style, have been very useful to me. Tyndall on "The Forms of Water," is an excellent book, and reminds me of one good result which will follow the mode of action which I suggest. Books are introduced to the notice of the scholars which they would otherwise probably never see, and their interest is so far awakened that a many of them buy the books for themselves, and so they get into the family circle. I have noticed this most particularly during the last winter. We have been studying in a continuous series of lessons Mrs. Buckton's "Health in the House." Some of the scholars have recently attended an examination on the subject, and though I don't anticipate great things from the examination, I am satisfied with the result of the introduction of this subject. From 20 to 30 copies of the book have been bought. These I know have been carefully read at home in many cases, and some good must of necessity ensue. Political Economy was also found an attractive subject during the last winter. And now, I would ask, to whom can the Bible be more useful than to teachers in a Unitarian Sunday School? And here I am reminded of, and may be permitted to express my own deep sense of, the loss which we have all sustained in the death of Mr. Elford Poynting. He has laid me under lasting obligations to him. Guided by his inspiration and trained under the leadership of such as he, we are sure to find the Bible of inestimable value. The "Teachers' Manual" contained a good many things, but if it had published nothing more than Mr. Wicksteed's "History of Israel" and Mr. Poynting's "Life of Christ" it would have been worth far more than all its cost. In the "History of Israel" we trace the emancipation of a community of slaves and their development by slow and painful steps into an influential, if not a great nation. Perhaps the most important, most potent element in this process was their religion. Prompted by it they were led to pursue a policy of isolation; and this very isolation, this complete separation of themselves from all the surrounding nations, this dedication of themselves to one particular purpose, lent fire and energy to the acts and sayings of their public men, gave vitality and power to their national life, and makes the study of their history specially interesting to us. They felt themselves to be custodians, in the midst of a world of idolaters, of the faith in the one Jehovah. This was their special work, and with it we, who stand to-day as the upholders of the faith in the unity of God, can most thoroughly sympathise.

This work and worship was carried forward by patriots and prophets through many difficulties and national shortcomings, and with varying degrees of religious earnestness and purity of motive, until the time of Christ, who took it out of the hands of priests and lawyers by whom it had come to be much too exclusively appropriated, and tried to make it a matter of personal concern to every individual.

He was no advocate of a state-paid clergy and a formal ritual, by means of which a nation's religious duty was to be performed for it, as it were, vicariously. His great work was to fulfil for himself and to teach and persuade others to fulfil for themselves, all the duties and obligations resting upon them as members of the great human family and children of the one God. This animating purpose, this vivifying spirit, is what we should seek to obtain for ourselves and impart to others. It is in this sense only that we can truly learn Christ. What was the root principle of His life, and was it a good and noble one? Did He consistently adhere to it, and by so doing make his life good and noble too? Upon the answers we can give to these questions it depends whether or not we can find the Life of Christ valuable to us. It is only when we are thoroughly convinced that the answers are satisfactory that we can, in this age, ask men to become Christians. People are continually calling themselves by that name because they profess a belief in Christ, but the truth is, they have no real claim to it until they have learned and fully accepted as the guide of their lives the faith of Christ.

In teaching this life it is very desirable that we should not assume more than the historical narratives and our own reasoning will warrant. We are apt to trade a little too much upon our inherited ideas. For instance, one often hears the phrase "the sinless Jesus." I confess I do not like it. I know it is written that he was tempted, like ourselves, and yet without sin; but the passage is often read or spoken of in such a manner as to convey an unnecessary assumption and to lead to the inference that he made no mistakes intellectually or morally. There is no reason why such an inference should be conveyed. My own opinion is, that it was with him as it ought to be with us, his ideas advanced with his age, he profited by experience, and recognising this he declined to allow the fermentary wine of his new thought to be shut up in the dry, unelastic leathern bottles which had served the purpose of a past age. The reformation which overturned the doctrine of an infallible Church will not be complete until it has done away with the idea not only of an infallible book, but of an infallible Jesus. Not until then will the full

strength of his character be known, and the full benefit of his example be realised. Eighteen centuries have passed away, and the world has only learnt the alphabet of his gospel. Let us try to get a little further, endeavour to understand the principles he taught, and by which he lived, and to make them really operative in the society around us to-day. By so doing, we shall do more honour to his name than by any amount of lip-service, and at the same time be helping on the best interests of humanity.

Jesus! there is no fairer name than thine

Which time has blazoned on his mighty scroll;
No wreaths or garlands ever did entwine

So fair a temple of so vast a soul.

Once on the earth wert thou, before men's eyes,

Who did not half thy beauteous brightness see;

E'en as the emmet does not read the skies,

Nor our weak orbs look thro' immensity.

Once on the earth wert thou, a living shrine,
Wherein conjoining dwelt the good, the lovely, the divine.

If the purpose we have in view in getting together a number of young men and women to meet us Sunday by Sunday has been correctly stated, the teacher ought in preparing himself for his work to keep this purpose clearly and constantly before him. He is not to be expected to teach history, for instance, so that his scholars shall be able to answer questions on the subject in the manner that may reasonably be expected to result from continuous day-school or college training, but so that lessons may be learned from the facts and experiences of past times which shall help them in their conduct as citizens to-day—lessons to show that God's government of the world may be seen through the mists and obscurity in which men often seek to hide the motives of their actions, and that He is able to make seeming evil result in permanent good, and to bring his own wise purposes to pass

"That more and more a Providence

Of Love is understood;

Making the springs of time and sense

Sweet with eternal good."

So with astronomy, geography, geology, or any branch of science. By all means let him teach it as thoroughly as possible, but always so as to awaken the soul of the scholar, and to deepen his consciousness of the Almighty Power and Infinite Wisdom and Love of God.

The passion so prevalent just now of testing the result of everything by competitive examinations is not an unmixed good. Some people are already beginning to doubt their value, even when applied to day school work, and I fear, if pressed too eagerly in connection with our Sunday schools, that harm will result.

How many of our teachers can afford the time for such a preparation of lessons as is necessary to secure a satisfactory result at our examination? I fear, very few. Unfortunately, many, if not most, of our teachers in the Sunday school are not blessed with much leisure on the week-days, and if the preparatory work be made too heavy the number of our staff will inevitably be reduced. Besides, preparation of facts, the knowledge of which can be tested, is not of itself sufficient to secure the desired result. I do not know how my experience agrees with others, but one thing I can testify—that, though I have always felt the absolute necessity of being properly prepared with a lesson before meeting my class, I have often been induced by some unexpected circumstance to take up a totally different subject, and have almost invariably found the change to result in what approved itself to my mind as more genuine Sunday school work than I could have expected to have realised from the thoroughly prepared lesson. Then again, consideration for our scholars should make us cautious how we press this matter. Our elder classes are not formed by a selection of those who can pass a certain standard. No one would venture, I think, to make it necessary that a competitive examination should be passed before admission to them is secured. It is a fact of much value, in a religious point of view, that in them, one finds great differences of mental qualifications, intellectual attainments, and even of social position. Now, these differences are, I know, often most considerably and tenderly suppressed, and are the very means of bringing out much kindly sympathy and mutual helpfulness; but the tendency of examinations would not be in this direction. If made an important feature of Sunday-school work I fear the result would be detrimental to the constitution of our elder classes, whatever might be its effect upon the juniors. I have known many scholars whose attendance and co-operation I have valued highly, but who, I feel sure, would never have remained in the class if attendance at examinations had been considered of much consequence.

I do not wish to undervalue examinations. They form the remedy, naturally suggesting itself to the minds of the more energetic and systematising spirits among our leaders, for the slipshod, desultory teaching so prevalent in our schools, but we must be careful not to pursue the remedy so far as to make it as bad as the disease.

Let the quality of our teaching be improved by all means; let us strive after accuracy of knowledge as much as possible, but let us not forget that it is our duty, prudently, to be all things to all men, so that our schools may be wide open to receive members, either as teachers or scholars, from all ranks and conditions, that the great work done therein be to make strong men and women well furnished with resources

NEWS OF OUR CHURCHES.

within themselves to enable them to resist temptation to evil surrounding them in such vast abundance, conscious of the greatness of their own nature and power, cognisant of their relationship to God as his children, and recognising in Jesus Christ a hopeful leader and guide.

Only by so doing can we hope to succeed in making our Sunday schools the nursery of our Church—of a Church worthy to exist because of its usefulness to society, and because of the good work it is continually doing to aid the advancement of God's kingdom upon earth.

We must ever remember, as Dr. Martineau has told us, "that religion is, after all, beyond the range of mere tuition. It is not a mere didactic thing, that words can give and silence can withhold. It is a spirit—a life; an aspiration; a contagious glory from soul to soul; a spontaneous union with God. Our inward unfaithfulness is sure to extinguish it; our outward policy cannot produce it. To live and so do the holy will is the ultimate way not only to know the truth, but to lead others to know it too."

Mr. I. M. WADE thanked Mr. Cunliffe for his appropriate and outspoken paper, and while he did not doubt that every one who had spoken that night would draw a religious lesson from any subject, yet he doubted the general run of teachers doing so from Dickens or Thackeray.

The Rev. J. FREESTON said it very much depended on the way things were done in the Sunday school as to what the result would be. The idea to be drawn out in the mind of scholars when science was taught was that the various manifestations of natural law were but the expressions of the will of God.

Dr. MARCUS gave a narrative of the difficulties he had experienced with his class in Lower Mosley-street Schools. He did not suppose he had one in it that was not of age, and the material he had to deal with was of the very best kind. It had happened that one who had an aptitude for scientific study would ask questions of a technical nature which even he could not answer. But in such cases he never concealed his ignorance; often he would refer to such a one for information, and the *esprit de corps* was thus kept good. The great secret of successful Sunday school teaching was that the teacher should make his pupils feel that he was one with them; that he had their interest earnestly at heart; that he felt for their doubts and difficulties, and was anxious to help them in every possible way.

The Rev. N. GREEN said a few words, and then Mr. CUNLIFFE briefly replied, urging that while he had incidentally mentioned the works of Dickens and Thackeray, he had specially named the Bible as the best book for religious purposes.

Mr. JOHN REYNOLDS next read a paper on

WEEK EVENING AMUSEMENTS FOR SUNDAY SCHOLARS.

Having pointed out the want of means of innocent amusement in rural districts and small towns, and the inducements of music halls and so forth in the larger towns, Mr. Reynolds asked whether it was any wonder that in face of this the work of the teacher on Sunday was so often counteracted and undone during the week. He urged that rooms should be thrown open in connection with schools for the use of scholars, that newspapers, magazines, illustrated papers, and so forth, should be supplied; that the walls of these rooms should be adorned with pictures; that such games as were not thought improper in their own homes should be allowed; and that draughts, chess, cards, and, if possible, a bagatelle board or miniature billiard table, should be provided. Such a scheme was already in actual work. For summer recreation, let them encourage outdoor games. The females might be induced to join singing-classes, and there might also be occasional rambles in the country, social gatherings (at which he would like to see dancing take the place of certain rough games which were now indulged in), and a reading and dramatic class. Without good management the whole thing might do more harm than good, and in any such undertaking prudence, patience, and energy would be required.

In the discussion which followed Messrs. W. Lord, Cuthbert C. Grundy, and Rev. F. H. Jones took part, and

Mr. W. LORD moved, and Mr. J. H. REYNOLDS, sen., seconded, a motion to the effect that the Conference was of opinion that the question of providing suitable amusements for scholars was of such importance as to justify the committee of the association in considering the best means of rousing the different schools to take some action in the matter, and that it should be a recommendation to the committee to consider the subject.

The resolution was adopted.

It was then moved by Rev. JOSEPH FREESTON, and seconded by Rev. WM. HARRISON: "That this meeting receives with very deep regret the resignation of Mr. Jesse Pilcher as secretary; and desires to express and record its high appreciation of and sincere gratitude for his long-continued and valuable services to the Association."—To this resolution Mr. PILCHER, in words expressive of considerable depth of feeling, replied; and also thanked the meeting for the honour they had done him in appointing him president of the Association for the next year.

The meeting concluded with a vote of thanks to the Chairman.

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

BRADFORD: CHAPEL LANE CHAPEL.—On Monday evening last the members of the Sewing Society invited Mr. and Mrs. Knapton to tea in the schoolroom, and after tea, Mrs. Thomas, the president, in presenting a very elegant silver épergne accompanied by an illuminated card beautifully executed by Mr. J. H. Pickles, said:—"It is with sincere pleasure and good wishes that we, the ladies of the Sewing Society, present this token of our good will towards you on the occasion of your marriage; hoping you will live long and happily to enjoy it." Mr. Knapton acknowledged the receipt of the present in a few appropriate words, briefly referred to the great interest that is pretty generally being taken in religious questions at the present time, and incidentally mentioned that his own views had undergone considerable modification within the last year or two. He had not "progressed" or "advanced," whatever those words might mean, but had become, in a sense more conservative, being more and more deeply impressed by the unique beauty and spiritual power of the religion of Jesus Christ; and at the same time there had been growing up in his mind, as the result of patient investigation and some little thought, a new sense of the authority of Scripture. In alluding to the Leicester conference, Mr. Knapton said that a church built upon sentiment cannot live; that a belief that cannot be put in a creed is not clearly understood, or that which people shrink from formulating is not by them tenaciously held, i.e., has not won the consent of all their faculties; and that latitudinarianism legitimately leads to agnosticism, and that agnosticism is but atheism spelt in another way.

BIRMINGHAM: HURST-STREET DOMESTIC MISSION. The following is a brief report of meetings held during the present month:—On April 1st the annual business meeting of the congregation was held in the evening, when a coffee supper was provided, and the usual business of reading the financial report, electing the committee, secretary, treasurer, &c., for the ensuing year, was transacted. The Rev. B. Wright presided, and there was a good attendance of the members. The treasurer's report stated that the receipts from the quarterly subscriptions, and the weekly offering, were slightly less than the previous year, owing to the badness of trade, but the committee had been able to vote the sum of £37 10s. to the mission fund, being equal to the largest ever given, after paying the expenses of the choir, which amounted to £10 12s. 6d., and the usual incidentals. After the business was over, the chairman presented to the congregation, on behalf of Mr. Earl, the respected secretary of the mission, a full size photographic portrait of himself as a memento of his thirty-nine years' connection with, and labours for the mission. A hearty vote of thanks to the minister and Mrs. Wright brought the meeting to a close. On the 8th inst., the annual meeting of the Band of Hope was held, when an excellent entertainment was given on behalf of the Sunday School prize fund. The Rev. B. Wright presided, and there were nearly 300 people present. On the 15th inst., a very successful concert took place in connection with the Hurst-street Cricket Club, at which Mr. Councillor R. F. Martineau presided. There were present about 350 people. On Easter Sunday afternoon the annual prize distribution took place in connection with the Sunday Schools, when every part of the chapel was filled with the scholars, their parents and friends. The number of prizes given was 115, at an average cost of about sixteen pence. Sixteen special prizes were awarded to eight boys and eight girls, who had not been absent or late once during the year. Seventeen others had made the full number of attendances, and had been late only once each. Forty-eight certificates of merit were given with first class prizes to as many scholars who had made 100 early marks. No prize was awarded for less than 85 early marks. Six young men and five young women, who had ceased to be scholars and had become teachers during the year, received each a prize of honour. All these young people were connected with the congregation, and some of them members of the choir. The prizes were awarded by the Rev. B. Wright, assisted by Mr. Councillor R. D. Kneebone.

DERBY: FRIARGATE CHAPEL.—During the months of March and April a course of five theological lectures has been delivered in the Friargate Chapel; four by the resident minister, Rev. C. D. Badland, M.A., and one, on the subject "Is Jesus Christ God?" by Rev. Dendy Agate, B.A. The subjects of the other lectures were—"What is Unitarianism?" "Hell: Is it Eternal?" "What is the Bible?" and "Orthodoxy, Secularism, and Unitarianism." There was a good attendance of strangers at all the lectures; and in particular the lecture on Eternal Punishment attracted a larger congregation than has been assembled in the chapel for some years.

LIVERPOOL: HAMILTON ROAD CHURCH.—On Wednesday evening, the members of the Social Union in connection with this church held a soiree to close the season. There was a large attendance. After tea, the chair was taken by the Rev. S. Fletcher Williams, and there followed a literary entertainment to which Messrs. J. D. Sutcliffe, J. A. Green, P. J. Chatham, H. J. Charlton, J. Wilde, J. Chesworth, and Ernest Jones contributed, musical selections on the pianoforte being given at intervals. During the evening the Chairman gave a sketch of "Hugh Miller: the Student of Nature and the Man." The evening was pleasantly spent. In the session just closed, papers have been read

on a variety of subjects by Messrs. J. Birkett, G. Menzies, H. J. Charlton, A. Kennedy, J. Wilde, J. Chesworth, W. Yates, T. Milner, H. J. Tait, E. Jones, J. Smith, A. J. Green, J. Sutcliffe, T. Stevens, and Mr. Williams. The meetings have afforded an excellent opportunity for members of the church to meet each other for intellectual and social intercourse.

LIVERPOOL: REQUESTS TO THE MISSION SOCIETIES.—Under the will of the late Mrs. Margaret Harvey, of Holmfield, Aigburth, widow of the late Mr. Robert Ellison Harvey, of Walton Priory, the Liverpool Domestic Mission, Beaufort-street (Rev. J. Shannon), and the North-end Mission Society, Bond-street (Rev. H. W. Hawkes), received a bequest of £500 each.

LONDON: FREE CHRISTIAN CHURCH, KENTISH TOWN.—On Sunday, April 14, the quarterly children's service was held in the church, the communion table of which had been prettily decked out with spring flowers by the scholars and teachers, above them being placed a text suitable to the occasion. After the evening service the flowers were taken to two of the local hospitals. The service was conducted by Mr. I. M. Wade, and his address to the young folks was one to be remembered, as it was given in plain, easy language, so as to be understood by all. The chief topics touched upon were the many lessons to be learned from the flowers, illustrated with several touching and beautiful anecdotes of the uses to which flowers can be put, and the temptations that all boys and girls have to fight against in their daily lives, setting forth the example of Jesus Christ as the one to be followed through life. The service was most hearty in all respects, the various hymns being given with force and vigour by the large congregation of children, parents, and friends (including some eighty or ninety scholars and teachers from the Hampstead and Hackney schools, to whom a cordial welcome was given) that nearly filled the church. In conclusion, the hymns, "O, Christian, awake," and "I love to tell the story," were sung with much heartiness, thus bringing this pleasant gathering to a close.

LANCASTER.—On Good Friday, the St. Nicholas-street congregation had the pleasure of meeting some of their friends belonging to the Preston congregation, about forty of whom visited Lancaster. Morning service was conducted in the chapel by the Rev. D. Davis, B.A. The afternoon was passed in visiting places of interest in the town and neighbourhood, and then about eighty members of the two congregations took tea together in the schoolroom. After tea a meeting was held, when various speeches were made, expressive of the good feeling existing between the two congregations, and of hopes that this might continue and increase. Some amusing readings were also given, and glees and anthems sung. The day was fortunately fine, and seemed to be enjoyed by all present, the hope being frequently expressed that many such opportunities of social intercourse between the two congregations might occur.

MOSSLEY.—The annual sermons in connection with the Sunday school of the Free Christian Church were preached on Sunday last, April 21; in the morning by the Rev. W. G. Cadman of Miles Platting, and in the afternoon and evening by the Rev. S. A. Steinhil of Cross-street Chapel, Manchester. The collections amounted to £58. 12s.

MIDDLETON.—We have been somewhat busy in our congregation of late. On April 10th we had a sale of work in the Commissioners' Rooms, under the management of a committee of ladies. The attendance was good, and the sales, with the addition of a few donations, realised about £50. On April 13th we had our annual congregational tea meeting, at which about eighty members and friends were present. There was not much speech making, indeed, we did not come together for that purpose, but we spent none the less an exceedingly pleasant evening. On Sunday afternoon last we had a teachers' tea meeting and conference, at which good work was done for the management of the school, and also in deepening the interest of the teachers in their work.

PROPAGANDIST LECTURING.—The Rev. John Fraser, of Doncaster, has, under the auspices of the West Riding Unitarian Mission, just concluded a course of doctrinal lectures. On Tuesday evening, the 2nd inst., he lectured at Pepper Hill; subject, "How I became and why I remain a Unitarian." The audience was very good, and a most favourable impression was made. Mr. Reuben Wood presided. At Keighley, on the following evening, the 3rd inst., Mr. Fraser delivered the same lecture. About sixty people were present, and the frequent and hearty applause with which several points of the lecture were received was very encouraging. At the close a vote of thanks was moved by Dr. Simpson, who, though not a Unitarian, expressed the great pleasure he had received in being present. At Hunslet, Leeds, on Monday evening, the 8th inst., Mr. Fraser lectured on "The Deity of Christ." Darnton Lupton, Esq., presided. Though the lecture was somewhat long, the most intense attention was paid by the audience throughout. At the close a number of questions were put, which were answered—as one of the questioners remarked—"very satisfactorily." A vote of thanks to the lecturer and the chairman brought the proceedings to a close. At Pepper Hill, on the following evening, the same lecture was delivered. There was a larger attendance than on the 2nd inst. Mr. E. Lee presided, and again the lecture was well received. On the 10th inst. Mr. Fraser lectured on the same subject at Keighley; Dr. Spencer in the chair. At the close a number of questions were put; and nearly every answer was received with applause, and votes

of thanks were cordially passed. On Monday, the 15th instant, Mr. Fraser again lectured at Hunslet, Leeds. George Buckton, Esq., presided. The audience was a good deal larger than on the former occasion. After the lecture, some discussion took place, and then from the chair Mr. Buckton expressed his gratitude to Mr. Fraser for his very able lecture. On the 16th the same lecture was delivered at Keighley to a good and attentive audience. At the close a somewhat desultory discussion took place. Before the lecturer left, a number of those who had attended expressed their gratitude for the three lectures they had heard, and trusted that Mr. Fraser would have something to say to them again at no distant date. This short course of lectures has been distasteful, with not only the hope, but the belief on the part of many, that much good has been wrought thereby.

SAFFRON WALDEN.—On Good Friday our annual meeting was held. It is upwards of forty years ago since this gathering was inaugurated by the Rev. John Marten. About 100 persons sat down to tea at five o'clock. The public meeting commenced at seven p.m., when the chapel committee's report was read. It embraced all the events of the past year, called attention to the work which had been done, repairs effected in the building, gave an account of all the moneys gathered and disbursed, social gatherings held, special sermons delivered; it reviewed the past and the present, and excited hopes for the future with steady, earnest, devoted work. This report was spoken to by the deacon and acting trustee, and the pastor. Addresses were delivered by the Revs. John Marten, of London, J. A. Brinkworth, Messrs. Hales, Great Chesterford, Hockley, of Walden, Congregationalist. Two recitations were given. E. Brinkworth sang as a solo Tennyson's words "Break! break! break!" The choir sang a selection of pieces specially obtained by our Minister from America. The meeting, which was characterised by earnestness, life, harmony, and great enjoyment, closed at ten o'clock. Decided progress has been made during the past year, and we enter with zest upon that now commenced. We are indebted to two gentlemen of the town for a choice selection of green-house plants and flowers. The walls were ornamented with some exquisite mottoes, which Mr. Brinkworth has just obtained from America. On Sunday, 21st, the Rev. John Marten preached an able sermon from John, xv. 13. Sickness prevented some old friends being present, but a large congregation gathered to hear their now aged and much-loved minister of former years once more. This annual gathering has been a success in every respect.

SWINTON.—The *Pendlebury and Swinton Journal* contains a correspondence having reference to a Permissive Bill meeting, held in the Unitarian school-room, Swinton, which it was at first intended to hold in the Wesleyan school. On April 8th, the Rev. William Harrison wrote to the Rev. R. Bentley, Wesleyan minister, stating that "A few weeks since a deputation from the Good Templars waited upon you with a request that you would take the chair at a Permissive Bill meeting they intended to hold in your schoolroom, the use of which had been granted for the purpose." This you consented to do; but on hearing that I was to be invited, along with other ministers of Swinton, to take part in the meeting, you withdrew your consent on the ground that you could not sit on the platform with a Unitarian minister. It was pointed out to you that the meeting was entirely unsectarian, and that the United Kingdom Alliance ignores creeds and parties; but you replied that you could not meet me; that if I was right you were wrong; and, to show the strength of your aversion, you said you would rather meet the Roman Catholic priest. . . . I am a Unitarian, as I am a teetotaler, because my conscience compels me to be one. I give you credit for being a Wesleyan for the same reason. Is it wrong in me to obey my conscience and right in you to obey yours? I think you will hardly say so. Then I ask, in the name of Christian charity, why you would rather allow a good cause to suffer, and intemperance to go on, than join with me in a meeting where our religious differences need not come to the surface?" After a second letter from Mr. Harrison, the following answer tardily came:—"Dear Sir,—I have been from home since Tuesday last. I received your letter on the previous Monday, but was too busy to give it a careful reading, and unfortunately left it behind me. Towards you as a man and a fellow-citizen I entertain a cordial good will; but to Unitarianism, of which you are a votary and a victim, I am irreconcilably hostile. The attitude I took in regard to the chairmanship of the Alliance meeting was needful and wise. I suggested neutral ground. If I had your letter I might deal with each point seriatim. In haste.—Yours truly, R. BENTLEY." Mr. Harrison fairly adds the comment:—"This is an unsatisfactory letter. Towards me as a man and a fellow citizen he entertains a cordial good-will. Why, it was as a man and a fellow-citizen he was asked to meet me on the Alliance platform. He was not asked to meet me as a Unitarian, no more than I was asked to meet him as a Wesleyan. Mr. Bentley now adds insult to injury by speaking of me as 'a victim' of that religion which I regard as the very truth of God. But as Mr. Bentley thinks my religion, it will not allow me to speak so disrespectfully of anyone's deliberately-formed opinions. I am not now arguing whether Unitarianism is right or wrong, I am prepared to do that at the proper time and place; but whether it is charitable to refuse to join with one in a good, a necessary, and unsectarian work, because he happens not to see eye to eye with you on other

matters. Mr. Bentley, like the Pope of Rome, evidently regards it as a crime to differ from him in theology.

TODMORDEN.—The annual church meeting was held on Saturday last in the schoolroom, Hanging Ditch, the occasion being the ninth anniversary of the dedication of the church. About 50 persons partook of tea, and the evening business was presided over by Mr. John Lord, in the absence of the minister, Rev. L. Taplin, M.A., who was prevented attending by illness. The church committee and warden for the ensuing year were appointed; a report was read by the secretary, Mr. E. Stephenson, and many subjects were discussed in a conversational way. The meeting lasted till after nine o'clock. Mr. Taplin, if he had been able to attend, had promised to give "a brief account of a visit which he made last summer to Holland, and to show how, with immense labour and skill, the Dutch have pumped the sea out of a great sandbank, and made that sandbank the home of 'civil and religious liberty.'"

OAKAMOR, STAFFORDSHIRE: FREE CHRISTIAN CHURCH.—This church, which was opened for public worship on Easter Sunday, has been erected by Messrs. Thomas Bolton and Sons, the proprietors of the Oakamoor Works, for the use of such of their workpeople and neighbours as may sympathise with a free worship irrespective of creed or denominational position—being, in fact, simply an extension of a work which, under the direction of the resident proprietor, has been in operation for some ten years past in the village of Oakamoor. The first chapel, the Rev. John Mills, now of Hanley, commenced in 1868 the conduct of services on the principle stated above in a commodious room in the village set aside for the purpose. These services met with a degree of appreciation and success which has led to the erection of the new and exceedingly beautiful structure in which, under the direction of the present chaplain, the Rev. Charles Denman, the already existing congregation will assemble, united upon a foundation of Christian life and love as distinct from theological dogma. The opening services were a complete success, the ministerial part being very ably taken by the Rev. W. Carey Walters, of Whitchurch; and the rich and sweet tones of the beautiful organ being fully brought out under the hand of Mr. Edward F. Clarke, of London, who very kindly presided over the music of the day. The choir, who have patiently worked for years in the simpler place of meeting, acquitted themselves most creditably in the hymns and anthems appointed. The church stands on a wooded slope adjoining the village, is surrounded by a large piece of land, part of which is devoted to ornamental shrubs and trees, and the remainder it is intended to use as a burial ground. Adjoining it is the residence of the minister. It is built in the style known as the early decorated or geometrical, and consists of a nave with a small transept or side chapel for the organ, and a raised chancel. At the west end are a porch and vestry in a lean-to roof, and the west gable is crowned by a handsomely carved bell turret. The nave and chancel are covered with a continuous "barrel" roof match boarded and panelled. A small aisle for the school children, on a lower level than the nave, adjoins the organ chamber. The east window is of three lights surmounted by tracery and filled with stained glass by Mr. Evans, of West Smethwick, the gift of Mr. Francis S. Bolton, of Birmingham: the centre subject is a crowned figure representing "Immortality," while "Life and Hope" also symbolised in figures occupy the side lights. This window is soft and refined in tone and greatly enhances the effect of the chancel, which is about to be still further enriched by the erection of another three-light stained window the gift of Mr. Thomas Colfox, of Bridport, and designed by Mrs. Colfox. This and another about to be erected in the nave, presented by Mr. William Colfox, also of Bridport, are in the hands of Messrs. Heaton, Butler, and Bayne, of London. We have been admitted to a sight of the cartoons, and are able to describe the designs as follows:—The first-mentioned contains a centre figure of Christ, while the side lights represent groups illustrative of the verses "Seek ye first the kingdom of God," and "Take up your cross daily." The second is a memorial window, and represents the death of a little child and its being borne away from earth by an angel, the latter figure being one of Ary Scheffer's. The furniture throughout is of good design, the pulpit being especially effective, consisting of richly-carved and traceried stonework. The building generally is of local white stone faced and banded within and without with red sandstone, all the tracery being of the latter material. The organ, which we have already mentioned so favourably, is a two manual one by Messrs. Halmshaw, of Birmingham. In passing to the chapel, we could not but notice the elegant and commodious school building recently erected in the village for the Messrs. Bolton by the same architect and builder. The sermons were suitable to the occasion, and were listened to with very great attention. The morning subject was "Christ the Revealer of the Father," and the evening sermon from the text "He taught them as one having authority, and not as the scribes." Many visitors from a distance were present.

NOTICES TO CORRESPONDENTS.

Letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald Office*, New Cannon Chambers, 55, Market-street, and not to the private addresses of the Editors. No anonymous letters inserted; the writer of every letter must append his name for publication. No letter should be more than half a column.

NEWCASTLE-ON-TYNE.—Too late, must stand over till next week, and several other communications.

COMING WEEK.

BLACKPOOL.—On Sunday, Mr. W. Hough will preach, morning and evening.
LONDON: STAMFORD-STREET.—On Sunday, morning and evening, special Services. Preacher: Rev. J. C. Odgers, B.A.
MANCHESTER: MILES PLATTING.—This day (Friday), and to-morrow, Bazaar in the Schools, Varley-street, Oldham Road.
MANCHESTER: STRANGEWAYS.—On Sunday morning, the Rev. J. T. MARRIOTT will preach on "Transient and Enduring Life: Frederick Ashton, M.A."
MANCHESTER: MEMORIAL HALL.—On Monday, meeting of the Bead Memorial Union, when Rev. W. H. Channing will read a paper on "Some of the Religious Problems of our Age."
ROTHERHAM.—On Wednesday, foundation-stone laying of new chapel at noon, at 11.30 bazaar.
WESTERN UNITARIAN AND FREECHRISTIAN UNION.—Sermons and collections on Sunday in aid of the funds at Bridgewater, Clifton, Crediton, and Exeter.

BIRTH.

FURBER.—On the 24th inst., at Queen's Circus, Cheltenham, the wife of Thomas Furber, of a daughter.
LITTLE.—On Easter Sunday, at 63, Percival-street, Chorlton-on-Medlock, Manchester, the wife of George Morris Little of a daughter.

MARRIAGES.

LAW-GLOSSOP.—On the 17th inst., at Monton Church, by the Rev. C. C. Coe, of Bolton, John, only surviving son of the late John Laws, of London, to Hannah Wilkinson (Annie), second daughter of James Glossop, Esq., The Poplars, Winton, near Manchester.

DEATHS.

BADCOCK.—On the 10th inst., at Tavistock, Albert Shelford, aged 1 year and 6 months, youngest son of the Rev. Lindsey T. Badcock.
ROWE.—On Monday, the 15th inst., at 112, Stafford-street, Longton, Mr. Charles Rowe, for many years a member of our church at Congleton, and during the last three years connected with our Longton Church, in which he held office as a member of the Finance Committee.
SHORLAND.—On the 20th inst., at Upper Norwood, Ellen, widow of Thomas Shorland, surgeon, Island of Alderney.
TALBOT.—On the 25th inst., at the residence of her son, W. H. Talbot, Esq., Cheetham Hill, Manchester, Ann Elizabeth Talbot, widow of John Talbot, of Leeds, in her 85th year. Friends will please accept this intimation.
VALLANCE.—On the 17th inst., at 24, Stevenson-street, Calton, Glasgow, Alexander W. Vallance, aged 26 years, last surviving son of the late Alexander Vallance, Beamer, Calton. Friends will please accept this, the only intimation.
WILSON.—On the 18th inst., Mr. Andrew Brown Wilson, aged 32 years.

NO. 1, ENVILLE VILLAS, STOURBRIDGE.

Miss MORGAN will RE-OPEN SCHOOL on Wednesday, the 7th of May.

SEASIDE EDUCATION FOR GIRLS.

DYSART HOUSE, CLEVEDON, SOMERSET.

Miss E. MARTIN'S PUPILS will RE-ASSEMBLE on Monday, May 6th.

SOUTHPORT.—Miss LAWFOOD'S SCHOOL for BOYS will be RE-OPENED on Wednesday, May 8th. Binglefield, Albert Road.

HEATH BROW SCHOOL, HAMPSTEAD, LONDON, N.W.—The NEXT TERM will begin on Thursday, May 9th. Boys from the country are expected the evening before.—Prospectus on application to Mrs. CASE.

BROOK HOUSE, KNUTSFORD, CHESHIRE.—BOARDING SCHOOL for GIRLS, conducted by Mrs. FRANK SHAWCROSS, assisted by Resident English and Foreign Governesses. Teachers of eminence attend for instruction in Music, Singing, Harmony, Drawing, Dancing, &c. Prospectus and references forwarded on application. The NEXT TERM begins May 2nd.

MOUNT VERNON HIGH SCHOOL, NOTTINGHAM.—Established 1864. Mr. EDWIN SMITH, M.A., with competent assistance, thoroughly prepares Boys for College, the University Local Examinations, or for Business. For prospectus address Sandy Knoll, Forest Road, Nottingham.

YORK: 26, HIGH PETER GATE.—Miss AMY HERRING begs to announce that she has OPENED, at the above address, a SCHOOL for the instruction of Young Ladies in all branches, comprising a first-class education with liberal views. References kindly permitted by the following:—Dr. G. Vance Smith, The Parade, Carmarthen; the Rev. C. Welbeloved, 38, Monkgate, York; Miss Swaine, 1, The Crescent, York.—Terms on application.

Pupils are prepared for the University Examinations, several having passed most successfully. The NEXT TERM commences, May 13th.

LONDON: SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's Square, Bloomsbury. Beds from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

THE TRUE RELIGION: A Discourse by Rev. ALFRED PAYNE. Price 1d., post free 1d., from the Author; Messrs. M. and M. W. Lambert, and J. H. Barlow, Newcastle-on-Tyne; and Messrs. Johnson and Rawson, Manchester.

Now Ready, 8vo., gilt edges, price 2s., post free, 2s. 2d.
A YEAR AT DRAYTON: A Story for Children By Mrs. PAUL E. FISHER. Charing Cross Publishing Company, Limited, 5, Friar-street, Broadway, London, E.C.

Now Ready, Numerous Illustrated, Price One Penny.
No. 30, for May,
YOUNG DAYS
Contents: Old Noddy—The Brook—Ida Mayhew—A May Greeting—The Discontented Boy—What is Religion?—Advice to Our Boys—Russian Proverbs—A Peep in an Aquarium—The Octopus Family at Home—Puzzle Bag. Published by the Sunday School Association, 37, Norfolk-street, Strand.

MIDLAND RAILWAY. TOURIST ARRANGEMENTS, 1878. FIRST and THIRD CLASS TOURIST TICKETS, AVAILABLE for TWO MONTHS, will be issued from May 1st to the 31st October, 1878. For particulars see time tables and programmes, issued by the Company. JAMES ALLPORT, General Manager.

Derby, April, 1878.

Printed for the Proprietors by WILLIAM EVANS, of Apsley Villa 377, Waterloo Road, Cheltenham Hill, at his Printing Offices, No. 3, Cross-street, Parish of Manchester, and Published by JOHN PHILLIPS, at New Cannon Chambers, 55, Market-street, in said Parish of Manchester. London Agents: Messrs. Smart and Allen, 2, London-house Yard, Paternoster Row.—Friday, April 26, 1878.

The Unitarian Herald.

EDITED BY

REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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FRIDAY, MAY 10, 1878.

PRICE 1D.

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LIVERPOOL DOMESTIC MISSION, NORTH AND SOUTH.

COLLECTIONS on behalf of the above Missions will be made as follows:—

Place.	Preacher.	Date.
Renshaw-street	Rev. Chas. Beard, B.A.	May 12th.
Hope-street	Rev. J. Fred. Smith.	May 12th.
Ancient Chapel, Toxteth Park	Rev. Jas. Harwood, B.A.	May 12th.
Hamilton Road	Rev. S. F. Williams	May 19th.
	Morning, 11; evening, 6.30.	

BOLTON: FREE CHRISTIAN CHURCH, TEMPERANCE HALL.

The ANNUAL CHURCH SERMONS will be preached on Sunday, May 12, 1878, by the Rev. WM. BINNS, of Birkenhead; morning, 10.30; evening, 6.30. Collections in aid of the funds.

BLACKLEY.—The ANNUAL SERMONS will be preached on Sunday, 12th inst. In the morning by the Rev. J. T. MARRIOTT, at 11; afternoon, by the Rev. A. RUSHTON, at 3; evening, by the Rev. JAS. MCCONNOCHIE, at 6.30. Tea (6d. each) will be provided in the schoolroom for those friends from a distance who, attending the afternoon, may wish to stay the evening service also.

HULME: DOMESTIC MISSION, EMBDEN-STREET.—SERMONS, May 12, morning 10.45, evening 6.30, by Rev. S. FLETCHER WILLIAMS, of Liverpool. Collections on behalf of Schools. Friends earnestly invited to these services.

RAWENSTALL.—ANNUAL Sunday School SERMONS, May 12th. Preacher, Rev. W. M. AINSWORTH, of Lancaster.

MOTTRAM SUNDAY SCHOOL SERMONS. May 12th. Preacher: The Rev. T. R. ELLIOTT. Services: Afternoon, 2.30; evening at 6. Collections on behalf of the schools. Tea provided for friends from a distance; charge, sixpence each person.

LEICESTER DOMESTIC MISSION. GREAT MEETING.—A Gentleman is required to Conduct the Work of the Mission. The work consists chiefly of home visitation and teaching.—For particulars apply to Mr. E. B. GITTINS, Fairfield, Leicester.

NEWHURCH.—Rev. A. LAZENBY will preach the ANNUAL SCHOOL SERMONS on Sunday, May 19th; afternoon service at 2.30, evening at 6 o'clock.

HALIFAX: NORTHGATE END CHAPEL. The SUNDAY SCHOOL ANNIVERSARY SERVICES on Sunday, May 12th. Preacher, the Rev. JAMES BLACK, M.A., of Stockport; morning 10.45, evening 6.30. In the afternoon, at three o'clock, Rev. JAMES BLACK will address Parents, Teachers, and Scholars. Collections for the School Fund.

DEAN ROW.—ANNUAL SERMONS on May 19th. Preacher: Rev. D. WALMSLEY, B.A., of Bury. Services to begin—Morning, 10.30; afternoon, 3 o'clock. Collections for the Sunday School.

PROVINCIAL ASSEMBLY.—Any NOTICE OF MOTION must be sent to me before May 20th. H. E. DOWSON.

MANCHESTER UNITARIAN SUNDAY SCHOOL UNION.

WHIT-SUNDAY SCHOLARS' FESTIVAL, Free Trade Hall. Revs. H. ENFIELD DOWSON, B.A., and JOSEPH FREESTON will conduct the service, commencing at three o'clock. THOMAS RAWSON, Esq., Organist and Musical Director. Hymns will be sung by the scholars. The aggregate choir will give a selection of choruses, anthems, &c. Those Schools (not in union) and musical friends desirous of assisting can be supplied with music on application to DAVID THOMPSON, Hon. Sec. 5, Clarence-street, Miles Platting.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The following Clauses of Rules 10 and 19 are ordered to be advertised in the Unitarian Journals, one month prior to the Annual Meeting:—

From Rule 10.—At the Annual General Meeting Vice-Presidents shall be chosen not to exceed one hundred in number. There shall also be appointed Correspondents both in the Home and Foreign Departments, the total number not to exceed one hundred.

Any member of the Association shall be entitled to nominate one or more members as vice-presidents, or home correspondents, by nomination in writing, to be sent to the Secretary at least ten days before the Annual Meeting.

From Rule 19.—The Executive Committee shall consist of the President, the Treasurer, and Twenty Members of the Association.

Any member of the Association shall be entitled to nominate one or more members as members of the Committee, by nomination in writing, to be sent to the Secretary at least ten days before the Annual Meeting.

HENRY IERSON, Secretary. 37, Norfolk-street, London, W.C., May 10th, 1878.

ASTLEY UNITARIAN CHAPEL.

On Sunday, May 19th, Two Sermons will be preached by the Rev. J. M'DOWELL, of Pendleton, and Collections made on behalf of the Sunday School. Afternoon service, three; evening, 6.30.

JONES'S FUND.—The Board of Managers meet every year in University Hall, Gordon Square, London, in the last complete week in June, for the purpose of Granting Exhibitions, and at no other time. Applications must be made in a specified form, to be obtained from the undersigned, and must be returned on or before the second week in June. EDWIN W. MARSHALL, Secretary. 38, Barton Arcade, Manchester.

MANCHESTER NEW COLLEGE (in connection with the University of London, and University College, London.)

UNIVERSITY HALL, GORDON SQUARE. SESSION, 1878-9. Candidates for Admission into the College at the commencement of the ensuing session are requested to forward their applications and testimonials, without delay, to either of the secretaries, from whom all needful information may be obtained. R. D. DARBISHIRE, Esq., B.A., 26, George-street, Manchester. Rev. CHARLES BEARD, B.A., 13, South Hill Road, Liverpool.

AN APPEAL.—ENGLISH UNITARIAN CONGREGATION, ABERDARE.

In making this appeal attention is respectfully asked to the following:—A few years since the congregation cleared a heavy debt off the chapel. Within the last three years they have built a minister's house—subscribing £600 themselves before beginning it—also a schoolroom and necessary offices, besides rebuilding the wall fences. The total expenditure amounts to about £1,060. A debt remains of nearly £460, which, owing to the depression of trade in the district, the congregation, being small, are unable to pay. Subscriptions will be thankfully received by

Rev. J. JOSEPH GEORGE, Unity House, Aberdare. Mr. JOHN RHYS, Rock House, Aberdare. Mr. THOMAS PHILLIPS, Byrn Darren Villa, Aberdare. TESTIMONIAL.—The Aberdare congregation have done generously by their cause, and we unitedly recommend them as deserving public sympathy and help. EDWARD HIGGINSON, Swansea, late Minister. CHARLES H. JAMES, Solicitor, Merthyr Tydfil. N. R. WILLIAMS, Unitarian Minister, Tydfil.

SUBSCRIPTION RECEIVED. Miss Tingcombe, Bath—per Rev. W. J. Odgers. £5 0 0

DOB LANE CHAPEL, FAIRFORTH.

The Committee desire, on behalf of this Congregation, to express their grateful acknowledgments to the numerous friends who attended the ceremonial on Saturday last, when the foundation stone of the new chapel was laid, and for the kindness manifested in new subscriptions and in other ways. They respectfully intimate that to cover all their expenses, they will still require about £400. They are very anxious not to have a debt when they open their new place of worship, and therefore make this appeal for the further help they require.

SUBSCRIPTIONS JUST RECEIVED.		
Mr. Ald. Grundy, Mayor of Manchester (2nd sub.) ..	5	0 0
Mr. W. G. H. Ord, Manchester	5	0 0
Mr. Harry Rawson, Manchester (2nd subscription) ..	5	0 0
Mr. Jesse Pilcher, Manchester	1	1 0
Mr. Wm. Etchells, Failsforth	5	0 0
Mr. and Mrs. David Adams, Harpurhey	10	0 0
Messrs. S. and J. Howarth, Manchester	0	10 0
Mr. Aldred, Manchester	0	5 0
Mr. George Wadsworth, Manchester	2	2 0
Mr. Joseph Hulme, Manchester	1	1 0
Mr. J. Robinson, Manchester	2	2 0
Mr. A. Brothers, Manchester	2	0 0
Mr. H. J. Morton, Scarborough	2	2 0
Mr. P. Schofield, Pendleton	2	0 0
Mr. A. P. Allen, King's Lynn	1	1 0
Mr. P. Gillibrand, Manchester	1	1 0

HALIWELL THOMAS, Minister, Newton Heath. LUKE POLLITT, Treasurer, Newton Heath. HARRY RAWSON, a Trustee, Market-street, Manchester.

NEW SUNDAY SCHOOLS FOR

KING'S LYNN FREE CHRISTIAN CHURCH.

The Committee of above Church make this appeal to the Unitarian public from sheer necessity, having been bitterly persecuted, and refused the key of a hired school, by those opposed to Free Christianity, without even a week's notice. £500 will build Sunday-school, class-rooms, and pay off a small balance from Church building fund—having land enough behind the Church for the new schools. For three months the children met in the garden of the superintendent of the school, and are now crammed in a room, not half large enough. The Committee most gratefully acknowledge past support, and are hopeful that this appeal will meet with a similar response.

Subscriptions may be sent to The Rev. BARNARD GIBBY, Pastor. Mr. E. GRUNDY, Treasurer, to the Church. Mr. J. FOX, Secretary. Mr. E. GREEN, Treasurer. Mr. A. P. ALLEN, Secretary to the Building Committee and Supt. of Sunday-school. Amount already subscribed, £156. 2s.

SUBSCRIBERS' NAMES.		£	s.	d.
Sir J. C. Lawrence, Bart.		5	0	0
Lady Bowring		1	0	0
R. C. Wright, Ledbury		1	1	0
W. Shelford, Chesterford		0	10	0
The Misses Atkinson, Hampstead		2	0	0
T. Ainsworth, Esq., Carnforth		50	0	0
Rev. J. T. Marriott		1	0	0
J. S. Clarke, Peterborough		1	0	0
H. J. Morton, Scarborough		1	0	0
H. W. Tyndall, Edgbaston		1	1	0
Rev. W. Farley, Brighton		0	5	0
J. Grundy, Esq., Summerseat		5	0	0
F. Nettleford, Esq.		5	0	0
J. Lupton, Esq., Leeds		5	0	0
H. Smith, Maidstone		0	5	0
Alderman C. S. Grundy (Mayor of Manchester)		5	0	0
Miss Tingcombe, Bath		5	0	0
Miss Henry, Oswestry		1	0	0
Mr. Eveleigh, Peterborough		0	5	0
J. Freeman, Norwich		1	1	0
E. F. Stevens, Norwich		0	10	0
Rev. H. W. Perris, Norwich		0	10	0
G. C. Sothern, Norwich		0	5	0
Freeman Bros., Norwich		1	1	0
H. Snowden, Norwich		0	10	6
J. Leach, Yarmouth		0	10	0

HAMPSTEAD.—TO BE LET, furnished, for two or three months, a HOUSE, containing two sitting, three bedrooms, and bathroom: two servants will be left: no children: terms, four guineas.—Address L.S., Miss WOOD, WARD, 14, Rosslyn-street, Hampstead, N.W.

WANTED, near Manchester, a TUTOR for a Boy of 10.—Address, with references, B. C. D., at the Unitarian Herald office.

WANTED, a lady-help, as NURSE to one child, aged seventeen months.—Address Mrs. F. H. JONES, Acrefield, Woolton, Liverpool.

WANTED, at Midsummer next, a CERTIFICATED TEACHER for a Girls' School.—Apply to F. EVERS, Esq., J.P., Whitehall, near Stourbridge.

WANTED, a Strong, Active Girl, as UNDER NURSE, not under 18 years of age: good character required.—Apply Mrs. F. NETTLEFOLD, 20, York Terrace, Regent's Park, London, N.W.

BOLTON: COMMISSION-STREET UNITARIAN SCHOOLS.—WANTED, after Midsummer, a CERTIFICATED MISTRESS for the Infant Department.—For terms, &c., apply to the Secretary.

SITUATION WANTED, as MATRON or SUPERINTENDENT of an institution: has had many years' experience in the management of children: is qualified to take charge of a large household: is an excellent needlewoman, thoroughly understands cutting-out and making clothing and dresses, and competent to instruct others: would not object to a situation in a private family as Housekeeper.—For testimonials and further information apply, personally or by letter, to Mrs. HALLAM, Graham-street School, Birmingham.

GRAHAM-STREET PROTESTANT DIS-SENTING CHARITY SCHOOL FOR PREPARING GIRLS FOR DOMESTIC SERVICE.—WANTED, a LADY SUPERINTENDENT for this Institution. She will be required to take the entire management of the house, to teach and superintend the cooking, household and laundry work, and the general training of the girls for domestic service. She will not be required to attend the schoolroom, as a qualified teacher is employed, but must be competent to cut out and direct the making of the girls' clothes. Salary £50 per annum, with board and lodging.—Applications to be made by letter on or before the 18th inst., stating age, experience, and references, with copies of testimonials, and photographs if convenient, to L. S., care of James Heaton, Hon. Secretary, 10, Crooked Lane, Birmingham.—May 6, 1878.

HEATH BROW SCHOOL, HAMPSTEAD, LONDON, N.W.—The NEXT TERM will begin on Thursday, May 9th. Boys from the country are expected the evening before.—Prospectus on application to Mrs. CASE.

BLACKPOOL.—CHANNING HOUSE, 39, QUEEN'S SQUARE.—Visitors will find here every home comfort. Tariff sent on application.—Mrs. JOHN MARSDEN, Proprietress.

BROOK HOUSE, KNUTSFORD, CHESHIRE. BOARDING SCHOOL FOR GIRLS, conducted by Mrs. FRANK SHAWCROSS, assisted by Resident English and Foreign Governesses. Teachers of eminence attend for instruction in Music, Singing, Harmony, Drawing, Dancing, &c. Prospectus and references forwarded on application.

MOUNT VERNON HIGH SCHOOL,

NOTTINGHAM.—Established 1864. Mr. EDWIN SMITH, M.A., with competent assistance, thoroughly prepares Boys for College, the University Local Examinations, or for Business. For prospectus address Sandy Knoll, Forest Road, Nottingham.

LINDOW GROVE SCHOOL, ALDERLEY EDGE.—The premises have been erected for a First-class BOARDING SCHOOL, with extensive grounds for recreation, in a delightful country district. Every effort is made to educate the character, to have work done thoroughly, and to adapt it to the pupil's capacity, physical and mental. References and prospectus on application. JAMES WOOD.

YORK: 26, HIGH PETER GATE.—Miss AMY HERRING begs to announce that she has OPENED, at the above address, a SCHOOL for the instruction of Young Ladies in all branches, comprising a first-class education with liberal views. References kindly permitted by the following:—Dr. G. Vance Smith, The Parade, Carmarthen; the Rev. C. Welbeloved, 38, Monkgate, York; Miss Swaine, 1, The Crescent, York.—Terms on application.

Pupils are prepared for the University Examinations, several having passed most successfully. The NEXT TERM commences, May 13th.

THE TRUE RELIGION: A Discourse by Rev. ALFRED PAYNE. Price 1d., post free 1½d., from the Author: Messrs. M. and M. W. Lambert, and J. H. Barlow, Newcastle-on-Tyne; and Messrs. Johnson and Rawson, Manchester.

Price 6d., post free from the writer.

A CONTINENTAL HOLIDAY. By W. HARRISON, Swinton, Manchester.—"How it can be done pleasantly and to good purpose, and yet at a surprisingly small cost, this little book will tell so agreeably and instructively that we recommend it as a ready-made plan for a summer trip."—Unitarian Herald.

"It is an enjoyable thing to follow him in his brisk and lively account of his wanderings. His description of churches, persons, and landscapes are uniformly well drawn."—Christian Life

MISS BROOKS, 6, Barton Arcade, and 59, Deansgate, Manchester, is now showing the choicest GOODS in Millinery, Straw Hats and Bonnets, Flowers, Feathers, Laces, Ribbons, Ties, Gloves, &c., and will have through the season all the most approved styles. An inspection is respectfully solicited.

DOINGS AND SAYINGS.

The Baptists, at the annual meeting of their Union, reported membership in England and Wales of 270,000, with 1,825 pastors, 3,881 evangelists, and 370,000 Sunday scholars.

Miss Jex-Blake writes to the *Times*, "that in all probability the oldest and most eminent university in the United States will open its doors to women almost at the same moment as the newest and most eminent university in Great Britain, though the agency by which the change has been inaugurated is not the same in the two countries."

Bishop Colenso has been favoured with an invitation to the Lambeth Synod. Not only so, but he means to come. It is rumoured that his acceptance will cause some embarrassment to the Archbishop. Then why was he invited? If he was worth asking, he is worth receiving and entertaining. Seventeen American bishops are booked for certain—possibly two-and-twenty.

Mr. R. W. Griffith writes to the *Times*, asking the promoters of the Selwyn Memorial to pause before inflicting upon the University of Cambridge the burden of a college limited to a particular branch of a profession. A missionary college would, he thinks, be a very inadequate tribute to a prelate with such Catholic instincts, and if successful there might be no end of the memorial colleges established to represent every branch of English thought, from the Agnostic on the one hand to the extreme Ritualist on the other, until, in the confusion, the vigorous corporate life of the University might be destroyed.

The Reformed Episcopal Church means to go ahead in England. Is it not American in its origin? and would it be worthy of its nationality? The very expression occurs in a letter from Bishop Sugden. "The Reformed Episcopal Church," he writes, "is not yet twelve months old in England, but it has made its mark, and will, I think, 'go ahead,' as our American friends say." It is four years old in America, and already begins to talk of its constitutions and canons, and its general councils. Not bad for a four-year-old Church. It has also two new-papers as organs on the other side of the Atlantic.

At the annual meeting in London of the Missions to Seamen Society, the Bishop of Gloucester said the country had greatly failed in its duty to the mercantile marine. There were only five spiritual agencies for seamen, three being in London. £14,000 a year was required in addition to the present income of the society if the spiritual field was to be efficiently explored. The Bishop mentioned that 4,000 seamen annually met with violent deaths from drowning and otherwise. The society had now working in 43 seaports at home and abroad—in the Royal and mercantile navies, and among fishermen and bargemen around our shores—64 chaplains, 55 mission clergy and Scripture readers, and six lay helpers of the boatman class. The total expenditure for the year had been £10,397.

The men who started the British and Foreign Bible Society, although their aims were high and noble, did not dream that £227,865. 18s. 1d. would be expended by the society in one year. That was the amount of last year's expenditure, and it is £10,000 above that of any previous year. The society has issued during the year 2,943,599 copies of Bibles, Testaments, and portions of the Scripture; and its total issues from the beginning now amount to 82,047,062 copies. It is a wonderful encouragement to human enterprise in the cause of religion, for there is to be considered not only the number of copies of the Scriptures distributed, the amount of money raised, but the moral, spiritual, and even political and social influence exerted by them during seventy-four years.

SCOTTISH NOTES.

PROFESSOR SMITH'S DEFENCE.

The statement prepared by Professor Robertson Smith, of Aberdeen, in answer to the second count of the libel against him—i.e., as to the dangerous and unsettling tendency of his writings—is about to be published.

MR. FERGUSON'S "ERRORS" INTOLERABLE.

The U.P. Presbytery of Glasgow have determined to continue Mr. Ferguson's suspension from the exercise of office, and declared that the errors found proven against him could not be tolerated in the U.P. Church. The issue of the case is delayed until the Synod has given judgment, which will be very shortly.

PRAYER IN A HIGHLAND PARISH KIRK.

The following prayer was recently heard in a Highland parish church:—"O Lord! bless us at this time; bless the old, bless the young, bless those who teach the young to be wise, social, kind, and have good feeling. We pray for them. There is a certain class that we pray against: that is those who do not teach the young as they should do. We pray against them. Bless the beasts; bless the wild beasts; give them their food in due season. O Lord! bless the great parliament of our Church which will

soon meet in Edinburgh. Bless them, and bless commonsense in all their deliberations for the stability and good of our Church, that it may stand up against all enemies."

PUTTING AWAY ALL THE "COOT THINGS."

Apropos of the nest of heretics in the Scotch Churches, a Highland minister said the other day to an English friend—"Ah, they are putting away all the coot things now-a-days. There is one young man he is putting away the Bible, and there is another he is putting away the Catechism and the Covenant, and there is a third, he says there is no tefel. Ah, now-a-days they are putting away all the coot things whatever."

BEARD MEMORIAL UNION.

ON Monday week a meeting of the members and friends of this Union was held in the Memorial Hall. There were present the Revs. W. H. Channing, S. A. Steinthal, James Black, M.A., J. Harrop, John McDowell, Chas. T. Poynting, B.A., W. G. Cadman, E. C. Towne, Silas Farrington, Joseph Freeston, A. Lazenby, and Dr. Marcus; Messrs. Harry Rawson, John Thomas, John Phillips, J. H. Reynolds, sen., W. H. Herford, B.A., James Odgers, E. Sothorn, Jas. Bennett.

In the absence of the Rev. Wm. Gaskell, M.A., Mr. HARRY RAWSON presided, and in opening the meeting said—I regret, ladies and gentlemen, that you are deprived to-night of the genial presence of the President of this Union, our dear and valued friend Mr. Gaskell. And our disappointment finds no alleviation in the circumstance that his absence is owing to indisposition—indisposition of the body I need not say, for I doubt not that in spirit he is with us now. This is the fourth meeting of the Beard Memorial Union. On the first occasion, the learning, zeal, and devotion of the Rev. Dr. Beard, whose name it bears, were portrayed in the eloquent and racy style characteristic of the Essayist, the Rev. W. Binns. It was the generous and affectionate tribute of an able and successful student to the virtues and services of a revered tutor and an honoured friend. (Hear, hear.)—Then the Rev. J. H. Smith, of Dewsbury, presented an interesting paper, and he was followed by the Rev. E. Turland, of Ainsworth. On the last occasion we were instructed and gratified with a thoughtful, high-toned, and excellent paper by a young layman. The ample promise it contained of a future of active usefulness was most cheering to us all. His accession to ranks never too strong in numbers will be hailed with the pleasure attendant on the newly-acquired services of a recruit of exceptional ability. (Hear, hear.) To-night we are also highly favoured—alike in the importance of the subject and the high qualifications of its exponent. Ordinarily it is the duty of a chairman to introduce the lecturer to the audience. I feel that, on this occasion, such a task becomes one of the merest formality. The honoured name our essayist bears would secure attention, and conciliate sympathy and respect, in any fairly educated audience in any civilised country. The highest of satisfactions is to find a distinguished name and reputation worthily worn and maintained. In our lecturer to-night we rejoice to recognise at once a fitting representative of a great religious teacher, and one who possesses in no slight measure the spirituality of mind which has rendered the name of Channing "a household word," and a power that will largely affect for good untold generations. (Applause.)

The Rev. W. H. CHANNING opened his address by an allusion to the Peace Conference which was to be held on the following day, and in substance said that in view of the possibility of the awful war that seemed impending, the first problem that actually presented itself to us was: "Why is not so-called Christendom Christian, and when and how, can it become so?" But this question is so immense and complex, that attention must be confined, this evening, to a few only of the elements involved in it. He then entered upon the subject announced as "Some of the Religious Problems of the Age," and spoke as follows in outline:—

I. The most central religious problem of our age is—"Am I sure that I as a person am living in personal relations with the living God?" And passing in review the works of the so-called Materialistic Atheists and the Pantheists of the time, he affirmed that both of these classes of unwilling sceptics were really "feeling after, if they may find, the Unknown God." Both erred by not using the right organ wherewith to apprehend the Being of Beings. As only by the eye can we perceive colour, and only by the ear can we perceive harmony, so by the spirit alone can we recognise the infinite Spirit. The true position, then, whence to begin our search for the living God is from what is highest, profoundest, most central in our own conscious experience, and this is Personality. We become more and more aware, the more we enter into our own consciousness, that as Persons our own life is a mystery to us. The fountains of this life flow into us from some exhaustless source,—that is at once the Will of our will, the Genius of our genius, the Heart of our hearts, the Beauty, Joy, Blessedness, Holiness, of our own being. And that Life of our life it is, that makes us to be the Persons we become by continual growth. And the more we grow, the brighter unfolds before us the Ideal of what we ought to be. Now, then, we may be entirely sure that God cannot be less than this Ideal of our Perfected Personality. And if this is true of one human being, it is true of all. Especially is it most

true of those in whom the latent powers of human nature are most largely, richly harmoniously developed—that is, in Great Men. Combine the grandest powers, virtues, excellences of all the greatest Persons who through all ages have appeared upon this planet, and the sun in heaven at noontide is not so clear to us as is the truth, that God cannot be less than all these greatest persons blended in perfect unity. No reality can be more sure to us than that the living God, the all-enlivening, all-embracing, all-pervading, all-perfecting God, is the Person of persons. And His sublime Sovereign Reality is revealed to us in the fulness of its glory, in the Christian doctrine of the Heavenly Father in communion personally with the Beloved Son, in communion personally with each and all of His vast Family of Children. Thus then is solved, affirmatively, the first problem of our age.

II. The second urgently pressing Problem of the Age is this:—"Am I sure that this Personal being, of which I am so intensely conscious in myself, will continue to exist in personal relations with the living God, after this physical organisation that connects me with the outward universe is dissolved?" Alluding to the remarkable earnestness with which this problem has been discussed in leading publications within a few years past, the lecturer proceeded to affirm that the latest and clearest doctrine of science is that there is no phenomenon throughout the range of known existence corresponding to the prevalent conception of Death as annihilation. Nowhere can we discover the slightest sign that the least molecule of so-called matter, that the finest perceptible force ever was or can be annihilated. The very thought of annihilation, indeed, is inconceivable, and contradicted by our whole experience. There is no Nothing. This Universe is not a void, but a fulness; not an Abyss, but a Pleroma; and the further the investigations of science are pushed, the clearer grows the conviction that what we call "Matter" is a combination of Centres of Force in intensest vortical movement. In the words of Herbert Spencer, what the profoundest thought of our age is tending to is not the materialism of Spirit, but the spiritualisation of Matter. Now, under this view, this Universe is not a dead mechanism, but a living organisation. The Universe is all alive, thrilling with life, vibrating, pulsating with life. The only phenomenon corresponding to the popular notion of death is change of form. If this is so,—if the Universe is laden with energies incessantly, everlastingly, and ever-newly quickening it by inflooding force; and if this force reveals itself more and more to science as Spiritual Energy, as Will and Wisdom in intensest combination and activity; if there is, so far as observation and experience attest, no annihilation anywhere, how can we for an instant doubt the continued existence of the Persons who we consciously are? If we are to be annihilated, as conscious Spirits, it will be an inconceivable reversal of the processes of the Universe, of the methods of action of the all-enlivening Being of beings. Indeed, the more we reflect upon the notion of the destruction of Spirits the more utterly absurd does it become. No! the only conceivable alternative is, either that each Spirit continues to exist as a Person after the physical organisation in which it has manifested its energies has changed its form and entered into new combinations—for let us distinctly remember, that not the minutest particle of that physical frame is annihilated by the dissolution of the body,—or that the Spirit is again re-absorbed by the Spirit of Spirits, whence it first sprang forth into consciousness. But this latter branch of the alternative is self-contradictory. For if I am to be absorbed into God, it must be as a Person—as a Person, with my memory, my associations of intellect, my unfolding reason, my character, matured and maturing, my hopes and aspirations, my growing Selfhood, aye, my unattained Ideal. Thus, such a conception contradicts itself. The other branch of the alternative then alone remains, that I must continue to exist as the conscious Person I know myself to be, as the Person whom the living God knows me to be. The lecturer then proceeded, at length, to argue that the burden of proof rests upon the Sceptic not upon the Believer. He illustrated this by a great variety of evidence. (1.) From conscious growth towards the realisation of our Ideal never here attained by the Greatest Persons. (2.) By the full intensity of life up to the last instant of conscious physical existence. (3.) By heroes in every form of self-sacrifice; by martyrs in their hymns and prayers, and triumphant joy amidst acutest bodily agony; by the appealing supplications, the upsoaring aspirations, the grateful confidence, the undying hopes of Saints, in whose last faint sighs commingle invocations to the living God and benedictions for surviving friends, whose fading visions of earth grow pale and dim in their glorious visions of heaven. Now, if in countless instances, throughout all lands and times, Spirits are and have been proving themselves to be most radiantly all aglow with Life—most perfectly Persons—in the midst of physical death, it is for the Sceptic to show that these Persons are annihilated by the change of form of their embodiment. The evidence of facts is conclusive. Never are these Persons so all alive as in the instant of their disappearance. Thus the second grand religious Problem of our age is solved affirmatively in the Christian doctrine that "mortality shall be swallowed up of life." And well may we be "always confident that when we shall be absent from the body, we shall be present with the Lord."

III. And this prepares the way for a solution of a third religious Problem, now widely dis-

cussed: "Are we sure not only that, as Persons, we shall continue to exist in personal communion with the Living God, but also in communion with the Persons whom in the bodily existence we have loved and known and co-worked with?" Under this division of his subject the lecturer affirmed, as the fact universally received by the scientific mind of our age, that we are, each and all, living from, by, with, in the Life of Humanity—the life of our race, our age, our nation, our community, our family. As Persons, we become our real selves—our best and highest selves—just according to the measure in which we lovingly receive and assimilate the lives of fellow beings, and lovingly diffuse and communicate our own life to them. Especially is this true of the greatest persons, as was illustrated from the biographies of patriots and poets, prophets and legislators, philanthropists and religious leaders. And their influence lives on and animates our race, undying, ever-growing through the ages. Now, if the marble forms, the pictured faces, the living thoughts, the moulding act, the quickening principles of these great persons still inspire us, if even now we hold living communion with them, centuries after their physical embodiments were dissolved in the natural universe, can we reasonably disbelieve that these spirits are now communing and commingling their energies in the Spiritual Universe, and that we shall meet Spirit to Spirit those Persons whom we so ardently love, admire, gratefully aspire towards, and long to recognise. The lecturer then proceeded to confirm this assurance out of the universal experience that no loving tie is ever broken in the most intimate relations of life by the fact of bodily dissolution. No true love was ever yet fully satisfied, ever exhausted between husbands and wives, parents and children, brethren and sisters, friend and friend. On the contrary, never is love so strong, full, aspiring, growing, as in the moment of seeming separation by what we call death. And this Immortality of love is the pledge of the Living God, that those whose life is thus entwined and indissolubly intermingled with the lives of the beloved, shall rise, transformed and glorified to be everlastingly reunited. Thus then the third religious Problem of our age is affirmatively solved in the sublime Christian doctrine of the great Family of the Children of God, one on earth and in heaven.

IV. And this assurance gives a clue to the solution of a fourth Religious Problem which the conscience of our age is seeking to answer: "Are we sure of the Law of Right Relations between this Family of God's children and the Father over all?" And the answer once again is affirmative, positive, unhesitating, uncompromising: "Yes! There is one absolute, universal, everlasting Law of Right, and this is the glorious liberty of Love,—for the very essential Life of the Living God Himself is Love. Surely as the Father liveth, all wrongs shall be righted, all sorrows comforted, all woes healed, by the love of Him who maketh all things new in Paradise Regained. Here, again, the solution of the problem of Eternal Rectitude, affirmed by science, is identical with the one declared by the Christian religion: "Beloved, let us love another, for God is love, and they who live in love live in God, and God in them."

V. The fifth problem of religion in our age, already solved by the foregoing affirmations, is: "Are we sure that the Christian Religion, the Christian Church, Christendom, aye the Life, the Influence, the Power of the risen and glorified Christ, are the Centre of Unity for our Race?" Although prepared to stop, on account of the lateness of the hour, in response to a request from the assembly the lecturer proceeded briefly to prove the truth of this historical fact, from the past growth of Christian Civilisation and the constantly accumulating experiences of the most earnest, thoughtful, deeply disciplined, widely cultured, and energetically humane Spirits of our age, throughout all nations. Manifestly, notwithstanding all disastrous disappointments, delays and hindrances, the Race of Man is become united around the globe, and the Centre of the growing Unity is the Reign of Love, and Truth and Peace, so gloriously foretold and made manifest in the Life, Character, and Influence of the Beloved Son and Elder Brother.

Mr. DANIEL REES, one of the students of the Home Missionary Board, expressed his thanks to Mr. Channing for his address, and he was sure the members of the Union would feel much indebted to him for it. (Hear, hear.)

The Rev. E. C. TOWNE said he should like to say a few words. For the first time the other day at Monton he heard the English lark, and saw it soar out of sight, and Mr. Channing had carried them so effectually heavenward that he felt silence would be the best offering they could make for his address. They could only thank God for the benefit they had got, and take fresh courage. He then told how one day at Reading he set out for a walk, and as he neared the Thames he met an old labouring man, whom they might imagine to be without faith, hope, or trust; perhaps a secularist. He was carrying upon his shoulder a little child feeble in health, wishing to give it the benefit of the light of day. Its arm clung round his head, and as he passed with his burden he (Mr. Towne) could not help saying to himself, "there goes the kingdom of God." It was a grand thing to have a sure faith. How many people there are whom each of them might help if only they would. He had found the service of helplessness to others who had no faith far greater than any other part of his ministry; and looking back upon his labours, he felt

he could say that that is a true Church in which one hand takes that of another in a helpful spirit.

Mr. ODGERS suggested that it would have been well if Mr. Channing could have extended his remarks, so as to include the moral side of his subject. The Rev. J. BLACK said that the problems of the day were of two kinds, which should be kept distinct, those agitating and dividing the churches as churches, which were questions between man and man; and those that were the profound difficulties of all thought—questions between each man and God. It would be well, he thought, to apply here the advice of the Master, and try to settle matters between ourselves and our brethren, before we adventured upon any final settlement of questions pertaining to the nature of the Eternal.

Mr. JOHN H. REYNOLDS, Jun., said he had neither Mr. Channing's experience, knowledge, nor talent, but though all these combined had doubtless led Mr. Channing to the profound conviction he had expressed on the subjects under discussion, he did not feel that he had been much helped thereby. It seemed to him that he had spoken of those who could not accept the doctrine of Immortality with a sort of contempt. He could not accept the position Mr. Channing would put upon him as to proof. He was not called upon to prove a negative. The burden of proof rested with those who urged the affirmative. They had been told that every man born into the world is entitled to immortality; why, he asked, should they expect that? Was it not enough to be content with that life which had been given without will or power of ours? The hope of immortality ought not to be the motive of duty but the conviction that only by doing his duty can man realise the aim of life. Mr. Channing asked if they were to believe that the 300 men who went down in the Eurydice were gone for ever, but how was the distinction to be drawn between the destruction of their life and that of a tree or an animal. He affirmed that war was possible and probable because Christendom was not Christian. But who had brought about that state of things? Not Positivists or so-called atheists—they had done as much as Christians to prevent it and diminish its horrors. They had ever been on the side of humanity. Should not Christianity be judged as we judged Buddhism, or any other religion, by its fruits? Can Christianity, as such, show any better social results? Had there been a time during these thirty years when Europe was not at war or preparing for it? He really believed that the reforms which take place arise more from the love of man for man than because of the belief in the doctrines of a personal God or a personal immortality. Moreover, if they claimed immortality for Marcus Aurelius, why not for Nero? And if so, is the murderer to meet his victim? What sort of a future life would there be if that be so? They had been told that nothing ever dies. It is to scientific men that we owe our deep faith in this truth. Yet their investigations bear witness to the fact that whilst the form is in constant process of change, a change which destroys the individuality, the matter or force is alone permanent. If all men are to live eternally, then the good and bad alike must have immortality. In himself he could see no advantage if the evil and the good are equally to be perpetuated. With regard to such epithets as sceptic and atheist he had no fear of them. What he did think was, that it would be better for all to keep their attention fixed upon things lying at their own doors, whose claims upon their thought and effort were urgent, for they could do little to solve the questions touched upon by Mr. Channing. Whatever idea they might form of God, it would change from age to age, and he did feel, if men could be imbued with love for each other and faith in the future progress of the race, it would do far more to change discord into harmony and misery into happiness than would be done by endeavouring to solve these insoluble problems, and making a proper understanding of them the sole basis of right conduct. It was nothing to him to say that experience and knowledge had led a man to believe in the absolute truth of these doctrines. The same influences had produced precisely contrary results, and he did not see that in these matters we were any nearer a satisfactory solution than we were three thousand years ago. (Applause.)

Mr. I. ATKIN said as to the God-idea in history he agreed with Mr. Channing. He believed also that different great men were inspired but it did not follow that they were inspired from the same source. Socrates, for instance, supposed himself to be inspired by his demon. Mozart, too, might be inspired for music, just as any artist might be inspired in the way of his genius.

The Rev. J. FREESTON said they were constantly taking up the practical problems of the day as Mr. Reynolds desired. Practically they were also called upon to deal with the ever unsatisfied yearning of the soul after God and immortality, just as Dr. Channing, when the end was near, was profoundly impressed with a rush of thoughts and visions of immensity, so by nature and in nature amongst the flowers of the field, they were constantly struck with the idea that God and immortality are grand realities. Mr. Freeston then thanked Mr. Channing for his beautiful address.

Mr. JOHN THOMAS thought with Mr. Reynolds that the burden of proof rested on those who took up the affirmative position. Was it right to say you demanded immortality as needful to gain the fruits of a true life? It appeared to him that men had

their true rewards for their deeds in this life. Nothing he had heard from Mr. Channing made the great problems he had discussed less difficult.

The Rev. S. A. STEINTHAL expressed his indebtedness to Mr. Channing for his lecture, for which he moved a vote of thanks to him, and expressed his conviction that the work done in this life would bear fruit in the next.

The Rev. J. B. LLOYD seconded the motion, and said he felt it would be a good thing for all of them if they could infuse some of Mr. Channing's intense enthusiasm into their work.

The motion was carried.

The Rev. W. H. CHANNING, in reply, assured Mr. Reynolds that he entertained far from a contemptuous feeling towards those who held negative views. In his own congregation in America he always had persons of that class, and once it happened in a severe storm that he went to preach and found only two Owenite Socialists present. One was an ordinary working man, but very intelligent, and they adjourned to his house and there talked it out. He only wished he could do the same with Mr. Reynolds and Mr. Thomas. He could assure them he was not an enthusiastic book-worm, but a man of experience in the actualities of life. He began first to labour among criminals, and then he turned his attention to penitentiary work and among the fallen, and then again to the emancipation of the slave. Mr. Towne's story gave a part of the truth; it reminded him of the grand old story of St. Christopher, who found the child he carried to be the Christ-child. What seemed to him to be true was this, that men carry their burdens with greater cheerfulness when they felt they had a Heavenly Father's love to fall back upon and the hope of an immortal life. Mr. Reynolds seemed to think that his (Mr. C.'s) views implied that the souls of the vicious were also immortal. Well so be it. He was willing, for instance to indulge the hope that the little child killed by Constance Kent might be the agent in God's Providence to lead her, purified and made blessed, to the throne of mercy. Mr. Channing closed an earnest reply by again expressing his strong assurance in the views he had set before them, and the meeting, one of the most interesting we have attended, was brought to a close, with thanks to the chair.

BOOKS AND AUTHORS.

The University Magazine for May... Hurst and Blackett.

WHILE catering for University men in lively correspondence from the several University seats, this new magazine keeps up its interest for the general public with the variety and excellence of its articles. Optimists will gather assurance from Mr. F. R. Conder's paper on the Later History of England. Those who have not reached the heights of Optimism will find grave matter in Mr. Alsager Hill's on Middle Class Destitution. Thoughtful people will turn to what Mrs. Boole has to tell of "Maurice and the National Church," and will come away with much food for reflection. Karl Blind concludes his account of the Ethic Ideas of the Edda; and the Notes and Reminiscences of the late W. H. Harrison, so delightfully introduced to us last month by Mr. Ruskin, commence with anecdotes of Coleridge, Etty, William Allen, Beckford, D. Croly, J. M. W. Turner, and others. Mathematicians and Spiritualists may shake hands here over the curious "Mystery of the Fourth Dimension of Space;" while out-and-out mystics have a peculiarly attractive subject in musings upon The Other Half. The contemporary portrait is that of the Right Hon. W. H. Smith, M.P., First Lord of the Admiralty. Mabel Collins continues her story "In this World;" and Mr. Tighe Hopkins presents a critical portrait of the reigning Louis the Eleventh, in which Mr. Irving, as Louis, receives high, but also keenly appreciative praise, which we think is altogether his due.

OLDHAM.—On Sunday last, the Rev. F. H. Jones, B.A., entered upon his duties as minister of Lord-street Chapel, and preached morning and evening to good congregations.

HUDDERSFIELD: CONCERTS IN THE CHURCH.—The seventh and last of the series of literary and musical evenings for the season 1877-8, the fifth season—took place on May 1st, in the schoolroom attached to the Fitzwilliam-street Church. This last evening was as happy and successful as the six preceding, all being crowded beyond possibility of seat-accommodation. The orchestra at these soirées numbers forty-two performers. It originated with the school-teachers, was fostered by the minister—the Rev. J. Thomas, B.A.—and as it grew in excellence was joined by outsiders, until now it is equal to the rendering of classical works, and furnishes instrumentalists to the local choral society, and for the other choral and philharmonic societies of the West Riding. Combined with the readers, vocalists, and pianists, ladies and gentlemen of the church and not of the church, who have assisted on each occasion, the orchestra has put competition beyond the power of neighbouring congregations. It is now proposed to attempt an occasional musical service in the church with the aid of the orchestra and a strengthened choir. As this may prove an interesting experiment for other free churches, due notice will be given in the *Herald* of the opening day, that individuals in those churches may have an opportunity of attending and judging for themselves.

LIFE-LADEN SPRING.

Green herald of Summer, fresh life-laden Spring,
With glad hearts and grateful thy welcome we sing,
Sweetest of seasons, bright, faith-giving Spring.

With your burden of bursting buds, life-laden Spring,
Such gleams of God's Love from earth's dark breast you bring,
And things divine round our pathways you fling.

Oh! speak to the sick at heart, hope-giving Spring:
Whisper—"Earth's cares depart and grief taketh wing";
Oh! soothe the sad troubled souls, balm-breathing Spring.

Unto Thee, the renewer of every fresh Spring,
From the myriads of flower-cups clear harmonies ring
With their gladness—thus blessing Thee, Father of Spring.

"Our Father, we entre thee, so freshen our life,
Send the light of Thy Love where doubt's dark clouds are rife;
Oh! send faith and strength for the heavenward strife.

ISA H. G.

The Unitarian Herald.

FRIDAY, MAY 10, 1878.

A SCOTTISH MINISTER ON HELL.

The discussion in the Glasgow Presbytery on the Fergus Ferguson case brought out several heretics of a mild kind, and so far has served, among other purposes, to show the modified tone of orthodoxy. The time when hell was a strangely attractive subject, and when it lighted up with an unearthly glare many a discourse which otherwise would have lacked in fire, has gone by. It has been a very useful auxiliary to the orthodox heaven; but now that it appears heaven can be peopled without it, the orthodox pulpit is dispensing with its questionable aid. Divines are no longer eager to profess familiarity with the features that it used to wear. They are even to dispossess it of its old repulsive and barbarous material associations, and to be fairly done with the extreme and revolting form in which the doctrine has been held. To cast off so much of it is a distinct advance, and may be accepted as the beginning of a complete renunciation. This is the kind of step that some Scottish theologians, fearful at present to think too well of God, appear to be taking. For instance, in the discussion referred to, the Rev. Mr. Rennie said "that those of them who felt it to be their duty to hold and to preach the doctrine of the everlasting perdition of the wicked at the same time had no sympathy with what had been called a 'fire and brimstone' style of preaching the Gospel, or with those who so taught this awful doctrine as to impress their hearers with the idea that they rather delighted in anticipating the dreadful doom that awaits the ungodly, and the heartlessness of whom, speaking generally, was only equalled by their ignorance and vulgarity. He should go a step further, and say for himself that he had difficulty in understanding the nature and operations of the Christian heart which had not at times, as the deep shadow of the dread thought of eternal woe enveloped it, wished that something else and something less agonisingly painful to contemplate were the truth. But what they had to do with was not how some men preached this doctrine, or what the heart of man might wish to be the truth, but simply what saith the Scripture. The future destiny, alike of the righteous and of the wicked, was a matter of pure revelation, and therefore their appeal must not be to human feeling or human philosophy, but to the Word of God." Mr. Rennie's appeal to the Bible is a rightful appeal; that is, it is orthodox. There is no basis for the doctrine in human feeling, human philosophy, or human common sense. It has no hold whatever, except in "sound believing." The Church cannot afford to give up hell, and still adhere to the dogmas of election, original sin, and all the rest of the dreary catalogue. Men would believe such awful teachings on no other ground

than that "hangman's whip," the fear of hell. That is the key-stone of the whole arch. Withdraw it, and the entire system of orthodoxy falls into a hopeless and confused mass of ruins.

SIR CHARLES REED ON SUNDAY SCHOOLS.

At the annual meeting of the Sunday School Union in Exeter Hall, London, Sir CHARLES REED was in the chair. The report stated that there were 12 metropolitan associations, which had 814 schools, 19,681 teachers, 196 local unions, with 3,439 schools, 83,988 teachers, with a total of 951,063 scholars. Abroad the Union had agents in seven different countries. The Union had obtained an allotment of space at the Paris Exhibition for the publications of the society. As the year 1880 would usher in the centenary of Sunday schools, the committee had decided upon celebrating the event by an International Convention, and had appointed a large sub-committee to consider in what manner this could best be done; if possible, representatives would be secured from every land in which Sunday-schools existed.

The CHAIRMAN spoke of Sunday schools as one of the great forces at work in this country for good, which enabled the people to be their own police. How, he asked, could they better check the circulation of blasphemous and lascivious literature, and put a healthy literature in its place, than by such an agency as the library which was to be found in every well-conducted Sunday school? How should they better meet the curse of intemperance than by teaching children in the Sunday school bands of hope the folly and wickedness of drunkenness? Where had people been better instructed than in the Sunday school in reference to the blessings of peace and the horrors of war? He attributed in its fair measure to the influence of Sunday schools the fact that the main body, the backbone of the people, were opposed to war, and that if the country was ever allowed to go to war, it must be because the people understood the reason why. If our Protestantism were to be secured, his hopes rested in the Sunday schools. The chairman then bore testimony to the educational work which had been done by Sunday schools, and referred to recent evidences of the recognition of the importance of the Sunday-school movement, such as the acceptance of the office of President of the Union by one of Her Majesty's judges, Mr. Justice Lush, the speech of Mr. Bright at Rochdale, and the attendance of a Royal Princess at the Sunday-school Musical Festival. He concluded by pointing out the necessity of taking a higher tone, making the class more of a Bible class, and of having the schools in the districts in which the children dwell.

The Late Rev. William M'Cullough.

WE deeply regret to announce the death of this excellent young minister, which took place on the morning of Tuesday, 30th ult., at his residence, Clonlee, Larne, after an illness extending over three months. Mr. M'Cullough, who was only in his 28th year at the time of his decease, was born near Ballyclare, County Antrim, and received the rudiments of his education in one of the national schools of the district. From childhood he showed considerable aptitude for learning, and, as he grew up, he was enabled to take the post of assistant teacher. He was of a gentle and amiable disposition, and one who knew him from infancy says he early expressed a desire to become a minister, though he did not see how his desire was to be realised. From Ballyclare he removed to Cradley, Worcestershire, to assist in a school there connected with the Rev. W. Cochrane's congregation, and while engaged in the faithful discharge of his duties in this place he found that the Unitarian Home Missionary Board offered facilities for attaining his long and deeply cherished purpose. He was admitted as a student of the institution in 1869, and remained during the usual term of three years. The manner in which he fulfilled his various duties as a student won the approval of the tutors and the committee, and when he left the Board in 1873 bright hopes of his future career were entertained by many friends. Desiring a settlement in his native land, one offered shortly after he had completed his course of training, when the old congregation of Warrenpoint, County Down, gave him a cordial and unanimous call, which he accepted. In this charming spot, where a small but earnest and united band of worshippers has long held together, Mr. M'Cullough commenced his ministry, which, though lasting little more than two years, was highly valued, and showed signs of growing power. His services were sought after by larger and more prominent congregations, and in 1875, when the Rev. Classon Porter, of Larne, who has been minister of the Old Presbyterian congregation for upwards of forty years, requested his congregation to appoint an assistant, Mr. M'Cullough was unanimously chosen, and, after due consideration, he decided to accept the invitation.

The congregation of Larne is one of the largest in connection with the Nonsubscribing body, and the members are scattered over a wide area. In addition to conducting morning and evening services every Sunday, and teaching in the Sunday school, Mr. M'Cullough preached once a month in the Kilwroughton Orange Hall to large and appreciative congregations; and besides holding week-evening classes, he was unwearied in his attention to his people in their own homes. Few ministers in so short a career have ever gained a higher place in general estimation. He was devoted to the members of his flock, and spared no effort to serve them, and he was daily growing in their esteem and regard. He had a high sense of the duties and responsibilities of the minister's calling, and he was diligent and exemplary in his endeavours to be faithful to his ideal. Gentle, unassuming, kind and cheerful, desiring ever to be useful, showing in all things the working of the true religious spirit, he went on his way. But some months since, it was evident that his health was failing, and he had some thoughts of seeking relief in change of scene. On the last Sunday of January he fulfilled an engagement at Mountpottinger, and on the following Sunday he was unable to conduct the evening service in his own meeting-house, and for three months he was confined by the severe illness which at last brought his youthful career to a close. Mr. M'Cullough was married while he resided at Warrenpoint to a daughter of the late Rev. Joseph M'Fadden, of Ballyclare, and he leaves a widow, but no family. The funeral took place on Friday last, and was very largely attended, there being present the Revs. Classon Porter, C. J. M'Alister, R. J. Orr, J. C. Street, Alex. Gordon, D. Thompson, J. Jellie, Moore Getty, John Hall, Joseph Pollard, Jas. Kedwards, James Colwell; other ministers, S. Black (Epis.), F. McKenna (R.C.), J. B. Meek, J. M'Murray, and S. E. Stewart (Pres.), and the Methodist minister. In accordance with the wishes of the deceased, the Rev. Classon Porter, senior pastor, conducted the religious services. The coffin was borne on the shoulders of members of the congregation from Clonlee to the old meeting-house, through Mainstreet, Larne, and was followed by a large concourse, in which all the churches in the town and neighbourhood were represented. There were eighteen ministers present. The pulpit and choir of the church were draped with mourning, and on each side of the pulpit on the wall was a memorial wreath. Mr. Porter, after reading Job xiv. and I. Cor. xv., 1-58, delivered a brief but very impressive address, in which he spoke of the many good qualities of the departed young minister, and expressed his keen sense of the loss sustained by the congregation and himself. In all the relations of life, he said, Mr. M'Cullough was an estimable man. After a hymn had been sung and prayer offered, the interment took place in the meeting-house green. During Mr. M'Cullough's illness Mr. Porter has conducted the morning service, and Mr. Kedwards, of Raloo, has presided in the evening.

The Late Samuel Broderick, of Dukinfield.

Mr. Samuel Broderick, of Dukinfield, died there on Friday, April 26th, in the 72nd year of his age. His character and life demand a special notice in connection with the interests of Unitarian Christianity. His worldly position was that of a small grocer and bookseller; but his trade did not at all express the degree of his influence. All his business transactions were marked by the strictest honesty; and he was distinguished by an honourable fidelity to all the social relations he sustained: but, in addition to this, he was the servant of every good cause which it was possible for him to assist. He became, when a boy, a scholar in the Sunday school of the old chapel, Dukinfield, and afterwards for forty-two years he acted there as teacher, superintendent, and director successively. The great work of his life may be said to have lain in the duties imposed upon him by that institution. Towards all those institutions he had the strongest attachment. Whatever he did in their discharge was done from the fullness of his heart. No peer of the realm could be prouder of his order than he was of the influence which his Sunday school employments obtained for him. His exertions in this department of usefulness were eminently successful; and the papers he has left behind him, consisting mainly of addresses he delivered to scholars and teachers, attest the great importance he attributed to his work, and the diligence with which he set himself to fulfil it. Besides his attention to Sunday school affairs, he was always ready to forward, by personal exertion, any business in which he was interested. He withheld no practical help he could give. He was willing to make any self-sacrifice which his efforts required. The cause of education in all its forms; the cause of Liberal politics; and above all the cause of religion as expressed by the place of worship he attended, received his ardent and constant support. He was the right-hand man of the minister of the Dukinfield Old Chapel in everything he had time and opportunity to undertake, and whatever seemed to con-

tribute to the success of the administration of that chapel, or increased the credit belonging to it, was cherished as among his greatest pleasures. He was a member of the select vestry, and afterwards an overseer of the township to the time of his death. He served several times upon the Board of Guardians, and acted at one period as a relieving officer. He was a trustee of the chapel, and a member of the Congregational committee. He was one of the founders of the Ashton Mechanics' Institute, and of the Dukinfield Village Library. During the cotton panic he was noted for his unwearied labours in distributing relief to the distressed; and no political contest occurred in his neighbourhood in which he was not one of the most prominent agents. A more familiar figure than his could not be seen in the public gatherings for ecclesiastical or civil or social purposes with which he sympathised within a wide circle around the locality where he lived. It might be thought that a man of such extensive activity was distinguished by popular talents; but that was not the case. He had but little facility of speech; and his native modesty restrained him from public display; so that the reputation he secured was solely attributable to the solid worth of his character. He was, according to his circumstances, a cultivated man. At the beginning of life he took resolutely to reading, and whatever he professed to know he knew accurately. His information mainly lay in the line of theological inquiries he had pursued, and there his competency was very clearly apparent. He was a most decided Unitarian, but his Unitarianism was distinctly and intensely Christian. Religion was the breath of his life. Matters of opinion were made by him subservient to the piety which constituted the elements of his spiritual being. With himself, in his family, in his shop, in the church, in the school, and in the world he acted under the faith and fear, the love and obedience of God. He was buried in the graveyard which surrounds the Old Chapel, Dukinfield, on Tuesday, April 30th, amid such testimonies of respect in the numbers and character of the persons attending his funeral as fall to the lot of few men among the rich and great. The service was performed by his friend, the Rev. John Gordon. A memorial sermon, on his account, will be preached in the Old Chapel next Sunday (May 12) by the Rev. G. Hamilton Vance, the minister of the place.

THE HIBBERT LECTURE.

II.—FETISHISM.

The second lecture of the course was delivered by Professor Max Müller in the Chapter House, Westminster Abbey, on Thursday week, morning and afternoon. After briefly recapitulating the former lecture, the Professor said the question now about to be treated, "Is Fetishism a Primitive Form of Religion?" led into a new path—that of historical research. It was to be shown how the consciousness of the Infinite, hidden in every fold of man's earliest impressions, was unfolded in a thousand different ways, shedding its coarser ingredients until it soared to the present heights of human thought. In turning to that history he found that books written during the last hundred years were all agreed that the earliest form of religion is Fetishism. Such striking agreement awakened his suspicions. He had traced the word "fetishism" to its source, and found that it was first used by Voltaire's friend, de Brosse, in a work known to have been his, but published anonymously in 1760, in which a parallel was drawn between the ancient religion of Egypt and the religion of the negroes. De Brosse held that all nations, save the Jews, began with fetish worship. He did not observe that the Teraphim, the Urim and Thummim, not to speak of golden calves and brazen serpents, were as ready to his hand as similar objects in the worship of Egypt or Greece. The theory of De Brosse had stood its ground to this day, and the lecturer owned that he had clung to it until startled by the fact that no clear traces of fetishism appear in the earliest documents; that they are far more abundant in modern Brahmanism than in the Vedas. It seemed that the Catholic navigators were led to call the objects worshipped by the negroes *feiticos*, or amulets, because they were familiar with amulets—crosses and beads—in their own worship. It would have been quite as natural for the negroes to have said that the Portuguese worshipped *grugrus*. The word *fetish* was the Latin *factus*, something "made by hand," then applied to what is artificial, enchanted, magical. The lecturer quoted the French writer's description of the national and private fetishes of the negroes, and then proceeded to remark, that while it was necessary to study savage life in order to understand civilised life, caution was also required, as it had been shown by Mr. Herbert Spencer that the races of mankind had passed through many ups and downs. Retrogression had been as frequent as progression. Abraham believed in one God, while Solomon built high places for Chemoth and Moloch. The Hindoos many thousand years ago reached the heights of philosophy; now they worship cows and monkeys. What he wished to put clearly before his audience was (1) that there is hardly any religion entirely free from the use of some fetish; (2) that no religion is confined merely to fetishism. Every emblem became a fetish when its original meaning was forgotten. We might see a survival of fetishism in the stone on which our Sovereigns are crowned. Such generalisations

however, while of great value, must be followed by a specific inquiry how each fetish actually became such. Professor Max Müller proceeded, therefore, to take up what was known of the negro religions. No tribe, he said, had been found without reverence for something beyond its fetishes. That the real religion of the negro was distinct from the practice of fetishism was shown by reference to the writings of Waitz, Tylor, and Wilson. The Ashantees and others believed in a personal Creator, whom they named after the sky, under whom there were good and evil spirits; but only the latter required to be propitiated by sacrifice. A fetish priest, of the Gold Coast, speaking of Jongman, the sky, said, "Do we not see the corn and trees grow by the rain which He sends? How should He not be the Creator?" The lecturer described the worship of various African races, showing that their religion is many-sided. Fetishism abounds in it more than among other peoples, but in it there is also the worship of inferior spirits, as inhabiting old trees, &c., and a feeling after a Supreme Spirit who is revealed in the light of the sky. Both sun and moon are worshipped—the latter as the ruler of the months and the ordainer of human life. To explain the reasons for the worship of certain plants and animals was a very difficult problem. In conclusion, Professor Max Müller expressed his conviction that Fetishism is a corruption of a higher form of religion.

THE LONDON DISTRICT UNITARIAN SOCIETY.

ON Wednesday night the annual meeting of this society was held in the Stamford-street Chapel, Blackfriars, London; Sir James Clarke Lawrence, Bart., M.P., in the chair. The following is the substance of the report submitted to the meeting. We regret to say our report of the proceedings came to hand much too late for insertion this week.

THE SOCIETY'S WORK IN LONDON.

Your committee consider that they may fairly lay claim to having paid due regard to all matters that lie within the scope of their operations. Complaints have been made, on the one hand, that the committee expend far more than they are justified in doing on one particular object; while, on the other hand, fault is found that the society is not doing any useful work which can entitle it to the support for which the committee ask. Looking back to the past workings of the society, your committee are more than ever convinced that, wherever a really strong nucleus is found, there is the place to concentrate their efforts; and the point with much satisfaction to Stamford-street, Croydon, Notting Hill, South Camberwell, and Stepney, as proofs that such a policy is not a mistaken one. The most important work that has engaged their attention during the past twelve months has been the building up and sustaining of the congregation at College Chapel, Stepney Green, which, as will be seen from the interesting report of Mr. Spears, has fully justified the committee in the course that they have adopted in endeavouring to establish a Unitarian church in the East of London; and your committee confidently anticipate that in a few years it will become self-supporting. The whole sum required for the purchase of the chapel, and for building the schoolroom, amounting to £2,377. 18s. 6d., has been defrayed, with the exception of £162. 5s. 8d., for which your society has incurred the responsibility, thereby relieving the funds of a charge of £45 per annum hitherto paid for interest on the loan. In addition, your committee regard with much satisfaction the Sunday evening services which for the past autumn and winter have been carried on in the chapel at Stratford, kindly placed at their disposal by the Rev. T. Rix. There has been an average attendance of over fifty, and your committee, believing that a good congregation will eventually be formed here, have resolved to continue the effort for another six months. Your committee are glad to take this opportunity of offering their cordial acknowledgment of the work which is being done by the Rev. T. Crow and his friends at Rokeby House, Stratford, in endeavouring to put forth rational views of religion. The chapel in St. John's Square, Clerkenwell, was closed on 11th November, 1877, and is now pulled down for street improvements; but some members of the congregation, and the greater part of the Sunday scholars and teachers, have attached themselves to the Domestic Mission at George's Row, St. Luke's. The services at Bass's Rooms, Pimlico, have been conducted by Mr. J. Leach almost continuously during the past nine months, to the evident satisfaction of the few devoted friends who supported the cause there, but without materially increasing the congregation. Your committee, while thanking Mr. Leach for the energy and trouble which he has displayed, have reluctantly felt themselves bound to support the conclusion at which the congregation has arrived, that, owing to the unsuitableness of the room in which the services have been held, and to the impossibility of finding a better one, no permanent church can at present be established in this neighbourhood; and the effort has accordingly been discontinued. Open air services have been again conducted by some members of your committee and other friends in various districts of South London, which were well attended; and it is hoped that they have been productive of some good. The members of the Lay Preaching Fraternity have assisted in this movement, and have been helpful in supplying vacant pulpits during the past year; and your committee believe that this branch of their work will eventually be found to embrace a large sphere of usefulness. Two successful courses of four lectures each were given

in March last, the one in Essex-street Chapel, Strand, and the other in the Town Hall, Hammersmith, by the Revs. C. Howe, J. T. Whitehead, R. Spears, and T. W. Freckleton. Both courses were attended by appreciative audiences, and at Hammersmith such a spirit of enquiry was shown, as to make your committee seriously consider the desirability of some further effort. They will be pleased at receiving any suggestions from friends in that neighbourhood who would be disposed to assist in such a movement. During the past season your committee, bearing in mind that one of the objects of the Society, as laid down in its Rules, is to promote a closer union amongst the members of the different Unitarian congregations in London, have re-instituted the Social Meetings which were successful in the earlier years of the society. Three such meetings have accordingly been held. The addresses were on each occasion followed by interesting discussions, and your committee regard the meetings as having been eminently satisfactory. Your committee have been for some time engaged in endeavouring to commence an effort to establish a Unitarian congregation at Edmonton or Tottenham, but difficulties in obtaining a place of meeting have arisen, by which the attempt has been for the present frustrated, although not abandoned. Several of the populous districts immediately surrounding the metropolis seem to present opportunities for the establishment of Unitarian Churches, but while your committee feel that it is not possible, with the limited means placed at their disposal, to undertake any extensive sphere of operations, they will be glad to make arrangements for the delivery of lectures in places which appear to offer a promising field for such a result. In conclusion, your committee cannot but express their belief that the action of the society is materially assisting the steady progress of those more rational and elevating views of theology which it is one of its principal objects to promote. They appeal, therefore, with great confidence to all those who are desirous of the spread of liberal Christianity to place at their disposal an increased income.

The total income of the society, including a balance from last year of £17. 14s. 2d., had been £516. 11s. 8d., and the expenditure £509. 8s. 2d., leaving in hand £7. 3s. 6d. Of this expenditure, £392. 7s. 8d. had been to Stepney, £205. 2s. to the minister and chapel, and £187. 5s. 8d. to the building fund.

STEPNEY: REPORT OF REV. R. SPEARS.

The first and chief difficulty which presented itself at Stepney was that of enrolling members under rules—with an agreement that a sum of money must be subscribed annually by each member to support the worship and to meet the expenses. This has been overcome, and the society is now fairly organised, with the conditions of membership and the right of taking part in the business meetings of the Church. The rules are simple, affirming that at least five shillings a year must be paid by persons of good character above eighteen years of age, and that before taking any part in the business arrangements of the church they shall be enrolled one year. In the matter of congregational finance, the offertory this year has yielded over £80; members' subscriptions, donations, &c., about £25; for Sunday school and other purposes connected with the building and church about £40 have been raised, making a sum total of over £140. It will still need an income of nearly double the present to make an absolutely independent church. The Stepney society will therefore be dependent for some time longer on the generous help of the London District Unitarian Society. The attendance on public worship in the mornings has scarcely exceeded this year the average of last year's attendance. The evening services have been attended remarkably well during the past three months; largely above the average of any previous period since Unitarian services were commenced in East London. We have not as yet a large number of enrolled members, but there are over 120 persons above sixteen years of age who attend on an average once on a Sunday; less than half of these in the morning; about three-fourths, as a rule, in the evening; and with strangers we have often of late had from 100 to 130, and sometimes more, in an evening. The Sunday school is very fairly prosperous, and I believe doing much good. An efficient band of from twelve to eighteen teachers attend regularly to about 140 children, the average at school being from 100 to 120. The new schoolroom has been made available for various social meetings, penny readings, concerts, and other useful gatherings. On the whole, though we have made little progress in respect to the enrolment of new members, we have all reason to believe that some progress is being made at Stepney to the establishment of an independent Unitarian Christian Church.

The report, on the motion of the Chairman, seconded by Mr. J. T. Preston, was adopted; and addresses were delivered by the Revs. T. Dunkerley, H. Ierson, M.A., J. Worthington, Mr. Jeffery, and Mr. Herbert New. A vote of thanks was then given to the Chairman.

BEWARE!—An impostor is going about victimising all whom he may in our body. He calls himself George Lloyd, a Unitarian, and says that he was a member of the Birkenhead congregation, and that his uncle is the Rev. W. Jones [should be Thomas], of Prescott. He has been pursuing his calling in and about Doncaster since Saturday.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE following is the report of the Executive Committee presented at the meeting of the Council on Wednesday last, May 8th, 1878:—

In accordance with the instruction of the last meeting of the Council respecting the question of Dissenters' Burials in the parochial churchyards, the committee learning that Mr. Osborne Morgan intended to propose a motion upon the subject in the House of Commons on the 15th of February consulted with him as to the desirableness of petitioning in favour of his resolution, and a petition to this effect signed by the president on behalf of the Association was presented to the House on that occasion by Sir James Clarke Lawrence, Bart. The present year being the 50th anniversary of the Repeal of the Corporation and Test Acts, it is intended to present an address to Earl Russell who had the charge of the measure in the House of Commons. The bill became law on the 9th of May, 1828, the British and Foreign Unitarian Association cordially supporting the movement in its favour; and the Committee having been invited to join in the deputation for this purpose, have requested the President to represent the Association on that occasion.

According to the desire of the Council expressed at the last meeting, letters of condolence have been sent to the relatives of several late members of the Council, and also to Bishop Ferencz, in reply to his notification of the decease of one of the oldest and most respected members of the Unitarian community in Hungary.

Other valued members of the Council have since died, Mr. Edward Nettlefold, for some years a member of the Executive Committee, and recently treasurer of the Association; the Rev. Samuel Martin, and the Rev. J. Colston, both distinguished for many services rendered to the Association in past years. The Committee regret also the decease of the Rev. T. E. Poynting, the preacher at the annual meeting of two years ago. They could not but place on record in this report the expression of their sorrow at the loss of so many faithful and earnest friends of the Association.

The Committee have the pleasure to report that according to the request of the Council, the Rev. William Binns has consented to preach the sermon, and the Rev. Richard A. Armstrong to conduct the devotional service at the annual meeting.

The Conference papers will be read by Mr. Frank Taylor, of Bolton, and the Rev. A. W. Worthington, B.A., of Mansfield.

It is proposed that the service on the 12th June be held at the Essex-street Chapel, to commence at half-past eleven o'clock; the chair to be taken for the annual meeting at half-past one.

The Conference on June 13 to commence at eleven o'clock; and in the afternoon of the same day will be a collation at four, at the Alexandra Palace, Muswell Hill.

The following grants have been made for the present year:—Manchester Association, £50; Western Union, £50; Kent and Sussex Association, £118; Cambridge, £100; Guildford, £25; Bedford, £20; Midland Union, £20; ditto for Newark, —; Eastern Mission, £60; East Cheshire Union, £150; Scottish Association, £100; Dundee, £85; Perth, £100; West Riding, £60; London District Association, £50; Northumberland and Durham Association, £130; Midland Union, £110; Belfast Association, £90; ditto for Ballymena, £5; Mountpottinger, £20; Cwmawrdu, £5; East Lancashire, £60; Madras, £25; Reading, £22; Peele, £15; Onenawr, £5; Penrhwy, £5.

To the Rev. M. Jochumsson the balance of £25 has been paid, completing the sum which had been promised for his services at Keykjavik.

Grants have been made according to the original scheme of the Jubilee Fund for the support of the ministry at Scarborough and Reading to the amount of £300 to spread over four years, these being congregations to which building grants had been made from the funds.

A grant has been made in aid of the new church at Colne, Lancashire.

The following grants of tracts have been made:—To Smethwick, for lectures under the charge of Rev. J. Cuckson, 1,000; for distribution in South Wales, 400; to Lynn, 700; to the London Association, for lectures at Essex-street and Hammersmith, 1,200; to Cape Town, 200; to Reading, 6,800; to the book hawkers at Dunsbury, 300; to Chelmsford, 300.

Copies of Dr. Channing's, of Parker's, and other works have been sent to Bishop Auckland, South Wales, Paris, and to various ministers of different denominations, and grants of books have been presented to four ministers, as also to chapel bazaars at Middleton, and Commission-street Bolton, and to Whitechurch for the Sunday-school library.

Of several tracts published by the authors, a number of copies have been taken, viz., a "Life of Dr. Channing," by Miss Emily Sharpe; the first "Sermon" of his ministry at Cambridge, by the Rev. A. Chalmers; and a sermon by the Rev. A. Payne, on "True Religion."

An edition of 500 copies of "Christ Imitable" has been reprinted, the old stock being exhausted. It has been revised for this purpose by the author, the Rev. E. Higginson. Dr. G. Vance Smith is engaged by the desire of the committee, upon a tract on "The Prophets and their Interpreters." The committee have accepted with thanks the gift of five hundred copies of Mr. Hopgood's "Statement of Unitarian Christianity" for gratuitous distribution. They are pleased to state that the work

by the late M. Coquerel on Conscience and Faith, which has been translated by the Rev. J. E. Odgers, M.A., is now on sale in the rooms.

Considering the strong interest now manifest in Scotland in questions of liberal theology, the committee have authorised an extensive advertisement of Unitarian works in certain Scottish journals of large circulation. They have also taken advantage of the desire that is very commonly felt to understand more clearly the facts of the important conflict of opinion of which in America Dr. Gannett and Theodore Parker were amongst the foremost representatives, to offer to ministers at reduced rates the Life of Parker, by J. Weiss, and the Life of Dr. Gannett, by his Son.

The Committee were represented at the annual meeting of the East Lancashire Unitarian Mission at Chorlton, also at the annual meeting of the East Cheshire Union at Glossop. A most encouraging report was given by the secretary to the Committee after his visit to Glossop of the admirable work that was being carried on there by the Rev. F. Ashton. They deplore, in sympathy with the Committee of the East Cheshire Union, the recent loss of a coadjutor so justly esteemed and so devoted to the cause of the mission.

At the recent meeting of the Unitarian Society at Belfast, the Rev. H. E. Dowson was requested to represent the Association.

The Committee are in correspondence with M. Carenon respecting a generous offer on the part of the Liberal French Protestants to place at their disposal the Salle St. André for English services during the "Exposition," and to receive such ministers as might be appointed to conduct them. Though it may be that English Unitarians visiting Paris are likely to feel the want of such services in their own language, the Committee would be glad to give a cordial response to the kind suggestion of our friends in Paris, and they have expressed their readiness to co-operate in carrying it out by communication with English ministers who may be shortly visiting the French capital.

DOB LANE, FAILSWORTH.

LAYING OF FOUNDATION STONE.

ON Saturday last the foundation stone of the new chapel to be erected at Dob Lane was laid in the presence of a large assembly. At four o'clock the members and friends of the congregation, preceded by their brass band, walked in procession through the main thoroughfare of the district, and with the scholars of the Sunday school made quite an imposing demonstration. We noticed present, Alderman Grundy (Mayor of Manchester), Revs. Halliwell Thomas (minister of the chapel), W. G. Cadman, S. A. Steintahl, Silas Farrington, Jas. Black, M.A., J. T. Marriott, John McDowell; Messrs. Harry Rawson, John Thomas, Councillor I. Bowes, John Phillips, Wm. Adams (architect), David Adams (builder), Luke Pollitt, Thomas Rawson, J. Partington, Jesse Pilcher, Saml. Lawton, and Councillor Ben. Brierley. Shortly after four o'clock, a hymn having been sung,

The Rev. HALLIWELL THOMAS said most of those present who were cognisant of their history and efforts would know how hard they had struggled to attain their present position. Notwithstanding the badness of trade they had overcome their reluctance to destroy the old chapel, which had stood for a period of 200 years; and had succeeded in obtaining sufficient money to warrant their moving on with the rest of the world, and of trying to erect a new and handsome building. Before them there was a great future, and much important work to be done in seeking to combine in their worship of Almighty God Freedom and Reverence.

Mr. J. F. ALLEN then read a list of the articles placed in the bottle to be deposited under the stone, which included a historical sketch of the chapel, a copy of *The Inquirer*, of the *Unitarian Herald*, and of the Manchester papers which contained Mr. Bright's great speech at the Free-trade Hall, and the address to Mr. Gladstone.

Mr. LUKE POLLITT then said: The duty assigned to me to-day is a very pleasing and gratifying one in two several aspects. In the first place, because to-day we see the beginning of a work which the Dob Lane congregation have incessantly aimed at during the past six years, and in the second place because they have selected a gentleman to lay the foundation stone who has worked with the congregation heart and soul to find the means to build the new chapel, and who for a period of now nearly thirty years has taken an active and never-ceasing interest in the welfare of the Dob Lane congregation. I am extremely proud that to-day we are enabled to begin the structure that will in future be the home of the congregation, and feel sure it will be a building that will be a credit to them; and I am sure every one will join with me in the wish, that it may be consecrated to God and humanity in future time as much as the venerable structure which has for nearly 200 years stood upon this spot was in the past. To the congregation the old building was hallowed to them in many ways. Here the bones of the forefathers of many of them lie; here the fathers and mothers, the sisters and brothers, the husbands and wives, and many of the loved off-spring of the congregation are buried, and to them the ground they tread is hallowed ground; here many of the congregation have been married, and here many others have found their first and dearest attachments; and here all have worshipped the Great Father for the whole course of their lives, so that this spot is to them a

God's acre in the fullest and highest sense. The men who built the old and venerable chapel which has just been taken down, handed down to their successors a great and holy work, and the history of Dob Lane congregation shows that they knew how to use the noble heritage placed in their hands. I hope we who represent these good and holy men of the past show that in the work we are assembled to do to-day we are not altogether unworthy to be the successors of such self-denying and conscientious men, for to be a member of the Dob Lane congregation in past days was a much more trying thing than it is to-day, and I hope we may have the courage of our forefathers and dedicate our new structure to the worship of God as conscientiously and as fearlessly as did our forefathers in the past. Turning to Mr. Rawson he said: You have been selected to lay the foundation stone of this our future house of prayer and worship, and I trust the home of Christian liberty in this district for time to come, because of your long and close connection with the congregation. (Hear, hear.) For more than a quarter of a century you have aided them by your presence and advice in all their deliberations, you have always shown a kind interest in their welfare in every possible way, you have been accessible to them at all times and seasons, and to you more than to any other single individual we owe the deepest gratitude, as the one who has done most towards raising the means to build our new chapel. It is therefore a fitting and a becoming thing that the congregation have selected you for the honour. I have exceedingly great pleasure in their name, coupled with their best wishes, in presenting to you this trowel to lay the foundation stone of their new house of Praise and Prayer. (Applause.) The inscription on the trowel was—"Presented to Harry Rawson, Esq., as a mark of their esteem by the congregation, on his laying the foundation stone of their new chapel, Failsworth, May 4, 1878." The stone having been duly laid.

Mr. RAWSON said: I thank you very cordially, Mr. Pollitt, for the kind words you have addressed to me. To receive these assurances of the goodwill of the Dob Lane congregation, is indeed highly gratifying, the more so as they are offered through you, who so worthily represent your fellow worshippers. I consider the duty assigned to me to be a distinguished honour. [The stone, which bore the following words, was then laid:—"This stone was laid by Harry Rawson, May 4th, 1878. Architects, Adams and Son, King's Lynn; Builder, David Adams, Manchester."]

Mr. RAWSON then mounted the stone and said: I declare this stone well and truly laid. (Cheers.) Upon it is to be built a new chapel for the congregation of Dob Lane, Failsworth. It will be in substitution of, and in succession to, the venerable place of worship, which for nearly two hundred years had occupied this site. It was a humble and unpretending edifice, owning no adornment but the mantle of ivy with which nature had supplied its lack of art. It had been the religious home of many generations. Founded on self-sacrifice, it was a witness to the conscientious fidelity to conviction of its first preacher. Its pulpit had been successively occupied by a line of able, often learned, always godly men, constituting the true and only "Apostolical Succession" worthy of the name. It pursued a quiet, unobtrusive path of religious and educational usefulness. It had been in this neighbourhood, a centre of intellectual light—a shrine of earnest piety—a modest but not ineffectual plea for progress—an advocate in season and out of season, of civil and religious liberty. (Cheers.) To-day we have begun the erection of a new chapel. It will be based, as I have said, on the old site. Not only so, its spiritual, not less than its material foundation will be the same. It will maintain inviolate its proud privilege of an open trust. It will continue to be dedicated simply to the worship of God. Not one of the thousand creeds which distract the churches will here be submitted for subscription. Its members will doubtless hold opinions more or less definite on various doctrinal points. They will not conceal—they will probably take every suitable opportunity to explain and recommend them. But they will impose no yoke on their successors. Possession of this property will never be conditioned by the acceptance of specific views. (Hear, hear.) They will leave to the action of unfettered thought, criticism and discussion, the opinions which this congregation may hereafter entertain. Its doors will be barred by no confession of faith, but freely open to all who feel prompted to its communion by religious sympathy. (Applause.) If I may address a word, in conclusion, to the neighbours and friends of the congregation, I would thank them for their presence here in such large numbers to-day. I believe they are brought hither by a kindly and generous sympathy in a sacred work. I doubt not that their good wishes will attend it. The new edifice will be an ornament to the district. Its lines will bear evidence of artistic taste and skill. Every task undertaken within it will bear good fruit for the welfare of the community around it. Its brass band will enliven your streets with its strains; its band of hope will seek to save your young people from the destructive evils of intemperance; its library will supply useful and wholesome books to your homes; its savings bank will foster habits of economy and thrift; its discussion society will promote the friendly comparison and courteous expression of opinion; its day and Sunday school will instruct your children, and train them in the ways of virtue and piety; its worship will cultivate reverence, humility, and trust as the divinest graces of character; and find a fitting home for the highest sanctities of religion. (Cheers.) Finally, I express a hope in which I doubt

not you will all join, that the walls of this new church may be reared in safety and peace; that no accident or untoward event of any kind may befall those engaged in their erection. We will earnestly desire that this edifice may be to many hearts, for many years, a shrine of the holiest affections and sympathies; a veritable House of God and Gate of Heaven; a perennial spring of inspiration and hope; and a source of untold blessings to the community in which its ministrations will be carried on. (Applause.)

Alderman C. S. GRUNDY, Mayor of Manchester, stepped upon the foundation stone, and was received with considerable applause. He said: I feel it almost a duty and altogether a privilege to be here. There is a deeper significance in our proceedings than the mere replacing of old materials by new. The building of an edifice, however humble, for Unitarian worship, is, to my mind, a solemn and sacred act. It bears our testimony to the great principle with which nature and revelation are pregnant, the undivided sovereignty of God. If we open our Bible we find as its first commandment "Thou shalt have no other gods but me." The stone upon which I stand is our response to the ancient proclamation, "Hear O Israel, the Lord your God is one Lord." If we come to the time of Christ, we find Him praying to "His Father and our Father, His God and our God." All the great landmarks of religious history bring into prominence the Unity of the Deity. From the earliest records of time until now there has been, sometimes but dimly seen, a continuous light of testimony borne by men to this fundamental religious truth. As I came here to-day I passed by a Jewish congregation dispersing. It is, as you know, their Sabbath. What an example of devotedness they set to us. Scattered as they are through the nations, how they survive through every change! What is the deep and mysterious meaning which underlies the perpetuation of their race? May it not be—I presume not to say it is—but may it not be that, because of their faithfulness to the worship of Jehovah, that though they originally viewed him as the God of their tribe only, and their long intercourse with the Gentile world has expanded that view into a partial perception of the God of Humanity—they have always clung to the grand monotheistic conception of an undivided Deity, that the Almighty will not suffer their race to become extinct? Any way, there is an undying vitality in the belief, and, notwithstanding the attractions of orthodoxy, the patronage of governments and the power of priests, the instinct of the unity of God cannot be extinguished in the breast of man. The stone which we lay to-day is our link in that endless chain. Our numbers may be few, but our fidelity may be great. If we are true to our light in our day and generation we may safely leave results to a higher power. (Applause.)

At the close of the Mayor's address a hymn was sung, and prayer offered by the Rev. S. A. Steinthal.

The style of the new building will be of the Gothic or Geometric period of the 13th century. The principal front will be to the south, and there will be an ornamental porch. Red brick will be used, relieved with stone dressings. The internal dimensions will be 56ft. by 30ft., and there will be sitting room for 300 people. The roof will be ceiled to the collar, and by this means it is expected that no difficulty will arise as to heating. The west end elevation will be surmounted by a bell turret, under which there will be a traceried window. The vestry will be on the north side, and underneath it the heating apparatus. The east end will be lighted by two traceried windows, and between the windows the pulpit, surmounted by a canopy, will be placed. An organ chamber or recess will be provided. The seats will be open, and the wood work generally of pitch pine. The total cost is estimated to be upwards of £2,000.

In the evening, a tea meeting was held in the Co-operative Hall, four hundred persons being present, and Mr. John Thomas in the chair. Mr. Luke Pollitt stated that they had promised £1,750, but they wanted £400 more. The Rev. S. A. Steinthal, in the course of his remarks, referred to their having put a copy of Mr. Bright's speech under the stone, and asked those present to sign a petition against war between England and Russia as unjustifiable and criminal.

The CHAIRMAN, in the course of a brief address, said that they had that day seen the arrival of a time to which many of them had looked forward for many years, and they had seen it under the most happy circumstances. He then went on to say that he looked upon Failsworth as his Unitarian birthplace, and spoke at length of his connection with the denomination. In conclusion, he expressed a hope that the chapel they were about to raise would long continue as a successor to the old structure, which had stood on the site which it would occupy, and be worthy of the great Being who sent them into the world. (Applause.)

Subsequently addresses were delivered by Mr. Jesse Pilcher, Rev. James Black, Mr. Allen, and Mr. L. Pollitt, and Mr. Ben Brierley gave one of his inimitable readings "On Presenting a Pair of Clogs to the Prince of Wales."

TROWBRIDGE.—The Rev. James Brown, of Clayton, near Bradford, Yorkshire, preached two sermons on Sunday last to the congregation worshipping at the Unitarian Chapel.

HANLEY.—On Sunday afternoon, April 28, an excellent sermon was delivered at the Mechanics' Institution, by the Unitarian minister, the Rev. J. C. Williams. The sermon was listened to with rapt attention.

BELFAST FREE CONGREGATIONAL UNION.

THE annual meeting of the above Union was held in the Lecture Hall, Rosemary-street, Belfast, under the presidency of J. M. DARBISHIRE, Esq. There were also present the Revs. J. C. Street, T. Leyland, R. C. Smith; Messrs. George Fisher, T. McClelland, J. Logan (Carrickfergus), Lamont (Moneyrea), Ferguson, D. W. Moore, R. McCalmont, M'Master (Moneyrea), John Ritchie, J. R. Neill, J. F. Mulligan, W. A. Adamson (Carrickfergus), &c., with a large number of ladies.

The CHAIRMAN gave a resume of the work done by the Union during the past year, referring particularly to the cottage and open-air services, to the ample discharge of pulpit engagements, and also to the spirit of religious freedom which had animated the action of the Union throughout. He felt particular pleasure that during his year of office a special protest had been passed against an attempt on the part of Mr. J. Hopwood, to establish a creed in their church. In the course of further remarks, he said he felt that, in resigning the presidency for the year, he might look forward to greater success in the future than in the past. (Applause.)

The SECRETARY (Rev. T. Leyland) read the minutes of the late conference, which were passed and signed.

The Rev. T. LEYLAND then presented the annual report, from which it appeared that at the last summer meeting it was resolved to hold the summer conferences and meetings in the following order:—The summer meetings at Moneyrea, the autumn meetings at Carrickfergus, the winter meetings at Hopeton-street, Belfast, and the spring annual meetings at Rosemary-street, Belfast. Suggestions had been made to modify this plan, but after careful consideration at one of the conferences it was thought best not to depart from it at present. The report then gave details as to lectures delivered, Sunday-schools and cottage and open air services, and with reference to marriage celebrations, it stated that a desire having been felt by the ministers of the Union that greater facilities were needed on this matter, the president of the Union entered into correspondence with the Registrar-General, and upon the presentation of the correspondence before the Union at the Rosemary-street Conference in April, 1877, Mr. Thomas McClelland and Mr. Hugh Hyndman were appointed a sub-committee to take such steps during the ensuing year as may be necessary to procure the same rights for the celebration of marriages to the members of the Free Congregational Union as were possessed by other religious bodies.

Mr. McCALMONT presented the statement of accounts, from which it appeared that the income had been £23. 15s. 1d., the expenditure £11. 16s. 2d., and the balance in hand £11. 18s. 11d.

The Rev. J. C. STREET moved the adoption of the report and statement of accounts, and that they be printed and circulated among the congregation, and in the course of his remarks went through the various details of the report, referring particularly to the cottage services and open-air meetings. He also drew attention to the successful position of the treasurer's report.

Mr. McCLELLAND seconded the adoption of the report and statement of accounts, and the resolution was passed.

APPOINTMENT OF PRESIDENT AND SECRETARY FOR THE ENSUING YEAR.

The CHAIRMAN called attention to the fact that at the last meeting the Rev. T. Leyland was nominated as president, and the Rev. R. C. Smith as secretary. He regretted very much, and he was sure that regret was shared in by every member of the Union, that circumstances had arisen through which the Union was about to be deprived of the services of both these gentlemen by their early departure from Ireland. Under these circumstances, it became necessary to appoint substitutes at this their annual meeting.

Mr. McCLELLAND looked upon the departure of these gentlemen as inopportune, and said, as the chairman had properly remarked, it devolved upon them to appoint others to fill the positions thus rendered vacant; and he therefore had great pleasure in proposing Mr. George Fisher as their president for the ensuing year.—The motion, having been seconded, was passed by acclamation.

Mr. NEILL then proposed the Rev. J. C. Street as secretary, which was also seconded and carried.

PREACHERS' PLAN REPORT.

Mr. McCALMONT reported that during the past year the pulpits of the various congregations had been regularly and efficiently supplied.

The Rev. R. COWLEY SMITH presented the report of cottage services during the last three months. The total number attending these meetings had been 1,048 at 23 meetings, showing an average at each meeting of over 28. The largest number present at any one meeting was 37; the smallest, 9.

The Rev. J. C. Street, Mr. George Fisher, Mr. McClelland, the chairman, and other members spoke of these meetings in the highest terms.

PULPIT SUPPLIES.

Mr. M'MASTER, Moneyrea, inquired whether the Union would be in a position to assist them in Moneyrea in having supplies from the time the Rev. Mr. Leyland would leave them till the time when they could secure the services of a minister.

The Rev. J. C. STREET said, on behalf of the Union, that they would be glad to do anything they could to aid their friends in Moneyrea to secure a supply for their pulpit.

THE DEPARTURE OF THE REV. MR. LEYLAND AND THE REV. MR. SMITH.

Mr. FISHER moved a resolution expressing the deep regret of the Union at the loss it would sustain by the departure from Ireland of the Rev. Thomas Leyland and the Rev. R. C. Smith, and its earnest wishes for their success and prosperity in the new labours they had undertaken.

Mr. RITCHIE seconded the resolution.

The Rev. J. C. STREET supported the resolution, and in doing so, referred to the fact that he had been somewhat isolated among ministers since he came to Ireland. In England, while there, he had the pleasure of the largest possible communion with all ministers. There was nothing to preclude him from the most intimate association with those who were his seniors—those who were of his own rank, and those who were younger, but since he came to Ireland the two gentlemen who were now leaving were the only two that he had been able to have continuous communication with, and on their going away he must feel painfully his position of isolation.

The CHAIRMAN also bore testimony of appreciation to the services rendered to the Union by the two gentlemen who were now about to leave them.—The resolution was passed with applause.

The Rev. THOMAS LEYLAND and the Rev. R. C. SMITH having replied,

The business concluded at four o'clock. Those present then sat down to tea provided in the hall.

NEWS OF OUR CHURCHES.

LIVERPOOL SUNDAY-SCHOOL ASSOCIATION.—The report of the annual meeting is unavoidably held over until next week, along with letters and much other matter.

ABERDEEN.—On Sunday last a lecture on "Professor Smith and the Bible" was delivered in the George-street Unitarian Church, by Mr. George T. Walters. There was a large attendance, between two and three hundred being present. The *Aberdeen Daily Free Press* gives a very fair report. Mr. Walters referred to the accusations against Professor Smith, and the plan of his defence; examined what was the Professor's standpoint with regard to the Bible, and his critical treatment of the book; noticed next the manner in which Professor Smith reconciles himself to the doctrine of the infallible truth and divine authority of Scripture; and closed with a few remarks upon the Bible from a rationalistic point of view.

BOLTON: BANK-STREET.—On Sunday evening last the Rev. C. C. Coe, F.R.G.S., delivered a discourse on "True British Interests." He took for his text Isaiah xxxiii., 20: "Look upon Zion, the city of our solemnities, thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken," "That public virtue which among the ancients was denominated patriotism is derived from a strong sense of our own interest in the preservation and prosperity of the free government of which we are members. So wrote the historian of the decline and fall of the Roman Empire. I confess that I feel this interest; I claim to be a patriot in that my earnest desire is that my country may maintain its position among the nations of the earth, and that it may know a long-continued, if not a never-failing prosperity." At the close of his discourse Mr. Coe said:—My views may be Utopian. I may be too sanguine in hoping for the time when manly virtue shall be the characteristic of the humblest Englishman; when honest integrity shall be the essential of our political life; when we shall be faithful in our relations with other nations, and, seeking only what is right, strive to be pre-eminent in the performance of a national duty. I may be too hasty in my fear of the effect of raising a great army and of adding a foreign contingent; but this I believe, that only on such a basis as I have indicated can permanent power and prosperity be established; only on that condition can England become a tent that shall not be broken down; so that not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken!

BELFAST: THE FIRST PRESBYTERIAN UNITARIAN CHURCH.—The annual meeting of the members was held on Monday evening in the Lombard Hall. There was a large attendance. The hall was beautifully decorated with flowers, evergreens, &c. After tea, the chair was taken by the senior pastor of the congregation, Rev. J. Scott Porter, who congratulated all present on the condition and prospects of the congregation. The usual business was then transacted. The report and statement of accounts were considered very satisfactory. Addresses were delivered by the Rev. Alex. Gordon, M.A.; Messrs. E. J. Harland, A.O.D. Taylor, &c.; and the proceedings were agreeably diversified by music.

CALCUTTA.—We are sorry to find from the *Indian Mirror* that the agitation among the Brahmos, caused by the Cuch-Behar marriage is kept up and even increases in violence. At a meeting of the congregation of the Mandir, held on the 21st March, the Minister Babu Keshub Chunder Sen, *ex-officio* took the chair, but the opening business was interrupted by one of the protesting party, who proposed that Babu Durga Mohun Dass be elected chairman. It was found that Babu Dass was not duly qualified, and the minister proceeded to place the following resolution in the hands of the meeting, and requested that some of those opposed to him should kindly move and

second it. "We the undersigned members of the congregation of the Mandir are of opinion that the minister, Babu Keshub Chunder Sen, has been guilty of countenancing idolatry and early marriage in the recent marriage of his daughter. We therefore propose that he be asked to vacate the pulpit." None present being prepared to propose this resolution, the chairman himself slightly altered the wording and placed it before the meeting in his own name. Strong objection was taken to this course, because several present said that they had similar resolutions in their own hands differently worded. Babu Durga Mohun Dass and his friends suspected the chairman of foul play, charged him with deceiving the meeting, and called the whole thing "a farce." The objection, however, was overruled, and, in putting his own resolution before the meeting, the Chairman said that it had always been a sacred principle with him to occupy the pulpit only so long as he enjoyed the confidence and respect of the congregation. He begged the congregation, therefore, to dismiss him and appoint another in his place if they had no confidence in him. The same principles of religion which governed his conduct in the late marriage obliged him now to seek his own dismissal. At this stage of the proceedings another attempt was made to put Babu Dass in the chair. The meeting, which was unmannerly and uproarious from the beginning, was now involved in hopeless clamour and confusion, in the midst of which the minister, the secretary, and a great many of the elderly members of the congregation had to leave the hall, announcing that the meeting was at an end. The noise and confusion upon this increased tenfold. In the midst of this noise, it seemed, Babu Dass attempted to take the chair and get certain resolutions passed in the name of the whole congregation. But the loud protest and uproar which these proceedings called forth were simply indescribable. The clamour and disorder overwhelmed everything, people left in disgust, and in about half-an-hour the riotous assembly dispersed. We hope that our Brahma friends will not read such descriptions as we gave last week of the rows in Scottish Presbyteries; if they did, they might think their own proceedings Christian-like. The division in the Brahma party will be perpetuated by the issue of a new periodical.

DONCASTER: HALL GATE FREE CHURCH.—Since the commencement of the Rev. J. Fraser's ministry here, the attendances at the services have so steadily increased that the present building is now found to be a good deal too small. A movement is now on foot for the erection of a larger building, and there is every reason to believe that on or before the first Sunday in January, 1880, the members of the present congregation will move into their new spiritual home, as they are determined, free from all debt but that of gratitude to those who have helped them.

DUNDEE.—The annual spring service for the Sunday school was held on Sunday last. There was a good attendance of old and young, and the whole proceedings were of a very helpful and interesting character. At a meeting of the congregation a resolution was passed requesting the trustees to take such steps as they may find necessary to endeavour to raise £800 to purchase the freehold of the church site, the heavy burden of £35 per annum being a serious hindrance to the progress of the church towards independence. Considering the importance in the present crisis in Scottish theology of securing a representation of the Unitarian position, the scheme will command support.

LONDON: THE MALL, NOTTING HILL.—There was the usual annual service at this church on Sunday, in aid of the funds of the Sunday-school held therein. According to custom, the children, of whom there were between 60 and 70, each carried a little bouquet of flowers. The chancel of the church was appropriated to the little people; and as they sat there, in very fair order for so young a congregation, their appearance excited very much interest. The minister of the church, the Rev. C. Howe, gave a special children's sermon. The hymns for the occasion had been carefully selected, and had been sent on printed sheets in the previous week to every member of the church. The collections amounted to £18. 1s. 7d.

LONDON: KENTISH TOWN.—The past session of the Social Institute was brought to a close by a soirée and conversation on April the 18th, at the Camden Lecture Hall. There was a gratifying attendance of members and friends connected with the church, including the Rev. P. W. Clayden, the pastor, and Messrs. Cooper, Coleman, A. W. and N. Clayden, Hind Jolly, Ierson, Goodwin, Serrell, Midworth, Scrivener, Noel, W. J. Noel (hon. sec.), F. Allen, &c. Objects of interest were placed on the tables, including albums, engravings, models, pictures, rare books, jewellery, microscopes, and other articles, kindly lent by the Misses Gazley, Jewitt, Jourdan, Sharpe, and other members of the institute; the microscopes shown by Mr. Goodwin, and the jewellery by Mr. N. Clayden, consisting of the smallest watch in the world and a clockwork singing bird, forming features of especial interest. The proceedings were rendered more interesting by vocal and instrumental music and recitations given during the evening by Madame Suter, Miss Clayden, Mr. Ierson, Miss Alice Hind, Miss Suter, Mr. H. S. Loch, Miss Elkington, Mr. Tinckam, Mr. Serrell, and the choir, by whom the part-songs were admirably given. During the evening the Rev. P. W. Clayden addressed those present congratulating the members of the institute on the success which they had achieved, and expressing his hearty approval of what had been done during the session, and, with best wishes for their future success,

concluded with some kindly words of advice as to the methods to be adopted by which they could become good public speakers, &c. Mr. F. Allen thanked their pastor for his advice, and gave some interesting particulars as to the number of members, &c.; also urging the importance of getting a schoolroom built, in which they could hold their meetings, and especially so, as their Sunday school was fast increasing; and announced that on June 1st a dramatic performance will be given at St. George's Hall, Langham Place, in aid of the Sunday school building fund, which he hoped would be largely patronised.

MANCHESTER: MILES PLATTING.—The annual sermons in aid of the Church Funds were preached on Sunday last, when the Rev. William Gaskell, M.A., conducted the service in the afternoon, and the Rev. G. H. Wells, M.A., in the evening. The collections reached £12. 2s., a sum rather below the average of the last few years, but the decrease is not surprising considering the strain which the bazaar, held eight days previously, put upon the members. The annual congregational party was held on Monday evening, Mr. Thomas Howard (the warden) presiding. After tea, to which about 80 members and friends sat down, the Secretary (Mr. Harold Berry), read his report for the past half year. The offertory had been £1. 6s. 4d. per Sunday, against £1. 4s. 9d. the previous year; and the number of members was 122 this year, against 115 last year. The grant from the Manchester District Unitarian Association had been reduced from £59 to £57. Out of the recent bazaar it was expected that there would be a surplus of £50 or £60, the gross receipts having been £221. 13s. 6d., due to the efforts of the lady members. It was suggested that this balance should form the nucleus for a new church. Impressive addresses were afterwards delivered by the Rev. C. T. Poynting, B.A. (secretary of the Manchester District Unitarian Association), Mr. Luke Pollitt, Mr. Wm. C. Bowie, and the Rev. W. G. Cadman (pastor of the church). A hearty vote of thanks was then passed to the Revs. Wm. Gaskell, M.A., and G. H. Wells, M.A., for their kindness in preaching the annual sermons on the previous day. The meeting terminated about 10 p.m.

NEWCASTLE-ON-TYNE.—On May 1st, the winter session of the Improvement Society connected with the Church of the Divine Unity, was brought to a close by a social tea and concert in the Schoolrooms of the Church. The Rev. A. Payne presided, and said the society was established for the social and spiritual improvement of the members of the Church, and he believed it had been successful in its object. The subjects discussed covered several branches of thought, and among the papers read were: "Interesting facts in Natural History," "The duty of the Church and State in relation to the Temperance Question," "Moral Accountability," "The Age of Chivalry," "Socrates," "The connection between Instinct and Reason," "Sunday Schools in their relation to the Church," and each paper had been equal to the subject it brought before the society. The tea which was provided at each meeting of the society, had he believed greatly assisted in the success of the society, while the treasurer's balance put them in a position to help the other institutions of the church. They therefore not only benefited themselves socially and intellectually, but were able to benefit others. The treasurer's balance was then divided between the choir fund and the Sunday schools, besides a sum granted to the church and the chapel keeper. The musical programme was then gone through by Mr. Thompson's glee party—Miss Harrison, Miss Payne, Miss and Master Ellis, Messrs. B. Ellis, Auckland, Smith, and Dixon. Mr. R. Affleck presided at the piano. The musical ability of the choir and congregation has now attained a name in the town, and the care and fine taste displayed in the night's programme was worthy of the honourable position they have won. The National Anthem brought the large and successful meeting to a close.

PLYMOUTH.—The annual floral service for the children of the Sunday school in connection with the Unitarian Chapel, Treville-street, took place on Sunday evening. There was a very large congregation. The members of the chapel and their friends contributed a large quantity of beautiful flowers, which were neatly arranged along the communion table and two front windows. The Rev. William Sharman delivered an address upon St. John, 4th chapter, 38th verse: "Other men laboured, and ye are entered into their labours." A collection in aid of the funds of the Sunday school and library was made at the close of the service, and a substantial amount was contributed. All the children were presented with a "nosegay," but a far larger portion of the flowers will be sent to the South Devon and East Cornwall Hospital.

TAUNTON: PRESENTATION TO THE MINISTER.—On Friday a deputation waited upon the Rev. John Birks, at his residence, for the purpose of presenting him with a purse of money subscribed by the members and friends worshipping in Mary-street Chapel, "as an expression of their warm appreciation of his work as their minister and pastor, of his valuable services in connection with the schools and the several institutions of the chapel, and of the affectionate respect which they feel for him personally." On Sunday, being the anniversary of the commencement of Mr. Birks' ministry in Taunton, appropriate sermons were preached. At the close of the evening sermon Mr. Birks referred to the act of kindness on the part of his congregation, and said: "And now my next duty is difficult to perform, for I hardly know how to express in words sufficiently to satisfy my own feelings the gratitude of my heart for the very hand-

some present which I have received within the last few days as a token of your esteem and regard. Valuable as your generous gift is in itself, and representing as it does something quite as great, as noble, and as good as we can find in connection with larger congregations or more imposing assemblages, I value it still more because it represents—as I am earnestly assured it most strongly does—the very warm love and hearty good will of the congregation. Situated as we are in comparative isolation, with churches of our faith few and far between, we need the strength which mutual sympathy and kindness have power to give, that we may zealously proclaim Christian doctrine, earnestly manifest the Christian spirit, and faithfully live the Christian life. And I tender to you all, in this place so dear to many of us, made sacred by the memories of beloved friends, and consecrated by our highest thoughts and holiest aspirations in the worship of God, I tender to you all my most heartfelt thanks."

TAVISTOCK.—On Wednesday evening last, May 1st, the annual May sermon was preached in the Abbey Chapel, to a good congregation, by the Rev. Lindsey T. Badcock. Special hymns were nicely sung by the Sunday-school children. The chapel presented a very pretty appearance, being tastefully decorated with spring flowers. The panels of the pulpit were white, bordered with moss, ivy leaves, and primroses; and the whole reflected great credit on the willing lady workers who accomplished so much in the short time at their disposal. Liberal contributions of choice flowers were tastefully arranged on the communion table, and they were afterwards sent to the South Devon Hospital, at Plymouth.

ROTHERHAM NEW CHURCH.—The bazaar which was opened in the Mechanics' Hall, on Wednesday, May 1st, in aid of the funds of the Moorgate Unitarian New Church, closed on Friday evening, May 3rd, when the handsome sum of £400 was realised.

COMING WEEK.

BOLTON: TEMPERANCE HALL.—On Sunday, annual church sermons, morning and evening, by the Rev. William Binns.
BLACKLEY.—On Sunday, annual sermons. Preachers: Morning, Rev. J. T. Marriott; afternoon, Rev. A. Rushton; evening, Rev. James M'Connachie.
HALIFAX.—On Sunday, school sermons, morning and evening, by the Rev. James Black, M.A. Address to the scholars in the afternoon.
HULME: EMBDEN-STREET.—On Sunday, morning and evening, sermons by the Rev. S. Fletcher Williams.
LIVERPOOL DOMESTIC MISSION.—On Sunday, sermons in aid of the funds, at Renshaw-street, Hope-street, and Texteth Park Chapels.
MANCHESTER: LOWER MOSLEY-STREET SCHOOLS.—On Sunday, united teachers' meeting. Mr. D. Thompson will read a paper on "Relation of Band of Hope to Sunday School and Church."
MOTTRAM.—On Sunday, school sermons by the Rev. T. R. Elliott, afternoon and evening.
NEWCHURCH.—On Saturday, welcome meeting to the Rev. A. Lazenby.
RAWTESTALL.—On Sunday, annual Sunday School sermons, by the Rev. W. M. Ainsworth.

BIRTHS.

HOLT.—On the 4th inst., at Sefton Park, Liverpool, the wife of Robert Durning Holt, Esq., of a son.
MACKIE.—On the 27th ult., at 100, Trafalgar-street, Burnley, the wife of John Stevenson Mackie, of a daughter.

MARRIAGES.

ELLERBECK-SYER3.—On May 1st, at Neuchâtel, Switzerland, J. H. T. Ellerbeck, of Liverpool, to Alice Drinkwater, daughter of John Milne Syers, of Altrincham.
JEWITT-JACKSON.—On the 25th ult., at St. Paul's Church, Camden Square, Alfred Charles, second son of Henry Jewitt, of Leighton Road, London, to Marianne Wallis, second daughter of Walter Jackson, of Hampstead, London, N.W.

DEATH.

M'CULLOUGH.—On the 30th ult., at his residence, Clonlee, Larne, County Antrim, the Rev. William M'Cullough, assistant minister of the Old Presbyterian Congregation of Larne, aged 28 years.

VISITORS TO LONDON for May Meetings or otherwise, by writing at any time as under, can secure Select PRIVATE HOME, with a Unitarian, if he has vacancies then, and their references be satisfactory. Nice house: good position: library: piano: man servant: comfort.

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RUPTURES.—Exhibition Prize Medal, 1862, was awarded to R. WESTBURY, inventor and sole maker of the IMPERCEPTIBLE CURATIVE TRUSS. Deformity Instruments, Artificial Limbs, Clutches, Elastic Stockings, and Ladies' Supporting Belts, Chest Expansors for round shoulders, &c., 26, Old Millgate, Manchester.

ZUCCO.—We again beg to draw attention to this Wine, which we had the pleasure to bring before the notice of the public for the first time last year. It is a Pure, Natural, Light Wine of Madeira character, without any spirit added, the produce of the Sicilian estates of the Duc d'Anville. We have pleasure in being able to announce that we can now reduce the price to 24s. Per DOZEN.
JAMES SMITH & CO., Wine Merchants, 28, Market-street, Manchester.

Printed for the Proprietors by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Chesham Hill, at his Printing Offices, No. 7, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at New Cannon Chambers, 55, Market-street, in said Parish of Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house Yard, Paternoster Row.—Friday, May 10, 1878.

The Unitarian Herald.

EDITED BY

REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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Post-office orders to be made payable to Mr. JOHN PHILLIPS, 55, Market-street, Manchester, to whom all orders and business communications should be addressed.

PENDLETON UNITARIAN FREE CHURCH (corner of Cross Lane).—ANNUAL SERMONS will be preached on Sunday next, May 26th, by the Rev. WM. BINNS, Birkenhead. Service at 10.45 and 6.30. Offertory.

STRANGEWAYS UNITARIAN FREE CHURCH.

On Sunday next, the Rev. J. TOWLE MARRIOTT will preach morning and evening.

The School Festival SERMONS will be preached on the 23rd June, by the Rev. ALFRED PAYNE, of Newcastle. All seats free. Offertory.

BLACKPOOL UNITARIAN FREE CHURCH.—On Sunday next, May 26, the Rev. E. CREDIG JONES, of Glasgow, will conduct the services. Morning 10.45; evening, 6.30.

SWINTON.—ANNUAL SERMONS, May 26th, preacher, Rev. WM. GASKELL, M.A. Afternoon service, three o'clock; evening, half-past six. Tea provided for friends from a distance.

RIVINGTON.—The ANNUAL SERMON next Sunday. Preacher: Rev. JAMES HARWOOD, B.A. Service to begin at three. A bus will leave Holden's Yard, Bolton, for Rivington, at half-past one precisely.

LONDON DOMESTIC MISSION.

ANNUAL MEETING, 1878. The Rev. CHARLES HARGROVE, M.A., of Leeds, will preach the ANNUAL SERMON on behalf of this Society, on Sunday the 26th May, in the morning at the New Gravel Pits Chapel, Paradise Place, Hackney, service to begin at eleven; and in the evening at the New Station of the Mission, George's Row, Lever-street, St. Luke's, service to begin at seven. A collection will be made after each service.

The ANNUAL MEETING will be held at University Hall, Gordon Square, on the following evening (Monday) the 27th May, T. SMITH OSLER, Esq., in the chair. The chair to be taken at half-past seven.

HEYWOOD.—On Sunday, May 26th, TWO SERMONS will be preached on behalf of the Sunday-school, by the Rev. DOUGLAS WALMSLEY, B.A., of Bury. Services, afternoon and evening, at 3 o'clock and 6.30. Collections will be made on behalf of the funds.

BEARD MEMORIAL UNION.

On Monday evening, May 27th, 1878, Rev. C. C. COE, F.R.G.S., will deliver a Lecture in the Memorial Hall, Albert Square, on "Middlemarch." The Rev. WM. GASKELL, M.A. will take the chair at seven p.m.

Tea will be provided from six to seven p.m., at sixpence each, for those desiring it.

W. C. BOWIE, Hon. Sec.

MANCHESTER UNITARIAN SUNDAY SCHOOL UNION.

WHIT-SUNDAY SCHOLARS' FESTIVAL.—The SECOND REHEARSAL of Anthems, "Great is the Lord," "How Lovely are the Messengers," "Lord for Thy tender Mercies Sake," &c. will be held on Thursday, 30th inst., at 7.30 in the Memorial Hall. Musical friends are invited.—By order,

THOMAS RAWSON, Musical Director and Organist.

York Place, Higher Broughton.

HACKNEY: NEW GRAVEL PIT CHAPEL, PARADISE PLACE.—The ANNUAL SERMONS on behalf of the Sunday and Day Schools will be preached on Sunday, June 2, in the morning by the Rev. CHARLES WICKSTEED, B.A.; in the evening by the Rev. C. J. PERRY, minister-elect of Hope-street Chapel, Liverpool. Morning service at eleven, evening at seven o'clock.

AINSWORTH.—On Sunday, June 2nd, TWO SERMONS will be preached by the Rev. J. T. WHITEHEAD, of Hackney. Services, afternoon and evening, at three o'clock and 6.30. Collections will be made on behalf of the funds of the Day and Sunday Schools.

JONES'S FUND.—The Board of Managers meet every year in University Hall, Gordon Square, London, in the last complete week in June, for the purpose of Granting Exhibitions, and at no other time. Applications must be made in a specified form, to be obtained from the undersigned, and must be returned on or before the second week in June.

EDWIN W. MARSHALL, Secretary.

38, Barton Arcade, Manchester.

UNIVERSITY OF LONDON.—Notice is hereby given that the NEXT HALF-YEARLY EXAMINATION for MATRICULATION in this University will commence on Monday the 24th of June, 1878. In addition to the Metropolitan Examination, Provincial Examinations will be held at Owens College, Manchester; Queen's College, Liverpool; Queen's College, Birmingham; St. Cuthbert's College, Ushaw; Stonyhurst College; St. Patrick's College, Carlisle; St. Stanislaus College, Tullamore; and University College, Bristol.

Every Candidate is required to transmit his Certificate of Age to the Registrar (University of London, Burlington Gardens, London, W.) at least Fourteen Days before the commencement of the Examination.

WILLIAM B. CARPENTER, M.D., Registrar.

May 21st, 1878.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE ANNIVERSARY MEETINGS.

JUNE 12TH AND 13TH, 1878.

The FIFTY-THIRD ANNUAL MEETING of the Association will be held on Wednesday, June 12th, in Essex-street Chapel, Strand, London. The service to commence at half-past eleven o'clock, conducted by the Rev. R. A. ARMSTRONG, B.A., of Nottingham. The Sermon will be preached by the Rev. W. BINNS, of Birkenhead. The usual collection will be made at the close of the service.

The Meeting for the transaction of the business of the Association will then be held, the chair to be taken at half-past one.

The CONFERENCE will commence at eleven o'clock on Thursday morning, June 13th, in Essex-street Chapel. Papers will be read on the following subjects:—

1. Church Finance. By Mr. FRANK TAYLOR, of Bolton.

2. The Terms of Religious Communion. By the Rev. A.

W. WORTHINGTON, B.A., of Mansfield.

The COLLATION at four o'clock, at the Alexandra Palace, Muswell Hill. Tickets 5s. each, to be had at the office of the Association.

HENRY IERSON, Secretary.

37, Norfolk-street, Strand, London, W.C.

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BOLTON: COMMISSION-STREET UNITARIAN SCHOOLS.—WANTED, after Midsummer, a CERTIFICATED MISTRESS for the Infant Department.—For terms, &c., apply to the Secretary.

THE Head Master of the Salt Schools, Shipley, Yorkshire (Mr. A. M. Worthington, M.A., Trin. Coll., Oxford, late assistant master at Clifton College), intends taking a small number of BOARDERS into his own house after Midsummer.—Saltire, Shipley.

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WARRINGTON.—On Monday, June 3rd, a WELCOME SOIREE will be held in the Calro-street School, on the occasion of the settlement of the Rev. RICHD. PILCHER, B.A. Most of the ministers of the district are expected to be present.

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DOINGS AND SAYINGS.

John Bright once said that there was one thing almost as strong as truth itself, and that was persecuted error.

Mr. Spurgeon says a French dinner is very nice indeed, but some of us want a cut of roast beef. So it is with some preaching.

A French paper, which circulates largely in France, writes:—"The Protestant religion made England what she is, and France must follow."

Three-fourths of the £60,000 left by the late Mr. Mitchell to the City of London is to be devoted to the establishment of a large girls' school.

The Women's Memorial to the Queen in favour of a Congress and peace has been laid before Her Majesty. It contained 11,955 names, all collected in nine days.

A friend contributes this incisive saying: The ugliest thing the angels look down on is a frozen parson preaching frozen sermons to people who sing frozen hymns.

Some printer sets up this:—"X College has 'humoured' Rev. Y. Z. with the degree of D.D.; meaning *honoured*, of course. Perhaps it was not so bad a blunder, after all.

Royally brave was Robert Owen's answer when he was told that the world was not ready for theories so advanced as his own:—"Then I will go and prepare the world."

Mr. Spurgeon assures us that he always speaks tenderly of committees: he almost feels as if he could fall down and worship a committee! He believes that committees should consist of three, and—two of them should stop at home.

A Primitive Methodist minister dined with a squire. After dinner the squire asked him to return thanks. "Lord, we thank Thee that we do not have such a dinner as this every day in the week, or else we should be ill!" People want good, plain, substantial food, to be well fed. The way to make strong Christians is to feed them well; let them have good spiritual food, and then we shall rear good strong back-boned Christians. We have got enough jelly fish now.

Dr. Fisch, of Paris, is confident that the race of Socialists in France is becoming extinct. They went down in the fire of the Commune. The Government in France at the present time he describes as a Protestant Government, because there are virtually five Protestants in the Cabinet. There are three decided Protestants; the fourth is a Roman Catholic by birth, but Protestant at heart; the fifth has a Protestant wife! The Protestants never had such a state of things as they now enjoy.

An old Welsh minister told the other day that in the Vale of Clwyd he met a farmer who had hundreds of sheep in the vale, while others were grazing on the mountains. The minister asked the farmer, "What is the difference between the sheep down here in the vale and those on the mountains?" "Oh!" he answered, "the sheep that graze down in the vale are those that give you the best meat; but those that graze on the mountains always have the best horns." When men are too ready to use their horns we feel that they live on poor grass.

A poor man in South Africa once met Dr. Moffat with a pitiful face. "Doctor, my dog has swallowed three leaves of the New Testament." "Why should you cry over that?" asked Dr. Moffat. The man replied, "It will spoil the dog; he was a capital hunter, and it will make him tame now, the same as it makes all the people tame round here. It will spoil him as a hunter." There's some philosophy in that. The man had seen the effect of the Gospel around him—that it made the people quiet and friendly, and he was afraid it would have the same effect on the dog.

Germany and Switzerland contain a Roman Catholic population four times as great as the Romanistic population of Ireland, and nearly fifteen times as great as the Romanistic population of all England and Wales. Every third man you meet in Germany and Switzerland is a Romanist. We talk of France, Austria, Spain, and Italy as Roman Catholic countries, but Germany, which we think Protestant, has a population of sixteen millions of souls devoted to the Church of Rome. In Germany there are more than 20,000 priests; in Switzerland, with 150,000 Roman Catholics, there are 6,000 priests.

Of all the persecuting Acts of the Stuarts, said Mr. Goldwin Smith at the Liberation Society's annual meeting, the Act of Uniformity alone remains—it is the last leaf upon the Stuarts' upas tree, and it flutters already in the wind. The Act of Uniformity still lives, but it lives among the graves of its kin, and from all their tombs it hears the memento of mortality. On the tombs of the Tests and Corporation Acts, of the Five Miles Act, of the Conventicles Act, of the Occasional Conformity Act, the Act of Uniformity sees the monitory phrase—

As I now am thou shalt be,
Prepare thyself to follow me!

The *Christian World* thinks it does "no injustice or disparagement to the glorious light of Christianity by acknowledging with thankfulness whatever signs are to be found of devoutness of spirit and of simplicity and pureness of faith even in the midst of idolatry." A correspondent of our contemporary, a devoted and successful missionary in Madras, does not hesitate to say, "I think one of the greatest hindrances to the spread of the Gospel here is the failure of Christians to recognise these things in the present state of Indian thought and faith, and, indeed, to recognise what is good and true in old Hinduism itself."

Mr. Spurgeon tells a story which fits in with the views of Mr. Herbert New. A friend said to the Baptist preacher the other day: "I was a poor man once, and moved in quite another line of society. If half-a-dozen of us met together, say twenty years ago, we used to talk about the things of God; but now, when I get on a Turkey carpet in a very respectable house, it seems to be almost indecorous to talk about the things of God. Of course, we talk together of such and such a minister, and pick his character to pieces—that is very good and profitable—and set up one man against another; but as to getting into the deep things of God, or talking about vital experience, how little there is of it!" The wear and tear of life very often tend this way.

The Rector of Carfax, Oxford, in a recent sermon, reviewing the dogma of endless punishment, gave one more proof that there have been numbers in our Israel who have long refused to bow the knee to the God of Immutable Retribution. He said:—"It is now more than five years since I protested from this place against the dogma that every man's fate is irreversibly and for ever fixed at the moment of death, and that the fate of most men is one of endless torment—a dogma which, be it observed, implies the eternity of evil, and that the devil will, on the whole, triumph over Christ. The Church of Christ has never made this horrible opinion an article of her essential faith, but it is part of the popular creed of most Protestant Churches, in which it is professed and taught apart from the purgatorial doctrines, which, in the Greek and Roman Churches, so greatly mitigate its horror. My protest was put forth under the deep conviction—deeper now by this time—that such teaching is a contradiction of Christ's Gospel, and of God's voice in the soul; that it makes a number of men either infidels or indifferent to religion; and that it will prove a death poison in the constitution of any Church in which it shall continue to be believed and taught."

BOOKS AND AUTHORS.

The Expositor for May. London: Hodder and Stoughton.

Four of the five papers which make up this number are of the scholarly and suggestive character for which the *Expositor* is deservedly prized by Biblical students. The fifth is a rejoinder from Dr. W. Sanday to Dr. Roberts on the question, "Did Christ speak Greek?" The discussion has scarcely other than a technical interest, it has little bearing on any important theological issue, and if it were settled we do not see that any living controversy of moment would thereby have any light thrown on it. The editor's own contribution is a strikingly able exposition of The Inscription in chap. xix., 23-29, in the Book of Job. Canon Perowne's comments on The Invitation in Matthew xi., 28-30, are full of spiritual grace and tender feeling. The Dean of Canterbury's second paper on the Prophet Jeremiah is a consideration of the historical significance of the visions of the rod and the seething cauldron. Professor Fairbairn, in his *Studies on the Life of Christ*, writes of the Personality of Jesus. The influences that formed that Personality were the home, the school, the synagogue, the study of the Hebrew Scriptures, nature, and society. The most distinctive features of it were a consciousness full of God, a conception of man at once truthful and generous, a belief of the Divine possibility within the depraved reality, a goodness spontaneous, without effort, gentle to draw children, stern to rebuke hypocrisy, august to reduce Caesar's majesty to mere mock royalty. Professor Fairbairn's paper has our very warm admiration.

The New Quarterly Magazine, April, 1878. London: Chatto and Windus.

THE "platform" of the *New Quarterly* is enlarging. Hitherto it has eschewed politics, and confined itself to pure literature, art, and social questions. It now extends its area, and takes in the field of political topics. The change is a decided improvement in the variety it gives, and in the help we trust it may afford in the diffusion of information on affairs of state. To the present number Mr. Sutherland Edwards contributes a valuable historical article on Panslavonianism in Bohemia, Poland, and Russia. "What can we do for Greece?" is a timely argument in favour of a policy on the line on which, as it has always seemed to us, England ought to steadily work in the Eastern Question. The writer holds that the time is not yet ripe to seat Greece in Constantinople, but maintains that it is

no longer England's interest that Turkey should remain the owner of that city and the nominal guardian of the Straits. He therefore urges that our policy ought to start from the principle that the Greek people are the fittest occupants of Constantinople. English diplomacy as it enters the European Council Chamber ought to take on its lips the words "What can we do for Greece?" Of the other articles, "Alfred De Musset," by Theodore Watts, and "The Apollo Belvedere," by Professor Colvin, are very readable. We welcome every scrap of information about Edgar Poe, but the "Unknown Correspondence" of that wayward child of genius here sent forth to the public for the first time by Mr. John H. Ingram adds but little to our knowledge of the man. A distinctive feature of the *New Quarterly* is the summary of current literature and current criticism. It is done with great care and with conspicuous fair-mindedness, besides being a guide to the leading books in the various departments of literature. The magazine is a wonderfully cheap production, and we wish for it a long life.

Free Religion: Two Discourses and Meditations, delivered at the Unitarian Chapel, Preston, 14th April, 1878. By Frank W. Walters, of Glasgow. Preston: The Guardian Office.

MR. WALTERS is an eloquent and outspoken preacher, whose voice is ever given for the cause of Liberty. In these discourses he shows, with much force of argument, that the history of religion is in reality "the history of the human soul in its effort after the perfect freedom of the life of God." The Religion of England is not to be found in the Prayer Book, but in the struggle against foreign and domestic tyranny, and the devotion to seek truth of all kinds, and to make it the inheritance of every child. The Bible is pre-eminently the book of Free Religion. On this subject we shall quote a few of the preacher's words, which will of themselves recommend these discourses to our readers:—

This ancient book lies on our desk still, and we intend it shall lie there; for it is impossible that any other book can ever occupy its unique position—can, in short, be a Bible to us in the same sense in which this volume is. We sometimes read lessons from other ancient scriptures, in order that we may be reminded that religion is a thing that belongs to humanity and not merely to Jews and Christians. But no other scriptures can ever hold the same place for us as those of our Bible, the record of our religious genesis. Your father and mother may have been much wiser than mine, but they can never have the same place in my affections as the parents who gave me birth. Other scriptures may be wise and wonderful; but the Bible is *ours*, the charter of our fathers' faith, the record of our spiritual genealogy. And the Bible has become to us more precious than ever since we have made the rich discovery that it is a book, not of formal theology, but of Free Religion. There are, indeed, parts of the Bible which deal with matters of theological doctrine and ecclesiastical ceremony; but we hand these over to the Dryasdusts to make what they can of them. But never do we tire of reading these living utterances of religious consciousness in the Book of Psalms, in the glowing prophecies of Hebrew seers, and in the clear, ringing affirmations of Jesus. These free, spontaneous outpourings of the human soul are what give the Bible its permanent power; it is a book of free religion, and must therefore always hold a vital relation to us who believe that freedom is the life of religion.

The *Nonconformist*, in a notice of Brooke Herford's *Story of Religion in England*, says:—"This is an admirable introduction to the Church history of this country. We know no better book to place in the hands of young people. The choice of subjects and the manner of treatment are alike interesting. We hope the volume will have a large circulation."

THE HIBBERT LECTURE.

III.—GROWTH OF RELIGION: VEDIC LITERATURE.

PROFESSOR MAX MÜLLER's third lecture on "The Origin and Growth of Religion as illustrated by the Religions of India," was delivered in the Westminster Chapter House on Thursday the 9th instant, to a large audience of ladies and gentlemen, including many leaders in the walks of Religion, Literature, and Science. The lecturer began by reminding his hearers that the discussion in the second lecture of the opinion that fetishism is the lowest form of religion, had led them to the two results—first, that there are few if any known cases of savage tribes who are fetish-worshippers only; secondly, that hardly any religion had kept itself quite free from the parasitical growth of fetish-worship. It had been pointed out to him, however, by some believers in a certain theory of fetishism, that all this would but affect the question of fact, and that there was a far more formidable theory behind to be encountered before it could be admitted that the first impulse to religion sprang from a feeling of the Infinite all around us, and not from any sentiments of surprise or fear called forth by shells, stones, or bones—*i.e.*, by fetishes. We are told that whatever the facts may be, there must have been for a time, historic or pre-historic, whether during the formation of quaternary or tertiary strata of thought, when

men worshipped nothing but stocks and stones. The lecturer owned the relative right of *a priori* reasoning in such cases, but he still thought he had done enough for his purpose by showing that the very tribes cited as living instances of fetish worship possessed simpler and sublimer religious ideas than Homer and Hesiod. But to leave no fortress in the rear he would, before speaking of the "ancient literature of India, so far as it supplies materials for the study of the origin of religion," reply briefly to this view of fetishism. Its adherents take fetish in the sense of casual objects, which, with or without reason, are raised to the rank of gods, and, thus understood, fetishism was said to be the first inevitable step in the development of religious ideas. Religion, we are told, begins with a contemplation of stones, shells, bones, and rises thence to the conception of spirits, gods, &c. But looking this theory in the face, we ask, Whence the predicate God? Here lies the whole problem. If a little child were to bring us his cat and call it a vertebrate animal, the first thing to strike us would be how the child got hold of the name vertebrate animal. So if the fetish worshipper tells us a stone is a god. What he means by a god is the great difficulty which the historians of religion have curiously enough forgotten. We are invited, *e.g.*, to watch a very primitive form of religion among Fijians, who make the larger shooting stars gods, and the lesser departing souls. But here all depends clearly on the name and conception of God, which the Fijians have got *abundant*. When we are told the Vedic poets make the sun a god, and ask their name for god, we are told it is *deva*, bright. The biography of that single word would fill a volume, and without knowing that biography, the Vedic statement is unmeaning. So of the Fijians, and the shooting stars for gods or bright souls. So of the Benin negroes, who regard their shadows as their souls. We want to know in English, not in sesquipedalian words, such as anthropopathism and anthropomorphism, what is here meant by souls. Unless we are told whether the Benin negroes mean by soul *anima* the breath, or *animus*, the thinking principle, or the soul as the seat of passions and desires, whether they deem it material or immaterial, mortal or immortal, we are taught nothing by being told that they look upon the shadow, or a bird, or a shooting star as their soul. But it is quite another thing when ethnological psychology teaches us how—*e.g.*, by watching the shadow stay with us by day and leave us at night, the idea of a second self arose; how the idea blending with another—namely, that of breath, lasting through life and quitting us at death—the conception of a living soul separate from the body was slowly elaborated. There we catch in the act a real transition from seen to unseen, from material to immaterial. But what people in that primitive stage thought was, not that their souls are shadows, but that after death their breath would dwell in something like the shadow that follows them during life.

Apply this to the common theory of fetishism, and the problem is this, can spirits or gods spring from stones or rubbish? We are told nothing is easier than this transition, if only we accept fetishism as the primordial form of faith. But how? Nothing more natural, we are told, nay, rational, even in its irrationality. The savage, with no ideas beyond those let in by his five senses, sees a glittering stone, a bright shell, on the morning of victory, and keeps it for luck. Nay, it proves lucky more than once. It cannot be a common stone or shell, it is a powerful spirit, a god. Now, the lecturer agreed with the believers in primordial fetishism, that if we are to explain religion as a universal property of mankind, we must explain it out of conditions universally present. He could not blame them for refusing to discuss the problem of the origin of religion with the sticklers for a primitive revelation, or for a religious faculty marking off man from other animals. We must start from common and safe ground, taking man with his five senses as he is, and as yet without any knowledge save what they furnish him with. Nothing easier than for such a man to pick up a stone, bone, or shell, but the question is whether he picks up at the same time the conceptions of a supernatural power, of spirit, of a god to be worshipped, and the famous four steps by which the savage is said to pass from the fetish, *qua* stone, &c., to the same fetish, *qua* god, &c., namely, surprise, anthropopathic conception of the idol, the assumption of a causal connection between its being there and the victory, &c., all culminating in worship, do not explain the difficulties, but hide them in a golden shower of words. It seemed to the lecturer that the believers in a primordial fetishism take for granted what remains to be proved—namely, that which forms the predicate of every fetish, call it power, spirit, or god. They have never proved, either as a fact or as a theory, that casual objects, such as stones, shells, the tail of a lion, a tangle of hair, or any such rubbish, can possess in themselves any such theogenic or god-producing character, and we have, therefore, a right to look elsewhere in order to discover what were the sensuous impressions that first filled the human mind with an inkling of the supersensuous, the infinite, the divine. It seemed

wiser, instead of trying to study the origin of religion in the tertiary or quaternary strata of Africa, America, and Australia, to look to countries presenting not only the latest formation, the mere surface scour of the religious deposit, but where we can see and study some, at least, of the lower strata. This study is as difficult as that of the religion of savage races, but the deeper soil promised a richer harvest. Doubtless, the historical documents of a religion never carry us very far, inevitably failing us just where they would be most instructive—near the first springs of the old stream. But though we can nowhere watch the first vital movements of a nascent religion, we can, in some countries, observe the actual growth of religious ideas. Among the African, American, and Australian savages, it is hard enough to find out what it is now, while it is impossible to tell what it was 1,000 years ago. There was no country like India for a real study of genesis, and growth of religion, not for its history, because history, in our sense, is almost unknown in Indian literature. But better there than anywhere else could we watch the rise and progress of religious thoughts and language, just as Sanskrit, India's old language, was the best key to the study of the origin and growth of human speech. Hence, the Professor said, he had pitched upon the ancient religion of India, as furnishing the historical illustrations of his own theory of the origin and growth of religion—a theory suggested to him by a life-long study of its sacred books.

The discovery of the ancient literatures in which we can trace the germination and development of religious ideas among the early Aryan settlers of India must sound to most people like a fairy tale, nor could it be matter for surprise that there was long a certain incredulity about it. A myriad Sanskrit works are still extant. What would Plato and Aristotle have said had they heard of an ancient literature in India far richer than that of Greece? Yet at their epoch the drama of the really old Indian books had been acted. The primitive speech had changed, and the ancient faith been superseded by a new one. For, setting aside Brahmanic boasts, so much is certain that the Sandracottos, whom the Greek writers make the child-king of Palibothra when Alexander withdrew from India, is the Kandragupta of Indian literature, who reigned at Pataliputra, and the grandfather of Asoka, the Constantine of Buddhism, under whom the great Buddhist Council was held, B.C. 246. Of Asoka's time we have the earliest rock inscriptions in India. But they are written in a language related to Sanskrit as Italian is to Latin, so that Sanskrit was no longer the spoken language of the people of the third century B.C. In like manner Asoka's religion is related to the Vedic faith, as Protestantism to Romanism. Buddhism, in fact, is only intelligible as a development of, and a reaction against, Brahmanism, with which it was in conflict by its denial of the authority of the Veda. We may, therefore, advance another step, and claim Vedic literature a date older than Buddha, who flourished about B.C. 500. It is the Sanskrit literature before that epoch which is historically the really important literature of India. The Vedic books differ from the popular Sanskrit in various particulars, which Professor Max Müller specified. One was its retention of the accents, its accentuation being fundamentally the same as the Greek. On one favourite instance, the exact parallelism between the accentuation of the Greek *Ζεύς* and *Ζεύς πατήρ* (the Latin Jupiter), and that of the Vedic equivalents, the learned lecturer dwelt with eloquent enthusiasm. Before the Bhuddistic epoch three or four successive strata of Indian literature could be distinguished. Next before it, and even stretching into the first ages of the new faith, was the Sâtra period. The object of the Sâtras, pithy, dark compositions, was to gather up the knowledge then floating about in the Brahmanic settlements or Parishads. They contain the rules of sacrifices, treatises on phonetics, etymology, exegesis, grammar-metre, customs, laws, geometry, astronomy, philosophy. Numerous and interesting illustrations were given. This period presupposed that of the Brâmanas, prose works too, but in a totally different style, in a slightly diverse dialect, and with quite another purpose. Most of them are accentuated, while Sâtras are so no longer: they contain elaborate discussions on the sacrifices, as handed down in different families, and supported by authoritative names. If the Sâtra period began about B.C. 600, the Brâmana period would require, at least, 200 years to account for its origin and development, although the Professor said he cared little about these dates, save as pegs to the memory.

Still earlier was the Mantra period, to which he ascribed the collection and systematic arrangement of the Vedic hymn, and formulas, found in the four books or Samhitâs—namely, the Rig-Veda, the Yagur-Veda, the Sâma-Veda, and the Atharva-Veda. We moved already in the Mantras among priests by profession, and to each minister was assigned his exact place in the performance of each sacrifice, and his portion of the ancient sacred poetry to be recited, sung, or muttered. Fortunately for us, there was one class of priests who had to learn by heart the whole treasure of their sacred and national poetry, and thus had been handed down

to us one great collection of ancient poetry—namely, that known as the Rig-Veda, and as the Veda of the Hymns. In truth, though there are other books called by the same name, this is the only real or historical Veda. It consists of ten books, each being an independent collection of hymns handed down as heirlooms in different families, and at last embodied into a whole. The Mantra period, during which the poems were thus collected and arranged as hymn books for the four classes of priests may have extended from about B.C. 1000 to B.C. 800. Thus it is before B.C. 1000 that the spontaneous growth of Vedic poetry must be placed, as well as the gradual development of the Vedic religion, and the slow organisation of the principal Vedic sacrifices. How far back that period, the so-called Kândas period, stretched, who can tell? Some scholars extended it to B.C. 2000 or even B.C. 3000; but this was guess work, and it was better to show the different layers of thought that preceded the Vedic religion, and thus to judge approximately of its long growth, than to try to measure it by years. One thing was certain. There was nothing more primitive, not to say in India, but in the whole Aryan world, than the hymns of the Rig-Veda. So far as we ourselves are Aryans in speech—*i.e.*, in thought—so far the Rig-Veda is our own oldest book. It was a fact, though it sounded again like a fairy tale, that the Rig-Veda, which for more than 3,000 or 4,000 years had formed the foundation of the religious and moral life of untold millions of human beings, had never been published until it fell to his lot first to edit its sacred text, together with its most authoritative commentary. Though there were a few manuscripts extant, none of which, however, was older than A.D. 1000, it was not by them, but by dint of memory it had been entirely handed down, in the latest as in the earliest times. The Vedic religion was not, as had sometimes been asserted, extinct in India, a religion quite different from the popular Hindoo belief in Vishnu, Siva, and Brahma, and from the concomitant worship of the most hideous idols. But those Brahmins who uphold the sacred traditions of the past, and who starved during the famine rather than defile themselves, were not to be met with in the drawing-rooms of Calcutta. They live on alms in villages, either by themselves or in colleges. They speak and write Sanskrit, and Professor Max Müller said he constantly received letters from some of them couched in that most faultless language.

His fairy tale, the Professor added, was not over yet. These men—he knew it as a fact—had the whole Rig-Veda, computed to number 153,826 words, by heart, just as their ancestors had 3,000 or 4,000 years ago. The Professor quoted a letter to himself, dated the 2nd of March last year, from the native scholar, Shankar Pandurang, who was at the present moment collecting various readings for his edition of the Rig-Veda, not from manuscripts, but from the oral tradition of the Vaidic Srotriyas. The extract is as follows:—"I am collecting a few of our walking Rig-Veda manuscripts, taking your text as the basis. I find a good many differences, which I shall soon be able to examine more clearly, when I may be able to say whether they are various readings or not. I will, of course, communicate them all to you before making any use of them publicly, if ever I do this at all. As I write a Vaidik scholar is going over your Rig-Veda text. He has his own manuscript on one side, but does not open it except occasionally. He knows the whole Samhitâ and Pada text by heart. I wish I could send you his photograph, how he is squatting in my tent, with his upavita (the sacred cord) round his shoulders, and only a doti round his middle, not a bad specimen of an old Rishis (bard.)" "Think," said the Professor in concluding his lecture, "of that half-naked Hindoo repeating under an Indian sky the sacred hymns which have been handed down for 3,000 or 4,000 years by oral tradition. If printing or writing had never been invented, if India had never been occupied by the English, that young Brahmin, and hundreds and thousands of his countrymen, would probably have been engaged just the same in learning and saying by heart the simple prayer first uttered on the Sarasvati and the other rivers of the Punjab. And here we are, under the shadow of Westminster Abbey, in the very zenith of the intellectual life of Europe, nay, of the whole world, proposing to learn from the same sacred hymns some of the deepest secrets of the human heart, which is the same everywhere, however widely we ourselves may be separated from each other by space and time, by colour and creed."

POOLE.—On three successive Sunday evenings the Rev. W. Agar has lectured on the following subjects, viz.:—"Turkey, her Prophet and Faith;" "Russia, her History and Religion;" "England, her True Interests." The lectures, especially the first two, contained a valuable fund of information much needed at the present time, the last being mainly an eloquent and powerful appeal on behalf of a peaceful solution of existing difficulties. The lectures, which were publicly announced, drew fair congregations, a number of strangers being present upon each occasion.

THE RADICAL'S PRAYER FOR PEACE.

O Lord of Hosts, who hast the hearts
Of all men at Thy sure command.
O turn our thoughts away from wrath,
That peace may brighten o'er the land!

O fill our souls with Love Divine,
With faith in justice fill our mind;
And still, while helpful of the right,
Be all our hearts to peace inclined.

Against the strife of war we pray,
Against its foul and fearful wrong,
Against its wrathful passions fell,
Against the evils it makes strong;

Against mistaken men who scheme
To deluge earth's fair face with blood,
And make our island-home a land
Where right and freedom are eschewed.

Unto Thy England Thou art good,
For Thou hast made her great and free;
O may she in her strength be wise,
And neither vain nor cruel be!

Thy Englishmen have work to do—
Far higher work than to destroy—
To raise the low, instruct the poor,
And add to knowledge love and joy!

We pray for peace to our dear land,
That freedom may continue still,
That by our nation may be done
Thy will, yea, through the people's will.

That no blind zeal nor vain desire
May cause them in this shame to share;
O give us peace in this our time,
And answer, Lord, our spirit's prayer!

WILLIAM MITCHELL.

The Unitarian Herald.

FRIDAY, MAY 24, 1878.

THE UNITED PRESBYTERIAN SYNOD.

THE WESTMINSTER CONFESSION AND FERGUS
FERGUSON.

While the Congregational Union of England and Wales was seeking to relieve itself from the trouble of too great latitude of faith, the United Presbyterian Synod of Scotland was finding means of escape from the rigidity of Westminster orthodoxy. The Congregationalists think it dangerous to make "the bounds of freedom wider yet;" the United Presbyterians appear to think that it will tend to the security of their churches to relax a little the bonds of the Standards. Still, the direction amongst the latter takes by no means an alarming turn. It is intended simply to loosen fixities of faith on which not even Dr. Mellor and Mr. Dale could persuade the Congregational Union to insist as conditions of fellowship with their churches, but not to provide a refuge for wanderers of Mr. Fergus Ferguson's propensity to travel here, there, and anywhere out of the beaten track. Hence, while the Synod approves of putting into the old bottles a little new wine of a milder character than their old contents, it cannot be brought to relish the strong compound which Mr. Ferguson was pouring into them. A Declaratory Statement of a liberal kind on certain minor articles of the Standards is one thing, and is palatable; a new interpretation of major articles, which really is no more interpretation but the sweeping away of the Standards *in toto*, and the substitution of another theology, is an entirely different thing, and is very unsavoury indeed.

It was known some time ago that the Committee appointed by the Synod to revise the Westminster Confession of Faith had shrunk from the full responsibility of their important task. They decided not to touch the Confession, but to prepare a Declaratory Statement which should give explanations in regard to the existing Standards. This Declaratory Statement consists of seven articles, and each of them introduces a modicum of modern cordial into the ancient Calvinistic bitters. The first and second articles leave open the question at issue between Calvinism and Arminianism as to the extent of the atonement and the "grace of the Holy Spirit." In article three of the Declaration the dogma of "man's total depravity," involving his inability to will and do any

spiritual good, is so considerably modified as to be something very different indeed from the "original sin" of the Westminster Divines. Article four distinctly knocks a big hole in the Confession, admitting infant salvation and the salvability of the heathen. By articles five and six the U. P. ideas as to the relationship of Church and State, and the maintenance of the "ordinances" of worship are set forth in so far as they differ from what the Standards "teach, or may be supposed to teach" on these points. And by article seven and last, the principle of a free interpretation of the Bible is conceded, for "in accordance with the practice hitherto observed in this Church, liberty of opinion is allowed on such points in the Standards not entering into the substance of the faith, as the interpretation of the 'six days' in the Mosaic account of the creation; the Church guarding against the abuse of this liberty to the injury of its unity and peace."

The Scottish mind, so enamoured with theological discussion, and so drawn just now from the opposite sides of love and hate towards whatever has in it the promise and potency of heresy, will doubtless revel in debating whether the latitudinarianism thus provided for is or is not a good policy. We don't care to repeat for the thousandth time our well-known opinions as to such a question. Of course we regard this Declaratory Statement as a clear advance. But the wind-up of it is a curious bit of inconsistency which, coming from Scottish theologians, is deliciously ridiculous. It recommends that the Westminster Confession of Faith and the Longer and Shorter Catechisms shall be acknowledged as an exhibition of the sense of Holy Scripture. We must say that to form the Articles we have alluded to, amending, altering, and in fact subverting, as they do, parts of the Confession and the Catechisms, and then to talk of the latter as being the Standards still to be adhered to as the Standards of the U. P. Church is, it seems to us, enough to confuse ordinary common-sense folks' ideas of intellectual consistency and moral honesty. It would surely, as the *Dumbarton Herald* remarks, have been far more honest to have said: These old documents, which have been the Standards of the United Presbyterian Church, no longer fairly represent its creed. They must be revised or superseded by something more in accordance with present beliefs and the spirit of the age. In place of that there is given this modifying Declaration, which may be interpreted pretty much at the option of those by whom it is made, and which virtually sets aside the Standards which it professes to maintain. As the result of a year's labour on the part of a committee of learned theologians and able ecclesiastics, this disingenuous mode of surmounting the difficulty of diversity of faiths in a church is not at all a creditable performance.

The Synod last week adopted the Declaratory Statement as far as, and including, article six; but the debate on article seven, which allows of liberty of opinion on such points in the Standards as the Mosaic account of the creation, was adjourned, and the result of its renewal we do not know at the time of writing. It stood over to take into consideration the Fergus Ferguson case. Mr. Ferguson's departures from the faith have gone a long way beyond the permissions of the Declaratory Statement, and landed him in fields far outside the limits of these about-to-be-authorised excursions. Mr. Ferguson has made very short work of the Westminster Trinity, of the forensic and substitu-

tionary doctrine of the atonement, and of eternal punishment. The Declaration is, therefore, no freedom for his ideas, and no provision for his safety. The Synod which received it rejected them. By a majority of 208 the Synod sustained the decision of the Glasgow Presbytery on the first count of the libel against him, which had reference to his views of the atonement. It is notable that the older ministers voted in the majority to a man, while on the other hand, of the younger men ordained since 1870 forty-seven voted in the minority. The *Nonconformist* hints that "these remarkable facts are to be explained in this way, that the younger men know Mr. Ferguson personally, and love him. But if it is true, as it is scarcely possible to doubt, that he is on the Broad Church rails, the support which he is getting from the rising generation of ministers is somewhat ominous." Beaten, however, by this tremendous majority, Mr. Ferguson retired from the further progress of the case; the protestors against the judgment of the Presbytery threw up their appeals against the remaining counts; and the Synod resolved that the decision of the Presbytery on the whole case should stand. Mr. Ferguson then, at the eleventh hour, made declarations and explanations which, in our judgment, are fundamentally inconsistent with, and altogether nullify, his published teaching. A committee was appointed to consult with him in reference to his explanations, and the upshot of the interview is that Mr. Ferguson's concessions have induced the Synod by 140 to 90 votes, or a majority of 50, to reinstate him in his ministerial functions, from which he had been suspended. This is the absurd result of all the commotion of the last few months, and especially of Mr. Ferguson's expressed intention to leave the church rather than yield an inch. Mr. Ferguson has thrown away a grand opportunity to prove not only of what moral backbone he was himself made, but of what real independence of spirit, intellectual integrity, and high moral principle the left wing of the United Presbyterians of Glasgow were made. They have not been equal to it. They might have gone forth in the splendid faith of the Disruptionists, not knowing whither they went. But they and he have only swelled the saddening list of Liberal thinkers who have emasculated their influence and brought on Liberalism the slur of moral weakness by making compromises with creeds their hearts and intellects disown. We remember that in 1871 Mr. Ferguson was tried for the heresy of believing in the possibility of salvation hereafter, and that he then recanted. It seems that in the interval between 1871 and 1878 Mr. Ferguson has not repented him of that timorous surrender, that, pulled up again, he has repeated it, instead of coming out from a body that has so decisively condemned what in his published teaching he affirmed as solemn, eternal truths. Our hope for such a magnificent moral testimony was not at all strong; and we are not surprised to find that Mr. Ferguson has submitted again. He has no doubt been influenced by the fact that the Declaratory Statement allows him a measure of freedom; and, perhaps, it is in the hope of securing an extension of the freedom that he has made his peace with the United Presbyterians, and disposed them to receive him again into their bosom as a returning repentant Prodigal. But he will unquestionably be closely watched, and unless he walks more circumspectly than he has of late years, he will soon again depart from the course the Synod marks out for its ministers. Be his future what it may, it is

not at all likely to be the future of a leader and commander of the people, but only of a subaltern, disposed to occasional freaks of insubordination, for which, just in the nick of time, he will cry "Peccavi!"

THE DUKE OF WESTMINSTER AND DISSENTERS.

The Duke of Westminster has given a noteworthy testimony to the change which has taken place during the last few years in the spirit in which Nonconformists are regarded. Speaking at the laying of the memorial-stone of a new school in connection with the Congregational Church at Mold, the Duke referred to the visit of the deputation to Earl Russell on the fiftieth anniversary of the repeal of the Corporation and Tests Acts, and said it seemed almost impossible in the present day that only fifty years ago such disabilities could have existed; but it was a matter of history that they did, and that it took forty years to get them removed. He could not remember them, but he could remember when as a Whig baby he was taught to look on a Dissenter as being much in the same category as a murderer, and on a Dissenting chapel as a den of iniquity, to be quickly passed by. The Whig babies of a later generation had not these feelings, but he would not answer for some of the Tory babies. Even now there were some disabilities under which Dissenters laboured, and which required to be removed, and Mr. Osborne Morgan, if he were present, would have had something to say to one of them. These remaining grievances must inevitably be removed, and that before very long.

VOLTAIRE AND JOAN OF ARC.

A NEW statue of Joan of Arc is to be raised at Orleans on the site of the monument destroyed during the Revolution. The Catholics of France intend the erection of Joan's monument to be a sort of counter-check to the centenary of Voltaire. The country is happy that possesses two such worthies, unhappy that makes their names the slogans of party war. Voltaire and Joan of Arc were both true lovers of France, of freedom, and of their fellowmen. With his usual historical blindness, the chief fault of his genius, Voltaire could see nothing in Joan of Arc but the ascetic and the visionary. On the other hand, Catholics can see nothing in Voltaire but an incarnation of evil. Monsigneur Dupanloup, in a pamphlet just issued, says Voltaire was the opposite of a Democrat, the toady of nobles, princes, kings, and kings' mistresses; and he denounces the centenary as an act of war and an insult to the religious faith of France, which Catholics are bound to resent. With other eyes than those of the eighteenth century, with other eyes than those of Bishop Dupanloup, we are, happily, able to recognise the unexampled beauty and pure perfection of the character of Joan, as well as the keen love of truth and liberty, the hatred of all oppression that, with all his faults, were incarnate in Voltaire. The fury of party seems still to blind Frenchmen, and one side or the other claims an exclusive interest in memories which belong to the nation.

LORD ROSEBERRY AND THE SUNDAY SOCIETY.

The Sunday Society, the object of which is the opening of museums and art galleries, steadily continues its work with heart and hope. At its annual meeting Lord Roseberry presided, and in a temperate but forcible address pointed out the great necessity which exists for the accomplishment of the intellectual and moral reform which the society advocates. He thought that if the Puritan plan, which makes the Sabbath a period of vacancy varied by drinking, were altered, it would be for the improvement of society. People could not be at church all day—we may add that even strict Puritans are coming to think that to be there once a day is to discharge the whole duty of worship—and what are they to do to fulfil the Sabbatarian idea of rest? The shutting of museums and art galleries is a grave waste of opportunity, and a grave national loss. It was agreed to request the Premier to receive a deputation from the society, and a resolution was passed praying the Royal Academicians to open their collection one or two Sunday afternoons this season.

THE BRAHMO MARRIAGE.

AN "Address to the Brahma Public of India" has been issued by Babus Protap Chunder Mozumdar and Gour Gobind Roy, explaining, on behalf of Babu Keshub Chunder Sen, the circumstances connected with his daughter's marriage to the Maharajah of Cuch Behar. The apology would have been more acceptable had it come sooner. It adds nothing material to what was already known, and leaves the case, as it evidently must remain, without satisfactory explanation. A paragraph in the *Indian Mirror* of April 14th asserts that the document is simply intended as "an official statement of facts for general information, and not as the minister's self-defence." It would be gratifying to the well-wishers of Babu Keshub and of Brahmoism if this might be taken to mean that he does not wish to be considered as defending his action in the matter all round. Those who generally speak for him in the *Mirror* have admitted in a leading article "that the marriage stands far, very far, from the ideal of Brahma marriages;" while at the same time they insist that, mixed marriage as it is, it promises to be productive of great benefit to the State. Earnest Brahmos may be excused for feeling that their leader has permitted himself to sacrifice Brahma principles to State considerations. The least he can do is to abstain from excusing himself; and we wish we could interpret the paragraph already referred to as a sign that he really means to do so. In that case, however, it would have been advisable to have omitted from the official statement such declarations as it contains about his having been guided in this matter by "the pure dictates of his conscience." There is a confusion here between conscience and judgment, which could only have arisen when the latter faculty was far from being at its best. Brahmoism has received a severe shock, and a division has been initiated which may remain after its cause is forgotten. By an influential section of the community Babu Keshub has been deposed from the ministry. He remains in possession of the Mandir, or meeting-place, but worship has been commenced by the dissenters from his congregation in a private house. Miss S. D. Collect, writing to the *Inquirer*, says that "the schism which has arisen out of this affair is a much more deeply-rooted matter than some have supposed." We are very sorry to hear it. It cannot be expected that parties so irritated should worship together. Better that they should not try it. But Paul and Barnabas can work separately without each starting a new sect; and we trust the Brahmos will be saved from that extremity.

WOMEN AND LONDON UNIVERSITY.

THOSE who are interested in the Higher Education of Women have achieved a most important and gratifying triumph. At the annual meeting of the Convocation of the University of London, last week, Dr. Carpenter, the registrar of the University, announced that the Crown had granted the petition of the University for the admission of women to all degrees. The new charter, which is dated the 4th instant, was adopted with acclamation. This is a step in advance, and the only wonder is that it should not long ago have been made. The granting of University distinctions to women cannot, it is clear, injure anyone so long as the standard of qualification remains unchanged, and against any change being made in their favour women themselves would make the strongest protests. The arguments of the opposition have really consisted in nothing more than allusions to our old rhetorical friend, "the thin edge of the wedge," for it has been felt that if a woman may write M.A. or LL.D. after her name there can no longer be any reason whatever for excluding her from the professions which have hitherto been monopolies of men.

BLACKLEY.—The annual services in connection with the school and chapel here were held on May 12. The chapel was profusely decorated with plants and flowers, the freewill offerings of members and friends. Excellent sermons were preached by the Revs. J. T. Marriott, A. Rushton, and J. McConnochie, the ministers for the day. The chapel was crowded at each service, numbers in the evening being compelled to remain outside in the chapel yard. The collections for the day amounted to £26. 16s. 4d.

THE COMMUNION SERVICE.

REV. E. C. TOWNE, B.A.

V. CONCLUSION.

SINCE my last article came out, I have seen for the first time the discussion on Communion which appeared some three and a half years ago in these columns. In connection with that discussion there appeared, what I did not hear of at the time, a statement made by the Rev. J. F. W. Ware, who is now in the pulpit of Dr. Channing at Boston, U.S. Mr. Ware took the ground which I take in regard to Paul's influence in establishing, after Christ, and upon his own idea, the Kyriac Supper. Mr. Ware said: "The accounts of the Lord's Supper are given in the Gospels and in the [first] letter to the Corinthians. In passing from one Gospel to another it gains something, till Paul rounds it off and puts it on the Church as a thing of perpetuity, with the damatory clauses which seem to have done something to maintain it. In the Gospels of Matthew, Mark, and John, it has nothing of an institution about it. Luke first suggests the idea of remembrance, but only as to the bread. Paul takes the further step of adding the idea to the cup. It seems, therefore, a Pauline institution, created by him as a memorial service to show his love for his master and to do him honour."

Mr. Ware's judgment about it was that—

"It should be left to every man to be used as one of many ways to fortify faith, establish character, and grow into a Christian life by remembering Christ;" and that "something less formal should be devised, the occasion should be less frequent, it should be dissociated from all other services, and its aim be purely commemorative."

In comparison with this view, which puts the matter to one side, and in fact preserves a mere commemoration out of deference to historical tradition, we propose to take away whatever Paul's ordinance included which failed to carry out the example and spirit of Christ, and to get a purely Christ-like communion, in which the breaking of bread shall be, as it was in the hands of Christ, a symbol of worship and self-consecration, the use of which, while always including remembrance of Christ, may yet be so varied and enriched as to come, at suitable times, into the front of our services, as a festival of the Christian life. To the question asked by Mr. Darbishire in the discussion mentioned above—"Can we not adopt a new custom which may be healthier for all of us?"—the answer which our view gives is, get rid of Paul's ordinance, and you will find in Christ's example a suggestion of just the custom needed, which we can take up by a simple reformation of what we now have, and a reformation which is a true restoration. Christ found the original simple idea of breaking of bread, which always had a true meaning of acknowledgment of God's bounty, covered up in the Passover (or later) form of the feast of unleavened bread by special Levitical ideas—the devised Passover ideas. And while Christ himself took the former, and made it serve remembrance of God and consecration to God's demand on us for brotherly love, Paul took the Passover ideas and made them serve his special purpose of an honour to Christ which Christ would not have accepted. Paul introduced the "body and blood of the Lord" ordinance, where Christ would have had, and had had, only simple breaking of bread as a symbol of our trust and love.

Christ had a constant habit of "breaking bread," by way of a symbolic religious act. A reflection of this appears in the attempt made in Luke (xxiv. 30) to show how a reappearance of Christ was known. It is said that "he became known to them in the breaking of the bread." "As he was at table with them, he took the bread, and blessed, and broke, and gave it to them. And their eyes were opened, and they knew him." This at least shows the writer's belief that by simple breaking of bread Christ could be known. And it should be remarked that the act was one of blessing God for the goodness shown in his bounties, and of consecration in return for these gifts. In no case, where the mention of blessing occurs, does the term used mean that it was, as our customary ritualism has it, the bread which Christ blessed. He blessed God for that of which the bread was the symbol. The same usage is more than once mentioned in the book of Acts. "They were attending upon the fellowship, the breaking of bread, and the prayers. And daily attending with one accord in the temple, and breaking bread in private, they partook of food with exultation and singleness of heart praising God." "On the first day of the week, when we had assembled to break bread." The exact method of it is reflected in the following:—"And having taken a loaf, he (Paul) gave thanks to God in presence of all, and having broken it began to eat." This, we hold, was a habit of Christ, apart from, as well as at, the Passover supper; and when he broke bread at the Passover supper, it was in the same sense as elsewhere, to acknowledge God. This habitual act of Christ we may follow in more ways than one. In the communion, we adapt it to the united use of a congregation, and we give it the

widest and most varied meaning, because by consecration thus broadly conceived we best acknowledge God. Christ is amply remembered in it, but as a teacher and an example, not as the religious object had in view by the service. The giver of every good and perfect gift is the religious object towards whom we turn in communion, such as Christ taught and exemplified.

It was with the erring disciples that there grew up the habit of making Christ himself the one object of communion reverence, and it was especially with Paul that there came into use those ideas which have so largely covered up and destroyed the original and genuine Christ-like communion. It seems to have come about in the following way:—Paul's story of the matter, as his thoughts and his visions had made it up, was on record before the gospels were completed. His ideas crept into the gospels, especially Luke, and found a place in their account of what Christ was reported to have said. Thus is accounted for the strange fact that Luke only represents Christ as having said, "This do in remembrance of me." And the words about the body and the blood may well have come in the same way. Not only have they a meaning utterly foreign to the mind of Christ, but it can be shown whence they must have come, and that they do not and cannot represent the proper view of Christ's relation to the matter. Dr. Edersheim makes a statement which shows that Paul may have got from Rabbinical authority the notion and the expression as to the body of Christ. Dr. Edersheim says:—

"The words associated with those sacred memories come with a strange sound when we find in Rabbinical writings the 'Passover lamb' designated as 'his body,' or when our special attention is called to the cup known as 'the cup of blessing which we bless;' nay, when the very term for the Passover liturgy itself, the 'Haggadah,' which means 'showing forth,' is exactly the same as that used by St. Paul."

This being the case, we may well drop Paul's Rabbinical use of Passover ideas, and recover Christ's custom of making simple breaking of bread a symbol of our united dependence on God, and our communion together in this dependence as members one of another in human and Christian brotherhood. The united act has peculiar power; the simplicity of the symbol lends itself to great fulness and variety of meaning; and while we by it, chiefly and directly, signify acknowledgment of God and consecration to His service, we never fail to commemorate Christ, in reality, if not in name, and according to the method He would enjoin. The administration of the form should be the closing part of a full special service, coming after the sermon, and embracing a special address and prayer, the partaking of the broken bread, and a hymn. No strict form of words is appropriate, but something like—"We break this bread as a symbol of God's bounty; we partake of it in common trust and love and self-consecration, desiring that there may be in us the mind that was in Christ;" or, after special words of explanation, "Let us unite to take it in the spirit that was in Christ." Of course, it is entirely possible (as I have always done) to continue,—if desired,—the existing use of the cup, it is reduced to so little. But it is of the utmost importance to constantly make clear this rule, that any person is at perfect liberty to pass the bread instead of taking it, and still more the cup, if to any it appear more satisfactory to omit the material element. But with simple breaking of bread, probably few, if any, would continue to object to the outward form. And no pains should be spared to bring home to all the fact that the service, like taking a pledge, is not only for all, but is especially for those who by weakness or temptation most need to have help. At this service, of all that we have, should we most compel them that are without to come in. The communion days should be at once fellowship festivals and seasons of quickening and revival. To the young especially, and to the children, should the communion be made a festival of special religious impression. The simplicity, freedom, and significance of the service relieve it of all taint of ritualism, and put it in the power of the minister, with the aids at his command, to establish the days of communion (if not more than six in the year) as times of genuine refreshing above the common, when people and minister, young and old, the weak and the strong, unite in a sign of loyalty to the common Heavenly Father, the common human brotherhood, and the pure example and law of Christ. It would be especially appropriate if at general meetings from year to year the communion had a place, as after the sermon on Good Friday. Nothing could be more helpful than such joining in a simple act of allegiance.

NEWCHURCH.—The anniversary services in connection with the Sunday school were held on Sunday last, when the Rev. A. Lazenby, the newly-appointed minister, delivered two excellent discourses to large and appreciative congregations. Notwithstanding the almost continuous downpour of rain, which doubtless prevented many from attending who otherwise would have done, and the extreme dullness of trade, the collections, together with donations since received, amounted to the handsome sum of £41. 2s. 6d.

SCOTTISH NOTES.

MR. FERGUSON STILL AT HOME.

After a prolonged sitting the Synod of the United Presbyterian Church, sitting at Edinburgh, agreed on Wednesday night, by 140 to 90 votes, to accept the Rev. Mr. Fergusson's explanation of his views of the great fundamental article of the Christian faith and restore him to the exercise of his ministerial functions, from which he had lately been suspended.

HOW THE WORK PROCEEDS.

At a meeting of the John-street United Presbyterian Church session, held in Glasgow, attention was called by the clerk to the fact that their representative member had in Presbytery voted consistently in favour of the Rev. F. Ferguson. A discussion followed, the result of which was that several members who favour the views of Mr. Ferguson withdrew from the session. Step by step the work goes on. In time the whole lump of Scottish orthodoxy will be leavened by even a stronger leaven than the mild liberalism of Mr. Ferguson.

VANITY IN RELIGION: MORE "HERESY."

Preaching at Inch, from Ecclesiastes i. 2, the Rev. Dr. Service referred to vanity in religion, and remarked that "when they said that all was vanity except religion, they referred to an extremely limited experience; but when they said that all was vanity, especially religion, it was to be feared that religion had become to multitudes a part of the general vanity of their lives. Reading the discussions and debates on the alleged heresies of the time he said one was lost in the intricate metaphysical arguments, which were undistinguishable from utter darkness and had a suspicious resemblance to nonsense. He characterised the doctrines of election and reprobation as revolting to the conscience; of the utter inability of man to believe the Gospel, or to do or think anything but what was evil and only evil continuously, as contrary to experience; and the condemnation to eternal punishment of the greater part of the human race as a libel upon God. The Gospel, the glad tidings of God's charity and man's eternal blessedness, had become a vast maze of metaphysics. Is the covenant of grace, he asked, any better than the covenant of works? If they were correctly described by many who undertook to describe them, he for one would rather have lived under the one than under the other. There were representations of Christianity going which made it appear that we were unfortunate in that we were not born Jews under the covenant of works, or Pagans under no covenant at all. There were a great many who were sound in the faith as to being saved by belief in Christ. Were they models of Christian character? Not at all! Nobody pretended they were—they did not pretend it themselves. All their justification and all their sanctification had not made them good, true, noble, anything at all but very middling or very sorry specimens of mankind. If there was any word to apply to this kind of Christianity more proper than another, it was vanity, something which is really nothing. He that doeth righteousness is righteous; he that lives Christ's life, obeys Christ's words, accepts Christ's rule of love to God and man, is saved. This was the only orthodoxy that was good for anything." If all this be not "heresy" of a very pronounced type, we should find it hard to say what is. Poor Fergusson is a perfectly "sound" man by comparison with Dr. Service. Mr. F. should join the "Establishment."

LONDON DISTRICT UNITARIAN SOCIETY.

THE twenty-eighth annual meeting of the subscribers and friends of this society was held on the evening of Wednesday, the 8th inst., in the Stamford-street Chapel, Blackfriars. The chair was occupied by Sir J. CLARKE LAWRENCE, Bart., M.P., president of the society; and among those present were the Revs. Wysard, minister of the German Church, Denmark Hill; A. D. Schedema, minister of the Dutch Church, Austinfriars; R. Spears, T. Dunkerley, B.A., T. Rix, M. C. Gascoigne, E. M. Grant (Maidstone), J. Worthington, C. Howe, T. L. Marshall, H. Ierson, M.A.; and Messrs. H. New, president of the British and Foreign Unitarian Association; A. Preston, and A. Titford (secretaries), and D. Martineau (treasurer); J. T. Preston, H. Jeffrey, T. C. Clarke, R. Pinnock (Newport, Isle of Wight), B. Lewis, W. Plimpton, N. M. Tayler, J. T. Hart, &c.

The PRESIDENT, on rising to address the meeting, was greeted with cheers. He said: Ladies and gentlemen, a good many years have passed since the first meeting of the London District Unitarian Society was held. I find that I have before me the first annual report, the date of which is 1861, and the first question which naturally arises when that circumstance is called to our mind is, What position do Unitarians occupy now in regard to the public? Do the same reasons prevail now which prevailed then, and induced those who were attached to Unitarian Christian principles to exert themselves in some degree with the view of making known those principles to the people of London generally? I find one passage in the second report of the society which reads as follows: "The real nature of the opinions of Unitarian Christianity is very little understood by the

public at large, and what little information they do possess is derived from their opponents, by whom the most serious misrepresentations of their doctrines are constantly made from the pulpit." Now I am not aware that there has been any great change as far as that is concerned in regard to a great many of the pulpits that exist at the present time in London and its vicinity, and my own impression is that the time has not gone by when all who hold and believe in the principles of Unitarian Christianity should cease to use their best endeavours for making those opinions known in order that those who are at present in ignorance of those things may know what they really are, and, once knowing them, I believe very many people will be prepared to receive them, and see in them principles of very great value. (Hear, hear.) I know it is sometimes said both by friends and opponents that the time of controversy is past, and that times have changed, and that we no longer need to go into the differences which prevail amongst professing bodies of Christians. But it has often occurred to me, as no doubt it has to many of you, that those who make use of such expressions have possibly for themselves passed through the period of controversy, if I may use the term, and they forget to bear in mind that there are multitudes around them who passed through the same stage and who know as little about Unitarian opinion as people entertained some 20, 50, or even 100 years ago. Now with the knowledge of these facts present to our minds, I think the time has not come when the exertions of such a society as this should become in any way less active or less forward. It must be within the experience of many present that in the course of their lives they have met with persons who entertain the most extraordinary notions with regard to Unitarians and the opinions they hold. Some who profess to undervalue what is termed the propagandist method seem to think that it is of very little consequence what opinions a man holds—conduct is all and all. But then the thought naturally occurs to us whether opinions do not exercise some influence upon conduct. (Hear, hear.) And here I will venture to read the following—because I sometimes think it is of value to record some of the old thoughts expressed by the men who took an active part in working the society a few years ago:—"Unitarians, regarding a belief of, or a mere assent to, the truth of propositions upon evidence as not a virtue, nor unbelief a vice, are nevertheless sensible of the infinite value of a right belief in guiding men's thoughts and actions, and trace many important evils to what they conceive to be errors of belief in their fellow-men." Now, I apprehend that nothing in the shape of uncharitableness could be charged against such an expression, and I do trust that whatever action may be taken by Unitarians they will ever bear in mind the great proposition I have just read, and that their eagerness to make known their own views and to make converts will never induce them to think or act uncharitably. (Hear, hear.) The spirit of charity will, I trust, ever be cherished amongst us, and the greater the manifestation of zeal and energy the greater will be the Christian charity accompanying them. Now, as I just remarked, there is to be found not only amongst ourselves but outside our own body an indifference as to anything like definite opinion. I venture to think that indifference upon any subject is at all events an evil; whatever is worth possessing or thinking about is worth telling other people about, and whether our beliefs exist in regard to science, philosophy, or theology, it is our duty to do something to induce those who are near and dear to us to share the opinions which we ourselves regard as of value. (Hear, hear.) In fact, it sometimes seems to me that this indifference to definite opinions is carried by some people to such an extreme degree that they hold and advocate a Christianity without any tint or shade—what is called colourless Christianity. We have seen in a good many cases the result of such teaching. It means that we leave to others to fill in the deeper shades. If our Christianity be of that colourless nature, depend upon it we shall find that there is some very active member of that Church which calls itself Catholic, adding thereto a good, deep, strong, red tint of colour. Or you run the risk of having your colourless Christianity disfigured by a still darker shade—a shade so dark that, whereas we might in the neutral tint of Anglicism find a few shades of liberal Christianity as well as a few shades of what I have just termed the deep red colour, when we get to what I should call the black mark of unbelief, we find that all our tints of Christianity disappear altogether. (Hear, hear.) These, ladies and gentlemen, are my own views, which I venture to think are not altogether formed upon theory, because I could present to you case after case which has come within my own experience of occurrences such as I have just sketched, which have happened to many families bearing well-known names amongst Unitarians themselves, and I can trace in almost every case the cause to the dislike of those who had the training of the young to impress any opinions whatever upon their minds, because as they did not do it themselves, other people of stronger and more determined minds did it for them in the direction I have indicated. (Hear, hear.) After a few further remarks, the President concluded by calling upon

Mr. TITFORD (secretary) to read the committee's report, which we have already given in the *Herald* of May 10th.

Mr. D. MARTINEAU (treasurer) congratulated the

NEWS OF OUR CHURCHES.

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

MINISTERIAL APPOINTMENT.—We learn that the Rev. J. H. Smith, of Dewsbury, has been appointed to the long vacant pulpit of Sydney, New South Wales. We offer our best wishes both to Mr. Smith and the congregation, which we shall look to see revived and strengthened under his ministry.

AINSWORTH.—On Sunday last the second meeting of the season of the Bury District Sunday School Union was held here, but owing to the unfavourable state of the weather prevailing at the time, there was not so good an attendance as on former occasions. The Rev. E. Turland presided. After the usual business had been transacted, Mr. Darbyshire, of Stand, read a paper on "The Duty of Sunday School Teachers in the Present European Crisis." He said he thought it was the duty of Sunday School teachers, and of every right-minded minister, to preach the doctrine of peace under the present circumstances. A discussion followed, in which took part—the Chairman, Mr. Dewhurst, Mr. Holt, and Mr. Allen. Mr. Darbyshire was then called upon to reply. Mr. Allen moved, and Mr. Darbyshire seconded, that the "Declaration against War" be signed by the chairman on behalf of the meeting, and forwarded to R. N. Philips, Esq., M.P., and Mr. Gladstone. A vote of thanks to the essayist and the chairman followed, and a hymn and prayer brought the proceedings to a close.

LEEDS: HUNSLLET.—The Rev. M. S. Dunbar, M.A., late of Horsham, who has been appointed to this pulpit, began his ministry on Sunday last, preaching in the morning on "Religion," and in the evening on "Liberty in Theology." He said he hoped to be able to teach religion according to the simplicity that is in Christ. Religion had not been made a mysterious thing by Christ, but was the spirit of love to God and man. It would fall to him occasionally to deal with speculation and doctrinal subjects, but this would only be in order to clear away what tended to obscure to some minds the simplicity of religion. He would try to have some true and earnest words to utter, and if his hearers came prepared to receive a blessing in some part of the service, he believed their meeting together would help the growth of the spirit of religion in their hearts, and of its fruits in their lives.

LIVERPOOL: BEAUFORT-STREET.—On Tuesday, May 21st, a tea party in connection with the committee of the Temperance Society and a few of their friends, to the number of about fifty, was held, after which the chair was taken by the Rev. F. Summers. The meeting was also addressed by Messrs. Winstanley, Edwards, McNaully, and Deyes; and songs were also given by several other friends. A very pleasant and enjoyable evening was brought to a close by social games in the schoolroom.

LONDON: THE REV. H. R. HAWES ON THE SABBATH.—On Sunday evening week the Rev. H. R. Hawes gave an able address in his own church, St. James's, Marylebone, on the subject of the observance of the Sabbath. He took as his text the account of the healing of the man with the withered hand, and referred to the passage preceding, relating to the disciples plucking ears of corn on the Sabbath. After describing at some length the strict observance which was enforced under the Mosaic law, he said that we in this age did not feel bound to adhere strictly to the letter, but to the spirit of the observance of the seventh day as a day of rest from work of every kind. What we felt it our duty to do was to get our minds and bodies into as sound and healthy a state as possible, and if this end could best be attained by walking five miles on Sunday, we should take that exercise by all means. If some people were improved by going to church in the morning and walking in the evening, or others by walking in the morning and going to church in the evening, let them follow what really edified them, always provided that they went to church in a proper spirit and worshipped in an earnest manner. A person who did not go to church twice on Sunday was not guilty of a sin, nor was a person who went three times necessarily very pious on that account. Mr. Hawes knew some excellent people in Scotland who were so strict about Sunday labour that they would not go for a walk on Sunday afternoon except to church, and who would be very much shocked at the production of a needle and thread even in case of need. He concluded by saying that Sunday was essentially a day of rest, but that it was not necessarily a day to be spent in church or in moping at home. An hour, or even only half an hour, at church would, if spent in earnest devotion, rouse a religious feeling in the mind, and the remainder of the day might be spent in healthful recreation without desecrating the Sabbath.

LONDON: THE MALL, NOTTING HILL.—The congregation held their annual meeting at this church on Wednesday evening, 15th inst. There was a large and influential attendance. Sir J. Clarke Lawrence, Bart. M.P., was in the chair, supported by Messrs. Hoar and Biss, the honorary treasurer and secretary. The report of the committee for the past year was read, and conveyed evidence of a well rooted vitality. The rebuilding of a permanent church is in contemplation. The Sunday school attached to this church is in an especially satisfactory condition. The teachers in it are real workers, which accounts for the very small percent-

age of absentees from the names enrolled on the books. A penny bank is also in operation, and the result of its working is a strong evidence of thrift existing among the poorer members of this society. There is also a society of the ladies of the congregation for the assistance of the poorer female members, providing necessaries for the mothers and also for the infants. The minister, the Rev. Charles Howe, is held in affectionate esteem by his congregation, and joins heartily with them in every good work. Sundry resolutions were proposed by the gentlemen present. The intervals were filled by performances of the well-trained choir. Some of the solos were very pleasing to those present, and reflected much credit upon the performers as well as upon those from whom they had received their instruction. The proceedings terminated about 10.30 p.m.

MANCHESTER: LOWER MOSLEY-STREET MUTUAL IMPROVEMENT SOCIETY.—The annual meeting of this society took place on Saturday evening, May 18. About 150 sat down to tea, and at seven o'clock the Rev. S. A. Steinthal took the chair. The Secretary, Mr. J. H. Reynolds, jun., read the report of the work of the past session, in which it was stated that there had been delivered before the society a series of 29 lectures, essays, and readings on a great variety of subjects of practical importance. The average attendance at lectures had been 105, at the ordinary meetings 51. As in the two previous years, classes for the study of special subjects had been established to the number this year of 23, embracing 11 subjects in science and art, as well as classes in French, English language, Latin, book-keeping, sewing and cutting out, &c. Four hundred and thirty persons of both sexes joined the society, and the total number on the class lists was 644, with an average attendance from October till May of 313. The report was accepted as on the whole very satisfactory. It was announced that the classes would be re-opened next session, and every effort made, by better organization, more complete apparatus, and the best available teachers, to render them worthy of the work they aim to do. The meeting was addressed by the chairman, Dr. Marcus, Mr. W. H. J. Traice, Mr. Wade, and Mr. C. B. West, and the proceedings were pleasantly diversified by the excellent singing of Mrs. Warren, Miss Smith, Miss Leyland, Mr. N. Dumville, and the pianoforte playing of Miss Salomonson.

MIDDLESBROUGH.—The *Daily Exchange* has the following:—The Rev. J. Page Hopps, of Leicester, who is well-known in name in connection with the advanced opinions of the Unitarian body, preached in Christ Church, Corporation Road, on Sunday last. When it was announced that that gentleman was about to pay a visit to Middlesbrough, it evoked considerable curiosity in other than Unitarian circles; we have therefore given a rather more lengthy account than is our usual custom, feeling sure that many of our readers who do not belong to that body will be interested in learning what are the views of the more advanced exponents of the Unitarian creed. We may state that the attendances were large, both at morning and evening services. The rev. gentleman's subject on Sunday night was "What think ye of Christ?" He commenced by saying that this was become a test question both inside and outside of the Church. According to the answer given so was man's destiny fixed, both present and future, by dogmatists. He spoke of the injustice and wrong that was done to large numbers of earnest, intelligent, and good men by subjecting them to persecution here, and dooming them to perdition hereafter, simply for what was considered speculative or theological error. A man's belief was generally determined by his training or associations, and to think that the great and good God, or the great and good Jesus, would subject men to punishment in the future because of mistakes they might make concerning his person, was derogatory to the character of God and of Christ. He would rather believe that God would pity his erring children, for falling into unavoidable errors concerning their views of his person, and help them out of their mistakes. This was what a good man would do, and God was better than the best of men. He would like to take the question out of the domain of theology, and look at it in a practical light. The great object to be gained was that our thoughts concerning Christ should have an influence for good in the moulding of our characters. For example, if a man believed in the Godhead of Christ, the great point was this, was he trying to embody in his own spirit, and life, and business, and conduct, the Godlike qualities which constitute the essence of perfection in the Godhead which he believed? If he was not, then his belief was of no value. On the other hand, if he believed in the simple humanity of Christ—believed that he was God's son and our brother, and possessed the perfection of human nature, the great point was, was he striving to come up to the stature of a man in Christ? If his belief in Christ and his thoughts of Christ did not contribute to this end, then his belief and professions concerning him were simply a bag of wind. Christ was the light of the world—the great guide of humanity, the way to God, to truth, virtue, to happiness, to heaven; and he agreed with Mr. Gladstone who said "that those who bear the best likeness to Christ were most truly and surely his." He would have these words written in letters of gold and placed over every church and chapel door in the land. They would surely help to banish the spirit of exclusiveness and bitterness and dogmatism, and infuse the spirit of Christian charity and love. If this sentiment be right, and we all feel it is, then men of every creed—Catholics, Protestants, Churchmen, Dissenters, Trinitarians, Unitarians, and no

members upon the successful establishment, on a permanent basis, of a place of worship at Stepney Green. The chapel now stood in the hands of trustees entirely free of debt—a result due to the generous assistance of many kind friends. Mr. Martineau then read his report upon the finances of the society.

The President briefly moved the reception and adoption of the reports.

Mr. J. T. PRESTON, in seconding the resolution, concurred with the President in contending that, however great the need for such a society as this thirty years ago, at the time of its establishment, an equally urgent and pressing necessity existed in the present day. While admitting that the society had not succeeded as fully as might have been hoped and indeed expected (a result, by the way, common to human institutions), the speaker urged that the fact the society had called into existence some three or four sound and flourishing communities of Unitarian Christians afforded good ground for congratulation.

Then, while it might be said that the progress and growth of Unitarian principles was not so apparent as could be wished, it was not to be denied that Unitarian principles had very greatly leavened and permeated other denominations of Christians. (Applause.)

The Rev. T. L. MARSHALL had not any opposition to the policy pursued by the committee; on the contrary, he heartily approved the affording assistance to congregations such as Stepney Green; but he ventured to enter a plea for some help towards the gallant little congregation at South Camberwell, which was led by Mr. Carter, one of the best ministers of his kind in London. (Hear, hear.) On the other hand he regretted to see again in the accounts the item of £18. 12s. paid in support of Pimlico congregation, and urged the desirability of discontinuing what was obviously a forlorn hope. He desired to suggest the delivery under the direction and auspices of the society of series of lectures upon those scientific-theological and historical subjects which would excite interest among those whom they desired to win. (Hear, hear.)

Mr. HOARE (treasurer) desired, on behalf of the Notting Hill congregation, to thank the society for the valuable assistance it had rendered in the establishment of a chapel in that locality.

The resolution was then carried unanimously.

The Rev. T. DUNKERLEY (of Stamford-street Chapel) moved—"That, looking to the unsettled state of the religious world and the conflict that is going on between scepticism on the one hand and extreme sacerdotalism on the other, it is more than ever desirable that a liberal Christianity should be promulgated calculated to meet the wants of those who desire such a resting place, and this meeting would urge upon all friends the necessity of affording this society more ample means to enable it to enlarge its sphere of operations." In eloquent and forcible language the speaker dwelt upon the points raised by the resolution, and urged the necessity it set forth.

Mr. T. C. CLARKE seconded the resolution, and in the course of his remarks said Unitarians as liberal Christians ought to seize every opportunity of joining other bodies of liberal Christians with the view of strengthening them and themselves also. This desire for union, he further contended, should be based upon devotion and piety, and concord as to the best rules for the guidance of human conduct, rather than upon intellectual agreement as to abstract dogmas. (Hear, hear.)

Mr. BRANNON referred to the circumstances under which the Southampton congregation had been established and prospered as ground for encouragement in future efforts.

Mr. HERBERT NEW had much pleasure in moving the re-election of the president and vice-presidents of the society. The main object of this society had been the establishment of worshipping communities, and it could not be denied that their success in that respect had been fairly satisfactory. He referred to the meeting held the night before of the Congregational Union as the beginning, not the end, of a new era of things. The Unitarians, as a body, were far in advance of the Congregationalists. He looked to that society not only with the greatest interest, but with the greatest hope—(applause)—a sentiment which was echoed by subsequent speakers.

The Rev. J. WORTHINGTON seconded the resolution, which was then put and passed.

The Rev. H. IERSON moved the appointment of officers. This, on being seconded, was put and carried.

Mr. MARSHALL moved, Mr. PLIMPTON seconded, and it was resolved, that the retiring secretaries be re-elected.

Mr. JEFFERY moved, Mr. A. TITFORD seconded, and it was resolved that the thanks of the meeting be accorded to the minister and congregation of the Stamford-street Chapel for the use of the building.

On the motion of Mr. HART, a vote of thanks was passed to the president, and the proceedings closed.

LONDON: SUNDAY SCHOOL ASSOCIATION.—We are informed that at the approaching annual meeting of this association in Whit-Week the Rev. S. A. Steinthal has consented to take the chair, and the Rev. John Page Hopps will read a paper on "Feed My Lambs."

OLDEHAM.—The anniversary services were held on Sunday. In the morning and evening the preacher was the Rev. William Binns, of Birkenhead. In the afternoon a children's service was held, when an address was delivered by the Rev. J. Freeston, of Blackley, to teachers, scholars, and parents. The collections amounted to about £28.

arians at all, were all Christ's, just in proportion as they bore his likeness and cherished his divine spirit of purity, love, forgiveness, devotion to God, to truth, to goodness and humanity. The question was not an arithmetical problem about three or one, but what think we of Christ as a teacher, as a moralist, above all as an exemplar? It was also a question of still greater importance what our great, living, loving Brother thinks of us. What were we doing by way of treading in his footsteps and striving to earn the title of disciples, by "bearing much fruit?"

NOTTINGHAM: HIGH PAVEMENT.—The annual meeting of the Provident Society was held in the girls' schoolroom on Monday evening, May 6th. Mr. C. Atkey, the president, occupied the chair, and a large number of members were present. The following officers were elected for the ensuing year:—President, Mr. T. Salisbury; vice-president, Mr. W. Norwebb; treasurer, Mr. J. Black; secretary, Mr. T. W. Lewis; auditors, Messrs. J. H. Richards and C. Potts; committee, Messrs. J. W. Clarke, W. Ellis, R. J. Simons, G. Richards, A. Colton, and A. Hussey. The newly-elected president then took the chair, after which the report and balance sheet were presented. After a long discussion the meeting was adjourned to Monday evening, June 3rd, at eight o'clock, to further consider the report, and especially the question of registration. The balance sheet shows a gain on the year of £56. 16s. 4d., being £20 less than last year's gain. The balance in possession of the society is £1,452. 6s. 3d.—A few ladies and gentlemen, members of the choir and congregation, have formed themselves into a society, to be called the "High Pavement Choral Society," Nottingham, with the two-fold object of improving their knowledge of vocal music, and of rendering musical assistance at meetings in connection with the congregation. Mr. William Wright, organist, has kindly consented to act as conductor. The society meet for practice every Thursday night, at 7 15. There are vacancies in the bass and tenor parts.

STAND. An important meeting of the seatholders was held on Sunday last, Mr. R. N. Philips, M.P., in the chair, at which it was resolved to form a register of persons qualified to vote at congregational meetings, and to have grave spaces assigned to them in the chapel yard. The neat and attractive appearance of the chapel surroundings is now much admired.

SWINTON AND KNUTSFORD.—The controversy goes on in the Swinton paper over the refusal of the Wesleyan minister to attend a temperance meeting at which the Unitarian minister was to be present. Mr. Harrison concludes a long letter with the following:—"About three weeks ago a Wesleyan Methodist died at Knutsford, and had to be buried in the beautiful little burial ground connected with the Unitarian chapel. It was natural the family would like their own minister to officiate, and my friend, the Rev. J. B. Lloyd, the Unitarian minister, gladly made way, and placed the chapel and everything belonging to it at the Wesleyan minister's disposal. 'Look on this picture, and on that.' Which do your readers think is most in accordance with the spirit of Christ?"

TAUNTON.—The anniversary of the Sunday school in connection with this place of worship was held on Sunday, when the Rev. John Birks, pastor, preached morning and evening to large congregations. The morning discourse was from Ezekiel, xviii. chapter, part of fourth verse; and in the evening from 1st John iii., part of 14th verse. The chapel was tastefully decorated, the pulpit, communion table, and all round the front of the galleries having received special care and attention, while baskets of choice flowers were suspended between the pillars. The musical part of the service, under the direction of Mr. Philpott, was admirably rendered, and contributed greatly to the pleasure and success of the day. Liberal collections were made for the schools.

YEovil.—On Sunday week, spring services were held in this chapel, which was decorated with every description of flowers which could be produced, cowslips being in the ascendant. Considerable taste was displayed in their arrangement. The preacher was Mr. H. E. Bunce, of Frome, whose subject in the morning was "The Providence of God," and in the evening "Christ an Admirer of Nature." Collections were made for the Western Christian Union. A social tea meeting was held on Monday evening, at which about 50 persons were present. The chair was taken by Mr. H. E. Bunce, and selections of music rendered by the chapel choir, under the direction of Mr. Hyde, one of the organists, who also presided at the piano. Votes of thanks were given with genial heartiness to the friends who had so tastefully decorated the chapel, to those who had provided the tea, and to the choir for the services they had rendered.

CORRESPONDENCE.

DEVONPORT SUNDAY SCHOOL.

To the Editors.—I find in the paper read by the Rev. J. Birks before the Western Unitarian and Free Christian Union, on "The best means at the disposal of the Union for aiding in the Sunday-school work of the district," Devonport is reported as being without a Sunday school. Will you allow me to correct this mistake, for we have a school numbering 50 scholars and six teachers? This being the result of less than two years' work, I think we, at Devonport, have no reason to despair.—Very truly yours,

ALLINE E. HOOD.

10, St. Jean D'Acre Terrace, Stoke,
20th May, 1878.

[ADVT.]

KING'S LYNN CHURCH DEBT AND SUNDAY SCHOOLS.

To the Editors.—Kindly allow me to express, by means of your paper, the warmest thanks of my people and myself to those who have already so generously responded to our appeal on behalf of the above movement, and to urge this matter upon the sympathy of all who have the interests, endeavours, and prosperity of our Church near their heart. To many it may seem that, with so many educational organisations and influences at work in our day, there is much less need for the perpetuation of the institution known as the "Sunday School" than there once was; and that our Church, on which the calls for her permanent ministry to new congregations which are being established in many parts and for the circulation of her literature were never more urgent, nor the prospects of reward in these directions of service never more pleasing and sure, would do well to expend the resources at her command, and direct her energies to meeting these supposed more imperative claims. I grant the cases are very few, if any, where this institution is required for purposes of secular education; but was there ever more necessity for distinctly religious instruction of, and for our Church to imitate the Master in his attitude towards, children than now? Can she possibly meet the demands of the age upon her in any better and more successful way than by exhibiting a tender and loving interest in their spiritual culture and progress, and by seeking, wherever and whenever there is opportunity, to instil into their minds such views of God, of life's requirements and responsibilities, and of the possibilities and prospects of the human soul, as will be to them a perpetual joy, an inspiration to noble service in after years, and from which they will never have to turn, as some of us have had to do, from teachings which were forced upon us in the passivity of our childhood, with tears and an agony of soul, the bitterness of which no words can tell, and which have led others into open revolt against every phase of Christianity, and shadowed many lives with a sad and blighting scepticism.

BARNARD GISBY.

King's Lynn, May 15th.

MISSIONARY WORK WANTED IN HORNCastle.

To the Editors.—Some of your readers will doubtless remember that at the time of the jubilee lectures some very praiseworthy efforts were made by the Eastern Mission for the enlightenment of the little town of Horncastle, and for that purpose the Rev. A. Hood, then of Boston, now of Devonport, was deputed lecturer. His ministrations were highly appreciated by all his hearers; and, though the truths he advocated called forth occasional opposition, yet by the majority he was invariably applauded. He lectured here seven times to audiences varying from 50 to 200 and upwards; and when he left for Devonport great regret was expressed by his audience.

The interest shown in liberal Christianity was the same when in the following year the Rev. A. Gordon, then of Norwich, now of Belfast, also lectured here. His lectures, two in number, were also of great service. The Swedenborgians, who during the first lecture raised very strong objections, so thoroughly approved of his second as to beg him to print it, so fully did they endorse the truth of its subject matter.

I fear Mr. Gordon has never yet complied with this request, but I ardently wish he would. Ever since May, 1877, we have been without public ministrations here. The chief causes of this stoppage in the work have been two, i.e., the want of preachers or lecturers, and (by far the most formidable hindrance of all) the want of money. The only two rooms we could get for our meetings were hired at a very expensive rate, and the use of the British school, which we might have had much cheaper, was denied us, through a spirit existing in the British school committee similar to that which has recently been shown at King's Lynn. Still we think a cause might spring up in Horncastle, could any of our Unitarian Societies or benevolent individuals help us.

There are several Universalists here, and prejudice and staunchness in favour of "orthodoxy" seem in many minds gradually giving way. I have long thought that, instead of more lectures, occasional services in the week, when they did not interfere with the religious services of others, would be of far more permanent benefit.

A minister who resides at no great distance will be willing to preach and conduct a service for us, as soon as arrangements can be made; and another gentleman has promised to do what he can.

From the minister above named I received a letter a few days since, from which, with his permission, I make an extract.

"In reply to your letter, which contains so many interesting particulars about the Unitarian mission in your town, let me assure you that the reading of it has given me much delight, and that you have my warmest sympathy in your work, and may depend on any active co-operation of mine that circumstances may make desirable. Let me say to you, as I have already said to Mr. A., that a few days' notice will bring me very gladly into your midst. I wish there were no pecuniary difficulties in the way to prevent my coming now and again to conduct a purely religious service, for I do think this, after all, is the better way of work. By this method we are enabled to familiarize the popular mind with all the positive aspects of our

beautiful and simple religion, as no merely controversial efforts once or twice a year can ever do. The pecuniary difficulty is in the way, however, of my helping you, and of others helping you, as I should like. Perhaps one of the worst 'devils' one has to contend with, after one has freed one's mind from 'orthodoxy' is an empty purse. This in many cases, I fear, damps enthusiasm, hinders personal usefulness, curtails what to many would be beneficent activities, and so too often hinders the spread of our faith.—Ever sincerely yours," &c.

The above letter has been a great encouragement to me, and has stirred me up to try to do a little more. Nothing but the above difficulty has stayed my hands hitherto, and had money when needed been more easily procurable, we should have had worship here before now. Our first hearers will consist principally of the poorer and middle class, and others of a slightly higher grade would perhaps follow in time, so that we might do without help from sympathisers. But we cannot do so at present. I wish the writer of the letter from which I made the extract had allowed me to put his name. My name is, I am sorry to say, indispensable, as, should any aid be offered it must come direct to me, as I am sole agent here now, and managed the business of the former lectures.—I am, sir, yours respectfully,

ELIZA HADDOCK.
Rose Cottage, Horncastle, May 13, 1878.

CREWKERNE SUNDAY-SCHOOL AND THE POPULATION OF THE DISTRICT.

To the Editors.—At the time when the Western Unitarian and Free Christian Union was holding its spring meeting at Trowbridge, an invalid friend was visiting me. This and other circumstances prevented me from being present at the meeting. I learn, however, from your report that the Rev. John Birks, of Taunton, read an interesting paper on Sunday Schools, in which he gives a tabulated statement of certain district populations, and the number of Unitarian Sunday schools contained in them. It seems to me that a tabular statement which represents aggregated large numbers of registration sub-districts, instead of the actual number of the population of such township or parish as contains a Unitarian church, is in danger of being misunderstood. Probably many readers of the *Unitarian Herald*, who see the table of populations given by Mr. Birks, will imagine, for instance, that Crewkerne contains a parish population of 8,243, whereas this is the population, not of the one parish of Crewkerne, but of eight parishes grouped together, seven of which are not in the least degree available for Unitarian interests and purposes. The actual population of Crewkerne is only 4,869. It is very much to be regretted that Mr. Birks has not given us the parish populations in every place in the Western Union where there is a Unitarian congregation. It is due to Crewkerne to say that we have not wholly given up Sunday-school work, for a class is held at the minister's house every Sunday afternoon.—I am, yours respectfully,

WILLIAM ROBINSON.

Crewkerne, May 21st, 1878.

COMING WEEK.

BLACKPOOL.—On Sunday, the Rev. E. Ceredig Jones will preach, morning and evening.
DEVONPORT: CHRIST CHURCH.—On Sunday, services by Rev. J. Longland, subjects, Morning, "Is the Love of God a Real Pleasure?" Evening, "Who and What are we?"
HEYWOOD.—On Sunday, school sermons by the Rev. D. Walmesley, B.A., afternoon and evening.
LONDON: DOMESTIC MISSION.—On Sunday, annual sermons at Hackney. Preacher: Rev. C. Hargrove, M.A. On Monday, annual meeting at University Hall.
MANCHESTER: STRANGWAYS.—On Sunday the Rev. J. T. Marriott will preach morning and evening.
MANCHESTER: MEMORIAL HALL.—On Monday, lecture by the Rev. C. C. Coe.
MANCHESTER: MEMORIAL HALL.—On Thursday, rehearsal for Whit-Sunday.
PENDLETON.—On Sunday, morning and evening, sermons by the Rev. Wm. Binns.
LIVINGTON.—On Sunday, annual sermon in the afternoon, by the Rev. Jas. Harwood, B.A.
SWINTON.—On Sunday, annual sermons, afternoon and evening, by the Rev. Wm. Gaskell, M.A.

BIRTH.

BRAMLEY.—On the 22nd inst., at Claremont Crescent, Sheffield, the wife of Herbert Bramley, of a son.

MARRIAGE.

OTLEY—WOOLLEN.—On the 22nd inst., at the Upper Chapel, Norfolk-street, Sheffield, by the Rev. Eli Fay, assisted by the Rev. George Knight, B.C. Otley, third son of Mr. Thomas Otley, of Meadow Works, to Alice Nicholson, youngest daughter of Mr. Charles Woollen, of 14, Haymarket. No cards.

DEATH.

CLEGG.—On the 15th inst., at Ivy Bank, Cheetham Hill, Manchester, Josiah, youngest son of the late Joseph Clegg, Daisy Mount, Newchurch.

RUPTURES.—Exhibition Prize Medal, 1862, was awarded to R. WESTBURY, inventor and sole maker of the IMPERCEPTIBLE CURATIVE TRUSS.

Deformity Instruments, Artificial Limbs, Crutches, Elastic Stockings, and Ladies' Supporting Belts, Chest Expansors for round shoulders, &c., 26, Old Millgate, Manchester.

ZUCCO.—We again beg to draw attention to this Wine, which we had the pleasure to bring before the notice of the public for the first time last year. It is a Pure, Natural, Light Wine of Madeira character, without any spirit added, the produce of the Sicilian estates of the Duc d'Anville. We have pleasure in being able to announce that we can now reduce the price to

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JAMES SMITH & CO., Wine Merchants, 26, Market-street, Manchester.

Printed for the Proprietors by WILLIAM EVANS, of Apsley Villa 377, Waterloo Road, Cheetham Hill, at his Printing Offices, No. 2, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at New Cannon Chambers, 55, Market-street, in said Parish of Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house Yard, Paternoster Row.—Friday, May 24, 1878.

The Unitarian Herald.

EDITED BY

REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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FRIDAY, MAY 31, 1878.

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Post-office orders to be made payable to Mr. JOHN PHILLIPS, 55, Market-street, Manchester, to whom all orders and business communications should be addressed.

CROSS-STREET CHAPEL.—On Sunday evening next, a LECTURE by the Rev. W. GASKELL, on "The Christian Sunday not the Jewish Sabbath." All seats free. Offertory.

BLACKPOOL UNITARIAN FREE CHURCH.—On Sunday next, June 2nd, the Rev. A. RUSHTON will conduct the services. Morning 10.45; evening, 6.30. Collections.

UPPERTHORPE CHAPEL, SHEFFIELD.—SCHOOL SERMONS on Sunday, June 2nd. Preacher: The Rev. R. A. ARMSTRONG, B.A., of Nottingham. Services 10.45 and 6.30. Collections.

HIGHFIELD CHAPEL IDEL, NEAR LEEDS.—SUNDAY SCHOOL ANNIVERSARY SERVICES, next Sunday, June 2nd. Preacher: The Rev. J. FREESTON, of Blackley, Manchester. Services: Afternoon, 2.30; evening, 6.

HACKNEY: NEW GRAVEL PIT CHAPEL, PARADISE PLACE.—THE ANNUAL SERMONS on behalf of the Sunday and Day Schools will be preached on Sunday, June 2, in the morning by the Rev. CHARLES WICKSTED, B.A.; in the evening by the Rev. C. J. PERRY, minister-elect of Hope-street Chapel, Liverpool. Morning service at eleven, evening at seven o'clock.

AINSWORTH.—On Sunday, June 2nd, TWO SERMONS will be preached by the Rev. J. T. WHITEHEAD, of Hackney. Services: afternoon and evening, at three o'clock and 6.30. Collections will be made on behalf of the funds of the Day and Sunday Schools.

HINDLEY.—SCHOOL SERMONS on June 9th. Afternoon at 3 o'clock; evening at 6.30. Preacher: Rev. T. HOLLAND, B.A., of Southport.

HORSHAM FREE CHRISTIAN CHURCH.—The 105th WHIT-SUNDAY ANNIVERSARY will take place on June 9th. Morning service, eleven o'clock, followed by the Communion. Preacher: The Rev. C. WICKSTEED, B.A. Evening service, six o'clock. Preacher: The Rev. T. R. DOBSON, of Brighton. Collection for the Kent and Sussex Unitarian Association at the morning service.

SALE UNITARIAN CHAPEL.—The ANNUAL SUNDAY SCHOOL SERMONS will be preached on Sunday, June 23rd, 1878. Morning, at 10.45, by the Rev. CHARLES WICKSTEED, B.A., of London. Evening, at 6.30, by the Rev. T. LLOYD JONES, of Hale. Collections in aid of the School Funds.

MANCHESTER UNITARIAN SUNDAY SCHOOL UNION.—WHIT-SUNDAY SCHOLARS' FESTIVAL, FREE-TRADE HALL.

Rev. H. ENFIELD DOWSON, B.A., will conduct the Devotional Service, and Rev. JOSEPH FREESTON will deliver the ADDRESS (in two parts). THOMAS RAWSON, Esq., will preside at the organ, assisted by a Select Representative Choir of over 100 voices. Hymns will be sung by the scholars. Doors open at two; service at three o'clock. Collection to defray expenses.

TEA at 4.45, in Lower Mosley-street Schoolroom, for friends from the country, at a charge of 6d. each. The number from each district should be sent to the Hon. Secretary on or before Tuesday, 4th June, that tea may be guaranteed.

DAVID THOMPSON, Hon. Sec.
5, Clarence-street, Miles Platting.
Musical friends assisting in the Choir, teachers, scholars, and members of congregations are requested to attend the FINAL REHEARSAL of Anthems, Hymns, &c., in Cross-street Chapel, on Thursday, June 6th, at 7.30 p.m.—By order, THOMAS RAWSON, Musical Director and Organist.
York Place, Higher Broughton.

GENERAL BAPTIST ASSEMBLY.—225TH ANNIVERSARY.

The GENERAL ASSEMBLY of GENERAL BAPTIST CHURCHES will be held in Worship-street Chapel, near Finsbury Square, on Whit-Monday and Tuesday, June 10th and 11th, 1878.

MONDAY.—The business of the Assembly will commence three o'clock. At seven the MEETING of the JUVENILE FUND will be held. Tea will be provided at six o'clock; 6d. each.

TUESDAY.—Business will be resumed at ten o'clock. At eleven, Divine Service will be held. The Devotional Part will be conducted by the Rev. Dr. SADLER, of Hampstead; and the Sermon will be preached by Rev. JOHN CLIFFORD, M.A., LL.B., B.Sc., of Westbourne Park. Business will be resumed at half-past two o'clock.

The COMMUNION of the LORD'S SUPPER will be observed at half-past seven, at which the Rev. C. A. HODDINOTT, of Headcorn, will preside, and the Rev. ROBERT SPEARS, of Stepney, deliver an Address. N.B. This service is not denominational, but catholic, and ministers and friends of other denominations are earnestly invited to attend.

Refreshments will be provided in the chapel. Dinner after the service, 1s. 6d. each. Tea at six o'clock; 6d. each.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE ANNIVERSARY MEETINGS,

JUNE 12TH AND 13TH, 1878.

The FIFTY-THIRD ANNUAL MEETING of the Association will be held on Wednesday, June 12th, in Essex-street Chapel, Strand, London. The service to commence at half-past eleven o'clock, conducted by the Rev. R. A. ARMSTRONG, B.A., of Nottingham.

The SERMON will be preached by the Rev. W. BINNS, of Birkenhead. The usual collection will be made at the close of the service.

The Meeting for the transaction of the business of the Association will then be held, the chair to be taken at half-past one, by the PRESIDENT (Herbert New, Esq.).

The CONFERENCE will commence at half-past ten o'clock on Thursday morning, June 13th, in Essex-street Chapel. Papers will be read on the following subjects:—

1. Church Finance. By FRANK TAYLOR, Esq., of Bolton.
2. The Terms of Religious Communion. By the Rev. A. W. WORTHINGTON, B.A., of Mansfield.

The COLLATION will be at four o'clock in the afternoon of the same day, June 13th, at the Alexandra Palace, Muswell Hill, in the Grand Saloon, opposite the Italian Garden. Tickets 5s., if taken before Monday, June 10th; on and after that day, 6s.; to be had of the Stewards, or at the office of the Association.

STEWARDS.

- | | |
|-------------------------|---------------------|
| Mr. H. S. Bicknell. | Mr. J. P. Ham, jun. |
| Mr. T. C. Clarke. | Mr. R. H. Hoar. |
| Mr. Ar. Clayden. | Mr. H. Jeffery. |
| Mr. F. Collier. | Mr. D. Martineau. |
| M. J. Darlison. | Mr. W. B. Scott. |
| Mr. A. J. C. Fabritius. | Mr. S. S. Tayler. |
| Mr. J. Fagg. | Mr. W. Young. |
| Mr. C. E. Green. | |

HENRY IERSON, Secretary.

37, Norfolk-street, Strand, London, W.C.

THE SUNDAY SCHOOL ASSOCIATION.

The FORTY-FOURTH ANNUAL BREAKFAST, Business Meeting, and Conference of Teachers, will be held at the Freemasons' Tavern, Great Queen-street, Lincoln's Inn Fields, London, on Friday, 14th June next; the Rev. S. A. STEINTHAL, of Manchester, in the chair. The Rev. J. PAGE HOPPS will read a paper, the subject of which will be "Feed my Lambs." Breakfast, nine o'clock precisely. Tickets, 2s. 6d. each.

STEWARDS.

- | | |
|---------------------|-----------------|
| Fredk. Allen. | A. E. Griffin. |
| W. C. Biss. | C. F. Pearson. |
| George Gallow. | C. J. Perry. |
| Howard C. Clarke. | F. W. Stanley. |
| Chas. Cornish, jun. | N. M. Taylor. |
| T. N. Dyer. | John S. Toye. |
| Fredk. Garrett. | F. W. Turner. |
| T. H. Gordon. | Fredk. Withall. |

KING'S LYNN FREE CHRISTIAN CHURCH AND SCHOOLS.

Amount already advertised	240.	17s.		
Miss Tingcombe, Bath	5	0	0	
The Mayor of Manchester	5	0	0	
Miss Henry, Oswestry	1	0	0	
Mr. Eveleigh, Peterborough	0	5	0	
Mr. R. Spitter, Islington	1	1	0	
S. S. Tayler, Brixton	1	0	0	
R. Pincock, Esq., ex-mayor of Newport	1	0	0	
Rev. R. Shuen, Royston	1	0	0	
Herbert New, Esq., Evesham, president of the British and Foreign Unitarian Association	1	1	0	
Rev. C. C. Coe, Bolton	3	3	0	
Mr. Horatio Bolingbroke, Norwich	2	2	0	
Birmingham Fellowship Fund	10	0	0	

FLOWERY FIELD CHRISTIAN CHURCH.

On and after June 2nd, the Sunday Evening Service will commence at six.

WANTED, a GENERAL SERVANT: one fond of children: must be able to wash.—Address E. D., Unitarian Herald Office, Manchester.

A Well-educated Young Lady (23) desires an Engagement as COMPANION or otherwise: would travel: od references.—Address C. H. E., 50, York-st., Northampton

THE Belfast Unitarian Missionary Association need the SERVICES of a MINISTER.—Applications to be made to Rev. J. C. Street, Rowellan House, Belfast.

SOUTH SHIELDS UNITY CHURCH.—PULPIT will be VACANT after the 9th of June.—Particulars given by T. Hornby, 10, King-street, South Shields.

POSITION OF TRUST WANTED by a gentleman, aged 30, who will shortly relinquish the management of a bi-weekly newspaper.—Address W. M., F.G.S., Herald Office, Grimsby.

THE Head Master of the Salt School, Shipley, Yorkshire (Mr. A. M. Worthington, M.A., Trin. Coll., Oxford, late assistant master at Clifton College), intends taking a small number of BOARDERS into his own house after Midsummer.—Saltire, Shipley.

WANTED, after Midsummer, a DAILY GOVERNNESS, to teach Young Children and take charge of them out of school hours: thorough English, French, and Music required.—Apply to Mrs. J. ARTHUR KENRICK, Fallowfield, Edgbaston.

BLACKPOOL.—CHANNING HOUSE, 39, QUEEN'S SQUARE.—Visitors will find here every home comfort. Tariff sent on application.—Mrs. JOHN MARSDEN, Proprietress.

THE GERMAN LANGUAGE.—A Lady who has passed the Cambridge Women's Examination in Honours is about to form an Elementary Correspondence class in German for those unable to obtain oral instruction: terms, 12s. per annum.—For prospectus apply to Miss Fernor, South Lodge, Bexhill, Hastings.

BROOK HOUSE, KNUITSFORD, CHESHIRE.—BOARDING SCHOOL for GIRLS, conducted by Mrs. FRANK SHAWCROSS, assisted by Resident English and Foreign Governesses. Teachers of eminence attend for instruction in Music, Singing, Harmony, Drawing, Dancing, &c. Prospectus and references forwarded on application.

MOUNT VERNON HIGH SCHOOL, NOTTINGHAM.—Established 1864.

Mr. EDWIN SMITH, M.A., with competent assistance, thoroughly prepares Boys for College, the University Local Examinations, or for Business. For prospectus address Sandy Knoll, Forest Road, Nottingham.

YORK: 26, HIGH PETER GATE.—Miss AMY HERRING begs to announce that she has OPENED, at the above address, a SCHOOL for the instruction of Young Ladies in all branches, comprising a first-class education with liberal views. References kindly permitted by the following:—Dr. G. Vance Smith, The Parade, Carmarthen; the Rev. C. Welbeloved, 38, Monkgate, York; Miss Swaine, 1, The Crescent, York.—Terms on application.

Pupils are prepared for the University Examinations, several having passed most successfully.

SOUTHPORT.—A comfortable Home in a private family offered to a Lady, or Two Children, desirous of change for the benefit of their health.—Address B.A., Post Office, Southport.

BOARD and RESIDENCE for those seeking a Delightful Country Health Resort may be had at Capel Lodge, near Folkstone: extensive grounds: house overlooks the channel, and is high above the sea.—For terms apply as above.

WHAT IS UNITARIANISM? A LECTURE by Rev. C. D. BADLAND, M.A. Price sixpence, post free. From the Writer, or R. Keene, All Saints, Derby.

UNITARIAN MAGAZINE, June, 20 pp. One Penny. Contents: Nature and Character of Jesus, by J. C. Street; The Rock of Ages; the Supernatural History of Angels. Orders to be sent to Mr. J. Paterson, 9, Pitt-street, Glasgow.

YOUNG DAYS (No. 30) for June, now Ready, Price One Penny. Numerous Illustrations.

CONTENTS.—Willing Hands; or, Every Little Helps—Go Work in my Vineyard—Ida Mayhew—The Daffodil—Friendship among Animals—Covent Garden Market—Lost—Puzzle Bag—A Bunch of Spring Violets—From the Nile to the Thames; or, Our Last Famous Visitor.

Published by the Sunday School Association, 37, Norfolk-street, Strand.

Now ready, cloth, 5s.,
THE STORY OF RELIGION IN ENGLAND:
A BOOK FOR YOUNG FOLK.
By BROOKE HERFORD.

"A thoroughly useful book for the young. . . . Fairly and impartially written."—*John Bull*.

"Full of graphic incident and picturesque detail, largely biographical, affording the noblest food for the cultivation of the imagination, and furnishing invaluable materials for the formation of religious opinions and the strengthening of religious principles."—*Inquirer*.

"We know of no book which is worthy to compete with it. . . . The tone and spirit of its treatment of the various periods which pass under review deserve high commendation.

The book is worthy of a cordial welcome, even from those whose point of view is different from that of the writer in some respects, but who share his devotion to that which is great and noble in English Nonconformity."—*Literary World*.

"An admirable introduction to the Church history of this country. We know no better book to place in the hands of young people. The choice of subjects and the manner of treatment are alike interesting."—*Nonconformist*.

THE SUNDAY SCHOOL ASSOCIATION,
37, Norfolk-street, Strand.

MISS BROOKS, 6, Barton Arcade, and 59, Deansgate, Manchester; is now Showing the Choicest GOODS in Millinery, Straw Hats and Bonnets, Flowers, Feathers, Laces, Ribbons, Ties, Gloves, &c., and will have through the season all the most approved styles. An inspection is respectfully solicited.

LONDON: SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's Square, Bloomsbury. Beds from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

MIDLAND RAILWAY.—TOURIST ARRANGEMENTS, 1878.

FIRST and THIRD CLASS TOURIST TICKETS, AVAILABLE for TWO MONTHS, will be issued from May 1st to the 31st October, 1878. For particulars see time tables and programmes, issued by the Company.

JAMES ALLPORT, General Manager.
Derby, April, 1878.

ZUCCO.—We again beg to draw attention to this Wine, which we had the pleasure to bring before the notice of the public for the first time last year. It is a Pure, Natural, Light Wine of Madeira character, without any spirit added, the produce of the Sicilian estates of the Duc d'Aumale. We have pleasure in being able to announce that we can now reduce the price to

24s. Per DOZEN.
JAMES SMITH & CO., Wine Merchants, 26, Market-street, Manchester.

DOINGS AND SAYINGS.

It is but fifty-two years since a victim to the Inquisition was publicly put to death in Spain for worshipping God according to his conscience.

Can it be true, as the *Daily Telegraph* said the other day, that woman had been a source of mischief in the world from pre-Adamite times? According to the Mosaic account of the creation, if our memory is not at fault, man was made first—then Eve.

The sight of the monument of David Hume on the Calton Hill, Edinburgh, filled George Combe with pain. "What a bitter mockery," he said to himself, "to raise a monument to a man whose soul is now expiating its terrors in hell." Explanation: Combe was then theologically one of the strictest of the strict.

Mr. Spurgeon compares a good preacher to a beef-steak, which is made good by much hammering, and becomes digestible by degrees. Young preachers, he adds, first learn the infallible truth that they are great fools; and next, that they are not the only ones. The first truth knocks them over while the second set them up.

The Countess Nostiz, so widely known by her travels, has taken up her abode in Tübingen. She declares that she is determined to compel the authorities of the Swabian University to open their lecture-rooms to women. Her campaigning may possibly be successful, considering what has already been done by way of preparation by Fischer and Laske.

The Bishop of Oxford has found that "through the whole of the eighteenth century two cases only of unsound doctrine charged against a clerk in holy orders appear in the records of the High Court of Delegates. Of trials for disobedience to the law in matters of ritual or ceremony, during that period, no trace, so far as he knows, is to be found. The records of Parliament during the same period are equally barren; no project of legislation on these matters seems to have been entertained." The reply to this is that the eighteenth century was in other things also a barren age, with little interest in religious questions, and few evidences of spiritual life.

In proportion to population, the Bible has been more extensively bought and spread in Spain than either in France or Italy during the last ten years. In Madrid there are now four or five settled Protestant congregations, with a considerable regular attendance; besides three or four schools well attended, and in capital order. In Seville there are two congregations and schools. In Barcelona, three congregations and large schools. In Cadiz, Cordova, Puerta, Santa Maria, the Rio Tinto mines, Huelva, Valladolid, Oviedo, Gijon, Corunna, Vigo, Igualeza, Mahon in Minorca, and numerous other places, there are Protestant congregations, larger or smaller.

The *Times* correspondent at Madras says that there have probably been lost by the Indian famine not less than three millions out of the twenty millions of population severely affected by the famine, and if we add the mortality in Mysore and Bombay, the total losses of the population in South India will not be far short of six millions. In Bombay the famine was suppressed by a stroke of the pen, and the results of the census taken there in January have also been suppressed thus far. But in Madras and Mysore it is acknowledged that the starvation and suffering still continue, and the end is not yet. And we boast that we are the keepers of our Indian brethren!

The laws relating to religion are exceedingly stringent in Norway, and the State clergy have not been backward in enforcing them against those who dare to think for themselves, and to withdraw from the State Church. But the true spirit of Protestantism, which is utterly opposed to such restrictions upon freedom of conscience, has at last found expression there. According to the *Cologne Gazette*, the Norwegian Storthing has passed a bill granting religious liberty to all but Government officials, ministers, and judges. This is a long step in advance, and perhaps, one of these days, even the unfortunate officials may be allowed to keep consciences of their own.

On that vexed question—burials in churchyards—the Bishop of Oxford has been giving some wise words of warning to the "no surrender" party, and counsels of timely concession. "The great majority of the laity," he says, "appear now to think that if it were made lawful for Nonconformists to celebrate the rites of burial in churchyards after their own fashion, no one would be greatly injured by the permission or by the use that would be made of it. I confess that I am of the same opinion; and I regret that so many Churchmen should feel it to be their duty to struggle to the last against a concession which, if principles of toleration and charity do not recommend it, an adverse necessity will assuredly extort."

A correspondent of the *Pall Mall Gazette* writes on the 20th instant:—The chaplain to the Imperial family, M. Baur, preached on Wednesday last a sermon in the Cathedral of Berlin, before the Emperor and the Imperial family, in which he

spoke of the present state of morality, or rather immorality, in Prussia in very strong terms. "Affection, faith, and the Word of God are now unknown in this country," the chaplain said, "in this our great German Fatherland, which formerly justly was called the home of the faith. On the contrary, it really seems as if it were the Father of all Lies who now is worshipped in Prussia. What formerly was considered generous and noble is now looked upon with contempt, and theft and swindling are called by the euphonic word 'business'; leading merchants openly declaring that some transactions are bordering on felony. Marriages are concluded without the blessing of the Church—concluded 'on trial,' to be broken if not found to answer. We still have a Sunday, but it is only a Sunday in name, as the people work during the church hours and spend the afternoon and evening in rioting in the public-houses and music-halls; while the upper classes rush to the races, preferring to hear the panting of the tortured horses to hearing the word of God, which is ridiculed in the press and turned into blasphemy in the popular assemblies, while the servants of God are insulted daily." The German clerical newspapers, Protestant as well as Catholic, are writing in a like strain. The *Ultramotane organ*, the *Bayerisches Vaterland*, for instance, says in a leading article on the attempt to assassinate the Emperor William: "We Germans seem to have sunk down to be a nation of flunkeys and money-making sycophants, without an atom of honour or dignity."

SCOTTISH NOTES.

THE UNITED PRESBYTERIAN "DECLARATORY STATEMENT."

The *Scotsman* makes merry over the Declaratory Statement in the following fashion:—"As regards one of the more salient doctrines of Calvinism, a United Presbyterian is henceforth to be at liberty to hold that the Deity 'will have all men to be saved,' although at the same time, of course, it must be held according to the Standards that He 'will have only the elect to be saved.' How a United Presbyterian is to hold both of such seemingly contradictory opinions at the same time may not be clear to the intelligence of an average layman, but it may perhaps serve to teach him what he has missed in not having enjoyed a theological education. The future United Presbyterian must hold that 'man is totally depraved,' but still he can do things that are 'in a sense good,' only they must not be considered 'spiritually good.' He must hold that 'the heathen are perishing for lack of knowledge,' but he is at liberty to hold that perhaps they do not perish after all, if only he does not hold it so strongly as to hurt the Foreign Missions Scheme. He must hold that only 'elect' infants are 'saved,' but he is also at liberty to hold that perhaps no infants at all are lost. Then he has freedom in other directions. He must hold it as having been revealed that 'all compulsory principles in religion' are sinful, but, as already said, he is also at liberty to hold it as having been revealed that they are not sinful in the case of public schools under Lord Young's Act."

THE HIBBERT LECTURE.

IV.—THE VEDIC "DEVAS."

The fourth of Professor Max Müller's lectures was delivered in the Chapter House, Westminster, on Thursday, the 16th inst. The specific subject was "The Worship of Tangible, Semi-tangible, and Intangible Objects." The lecturer reminded his audience that the goal to be reached in the prosecution of this inquiry was the fountain-head of religious ideas, without the help of the beaten track of the fetish theory on the one hand, or of the hypothesis of a primordial revelation on the other. We were to find our way through the gateways of the five senses from the world around us into the world beyond. Passing by the metaphysical question of the reality of our sense-perceptions, we must, however, distinguish between the so-called palæolithic senses of touch, scent, and taste, and the neoteric senses of sight and hearing. Touch seemed to offer the most irrefragable proof of reality, as was illustrated by the original meaning of the word "manifest," that which is struck by the hand. Tried by this test, all the common objects of primitive men's sensuous knowledge—such as stones, bones, shells, trees, mountains, rivers, and animals—would to them be real. But even this common stock breaks up into such objects as could be touched all round and such as could not. Mountains, rivers, the earth, even a giant tree, much more a primordial forest, would belong to the latter class, consisting of what may be called semi-tangible, as distinct from wholly tangible objects. Taking the earth as an instance, the infinite expanse which lies beyond the beholder's horizon is seen by the mind's eye only. All these semi-tangible perceptions could still be verified, if need be, by some of our senses; some part of every one of them can be touched by our hands. But there was a third class of perceptions where this was impossible, where we saw or heard objects, but could not strike them with our hands. By these non-tangible things, seen but not touched, such as clouds, sky, stars, moon, sun, the primitive savage does not seem to have been

much disturbed. When worshipped, the tangible objects, such as stones, shells, bones, and the like, were fetishes; the semi-tangible, such as trees, mountains, rivers, the sea and earth, became semi-deities; while the intangible, sky, stars, sun, dawn, moon, &c., were deities. Turning to the old hymns of the Veda, the lecturer pointed out that they were addressed, not to stocks or stones, but to rivers, to mountains, to clouds, to the earth, to the sky, to the dawn, to the sun—i.e., not to tangible objects, or fetishes, but to the very objects we had recognised as semi-tangible or intangible. What was the religious thought and feeling of the Aryan family before its dispersion was shown by the undivided testimony of the Aryan language. In the early stages, now under review, our Aryan ancestors, so far from animating, personifying, or humanising the objects classed as semi-tangible or intangible, appear to have been chiefly struck by the difference between these things and themselves. The extant Vedic hymns were all addressed to certain *devatās*, and that word exactly answers to our word deity, but in the hymns themselves it never occurs in that sense. In these hymns *deva*, bright, is one of the epithets applied to a very large class of beings, but if we translated that word always by god we should very often commit an anachronism of 1,000 years. At this infantile epoch gods in our sense of the term did not as yet exist. They, or, what is the same, their names, were slowly struggling into existence. And this is the true worth of the Vedic hymns. While Hesiod gives us, as it were, the past history of a theogony, in the Veda we see the theogony itself, the birth and growth of the gods, the birth and growth of the very word for god, and we also see in riper hymns the after-phases of these Divine conceptions. Out of the three classes of objects, the tangible are hardly represented at all among the so-called deities of the Veda. Stones, bones, shells, and the other fetishes were simply absent. When artificial objects were mentioned they were always such as might be praised even by Wordsworth or Tennyson—chariots, bows, quivers, axes, drums, sacrificial vessels, and the like. They never assumed any individual character, but were simply mentioned as useful, as precious, it may be as sacred. But almost every one of the semi-tangible objects met us among the so-called deities of the Veda. After quoting a number of invocations from the Vedic hymns as illustrative of these statements, Professor Max Müller asked whether the objects thus addressed ought to be called the "gods" of those who offered such prayers. In some passages, he answered, decidedly not. The first prayer which sounded really strange to us in the Vedas was the prayer addressed to these objects, imploring them to preserve the petitioners from guilt. But this was a later thought; for not all that came from the Vedas belonged to one and the same period. Though the Vedic hymns were collected about 1000 B.C., they must have existed long before they were collected, so that there was ample time for the richest growth, as well as for the prophetic anticipations of individual genius. But if we imagined ourselves face to face with the Vedic bards, who called the rivers "mothers," and the sky "father," and implored them to listen, and to free them from guilt, and asked them whether these were their gods, Professor Max Müller believed that they would not know what they meant. It would be as if we asked children whether they thought men, horses, flies, and fishes to be animals, or oaks and violets vegetables. The bards, like the children, would certainly answer No, because they had not yet arrived at the higher generalisation of gods, which was in their time but silently growing, while men were assuming a more and more definite attitude towards these semi-tangible and intangible objects. The search after the Intangible, after the Unknown, which was hidden in all these intangible things, had begun as soon as one or two or more of our perceptive feelers were disappointed in their search after a corresponding object. The intermediate steps were then pointed out which led men from semi-tangible to intangible, from natural to supernatural objects, beginning with the contemplation of fire, seen first in the lightning.

Professor Max Müller summed up a discussion as to the appropriateness or otherwise of using such words as "gods" or "deities" by suggesting that the Sanskrit word *Devas* should be retained. *Deva*, as he told us, meant "bright," and it was an epithet applicable to the fire, the sky, the dawn, the sun, and also to the rivers, the trees, and the mountains. It thus became a general term, and there was a continuity of thought as there was of sound between the *Devas* of the Veda and the

Divinity that shapes our ends,
Rough-hew them how we will.

Nature was such that it leads us on, whether we liked it or not, from what we could touch to what we could not touch, from what we could see to what we could not see. There was a way which was to lead us from the Known to the Unknown, from this world to God. The way was long—we had behind us some part of it, but here on earth we should never reach its end. At each station

we advanced a little further. As we mounted higher, the world seemed smaller, and heaven seemed nearer. With each new horizon our hearts grew larger, and our view wider. The meaning of our words became deeper, and we learned—if, indeed, we were not afraid to learn it—that the same Unknown, whom the poets of the Veda invoked as *Dyaush-pitar*, Heaven-father, whom the Greeks called *Ζεύς Πατήρ*, and the Romans *Ju-piter*, was and is the same Unknown, for whom we also could find no better name than "Our Father, who art in heaven."

THE CONGREGATIONAL UNION DEBATE ON THE LEICESTER CONFERENCE.

A LECTURE DELIVERED AT THE GREAT MEETING, LEICESTER, BY JOHN PAGE HOPPS, ON SUNDAY, MAY 26TH.

THE most significant fact at the meetings in London was a fact identical with that to which I drew attention at the time when the meetings were held here in Leicester:—the representative ministers put up by the Union to speak for it, the one here as preacher, the other there as Chairman, both point-blank proclaimed the principles, not of the Union, but of the dreaded and denounced Conference. Dr. Maclaren here told us that the Church of Christ was wider than we had been imagining, and that "the presence of Christ, revealed in Christlike men, is the sign of the true Church:" and Mr. Baldwin Brown, the President of the London meetings, gave a picture of the Congregational Body which stood out in strange contrast to the debate and vote which followed it. He said, "I hold very dearly our simplicity of form and spirit, and the freedom with which the light and the fire of God can play through and vivify our organs;" and then his brethren proceeded to shut their windows and doors, so as to prevent the access of any new "light" and "fire!" He said, "The quick response to the word of truth, and to the pleas of charity which I have always noted in our assemblies, is its natural fruit. We move lightly to the inner life around and within, because there is no cumbersome creaking mechanism to hamper it;" and then the assembly began to get out its "mechanism" for the purpose of ejecting men who appealed to a nobler "truth," and pleaded for a wider "charity!" He said, "We have built no outworks, we have encrusted no shell around us through which the higher messages find it hard to reach the inner shrine;" and then forthwith the people he addressed retired behind their "outworks," got into their "shell," and protested that they did it on purpose to get rid of principles and persons whose breadth was incompatible with sound Congregational aims and ideas! He said, "Our Union ought to be the Free Parliament of our Churches;" and then the "Union" voted almost unanimously that it only wished to admit men of a particular theological hue!

Several of the speakers who followed the chairman, but who spoke in favour of the resolution, said that the Congregationalists gloried in having no subscription to any full and formal creed; and this may be verbally true, but they have now plainly declared that a creed is their bond of union; and, in that case, they would be better off if, like the Presbyterians, they fully formulated that creed, and if all subscribed to it. Dr. Parker entreated us to note that he, as a Congregational minister, was not "in a bond house;" but what is the good of saying that, when we see the fetters on his wrists, and hear the jingle of the chains about his feet? What is the good of saying that, when Mark Wilks, and Allanson Picton, and Joseph Wood, are voted down for being too broad? For this is what has been done. The mover of the resolution, Dr. Mellor, asked the Union categorically whether they would allow this or that; and the Union shouted "No." He asked whether they were prepared to allow "religious communion" of a certain specified inclusiveness; and they again shouted "No," and he thanked them for that reply. Then Mr. R. W. Dale supported the resolution just because it repudiated the latitude of the Leicester Conference, and because he held that it would be "the greatest possible disaster" if they even faintly hinted approval of the principles of that Conference. He added that he wanted to test the men of the Conference, to see whether they could bear the burden of the creed proposed, and he concluded by a significant hint that he did not "sail under false colours" or "ask for the moral support" of people who did not sympathise with him, or "have the audacity to restrain their testimony," lest it should leave him isolated!—in other words, he was not like "this publican," Allanson Picton, who did sail under false colours, who did ask for moral support from people who did not want him, and who did audaciously ask those people to restrain their testimony lest it should shut him out! And all this was echoed and re-echoed by the assembly, and confirmed at last by an overwhelming vote! From Mr. Dale, however, this came with the worst possible grace. He, together with at least one other bitter denouncer of the Leicester Conference (Mr. Edward White), denies the natural immortality of the soul, and makes continued existence beyond the grave depend upon some supernatural transformation accompanying a peculiar kind of faith in Christ. Practically, therefore, he gives in to the materialists, and only keeps his hold upon a future life by believing in a kind of magic. For my own part, I regard this as error of a really deadly kind, and one that might fitly call for grave remark from his brethren. Why did not the Union put belief in the immortality of the soul into its little creed? Are we to understand that it is quite allow-

able to say that millions will die as the brutes die, while it is unpardonable to say that among those who belong to God and are loved by Him, there are millions whom a narrow medieval theology have hitherto shut out?

And yet, in all this, hard and harsh and irreligious as it looks, there is an element of truth, sense, and honour; for it is true that the Congregational Union was founded for the propagation of certain dogmas; it is true that the men aimed at do not hold those dogmas in their integrity, and it is true that men cannot walk together unless they are agreed. The vote of the Union, therefore, was, in one sense, a right one, and men like Mr. Picton ought to go. Where then was the wrong, if there was any wrong in the matter? There was something wrong, and grievously wrong, too; and it all lay in the truly pitiable forgetting or non-recognition of the truth that religion, or that which unites us to God, is one thing and the highest thing, while theology, or that which relates to opinion, is another and a lower thing. But perhaps this could not be recognised by the Union, for is there not at the very basis of it the old superstition that certain opinions are essential to salvation? I put my finger on that at the Leicester Conference; I put my finger on it again, as the root of the whole mischief. It may be said that many of those who still make so much of opinions, and who still make agreement in opinions the condition of religious communion, no longer hold that opinions will save, or the absence of them condemn men; but if this is so, the maintenance of the old exclusions on merely theological grounds, without any recognition of the possibility of reunion on the higher ground of religion, can only be regarded as a mournful survival. These absolute exclusions were all logical and inevitable when people believed that opinions saved or condemned men, but they are unnatural and grotesque when it is held that men holding different opinions may be equally dear to God, and equally well on their way to heaven. Hence the very phrase "essential truth" is to a great extent a survival. In replying to my appeal to the ministers of Leicester, that we should all unite in a devout effort to sustain faith in God and Immortality, these ministers nearly all urged the objection that I did not hold certain other "essential" doctrines. "Essential" to what? I ask. The word comes to us from days when it meant essential to salvation, but I have good reason for thinking that in Leicester it does not mean that now. "Essential," then, to what? To my Congregational brethren, I say:—The answer can only be—Essential to you: essential to your theological system: essential to your Union for theological purposes. But there is something infinitely higher than all that: for you, and your system, and your theological propaganda, are all dwarfed into small proportions now that you recognise that we all may belong to God and find our way to Him together, with all our varying opinions.

It was here that the Congregational Union got astray. It talked as though it still believed that opinions were the great, the highest things. Why did it not rise up to the splendid truth that the life is more than meat, and the body than raiment?—that the people of the Leicester Conference were gloriously right in their recognition of the truth that there was something which bound men to God and to one another, which something was independent of opinion and creed? They might have done this, and yet have held that the Union was not the place for the recognition and working out of that larger thought. They might have consistently said:—You are right and we are right: there is such a thing as a true theology, and we in the work of this Union are engaged in spreading that; there is also such a thing as a religious life in God in connection with all theologies, and we thankfully recognise that in its proper place. That deliverance would have been a true and noble one, and would have been something worth singing the Doxology over.

The Congregational Union, then, is not to be blamed for saying that it can only do with men who agree in certain specified opinions, for it exists to propagate those opinions; but it is to be blamed for talking as though those opinions were the highest thing; as though they were essential to salvation: and, above all, it is to be blamed for failing to recognise the sublime truth that life in God, the life of the soul in the love and service of God, is the highest thing, and a thing as far above the merely theological work of a theological Union as the heavens are higher than the earth. This great truth found ample expression in a "Religious Communion Conference" held beyond the pale of the Union, and evidently in the hands of those who called the Leicester Conference. Notably did it find expression in a paper read by the Rev. W. Miall, who, with the simplicity of perfect insight and strength of grasp, brought into view the transcendent fact that all Christians, of all creeds, recognise that love is not only the fulfilling of the law but the means by which the soul of any one dwells in God. In this he finds the unity of the faith because the unity of life in God. "Herein, then, is the unity of the faith—God is love. All Christians believe that God is love; whether under the form of sympathy with all who thus believe, or of compassion for all suffering ones, or of a benevolent interest in all of their kind, all Christians love. The object is one, the process is one, the result is one. Should there not be some fellowship which furnishes opportunity alike for the realisation and for the advertisement of this unity? If it be really so that all that is essential in the religion of Jesus—essential, that is, to constitute discipleship in Him—and that because there is con-

tained within it that germ of all personal excellence which first the rough weather of earth and then the sunshine of heaven will develop and mature, if all that is thus essential is a perception of the love which God has to us, then surely we have here a basis for Christian fellowship broader than any which now exists, broad enough to satisfy our heart's most earnest craving, and, at the same time, not too broad to be consistent with fidelity to individual conviction or approved by the Highest."

And now I conclude with a word of solemn warning—a warning that found full expression in the speeches of Mark Wilks, William Miall, and Allanson Picton; it is this:—There are hundreds of thousands of naturally bright, brave, devout souls, who are slowly drifting down to blank Materialism and the practical negation of God, simply because they have had Religion and faith in God presented to them in irrational and repulsive forms, and because they have had it impressed upon them that if they cannot accept those forms of faith they must give all up, and be aliens and outcasts from religion. It is this that is doing more real mischief than all the efforts of the Atheists: it is this that is the real infidelity, for it shuts God out from the human soul, and narrows communion with Christ to the starved proportions of a sectarian creed. If they could make that cruel and destroying policy successful, they would stifle religion, and strand the Church beyond the reach of the humblest freshest of the river of the water of life; but our confidence in God and our hope of man forbid us to believe it. Time may be required for it, but as surely as the sweet new bloom comes on the once bare boughs, under the genial rains and sunbeams from above, and as surely as bloom will be transformed to fruit, so surely will the world learn the heavenly truth that all our creeds are only guesses after truth—poor rough charts telling of but partial voyages of discovery in our search for God; and that the real thing, the living, abiding, saving thing, is that within us all which leads us to seek for Him, and makes us love Him. Then will it be understood that Religion is of the soul; that we are all one in so far as we sigh for redemption from evil, and thirst for righteousness; that they are Christ's who have most of his spirit; and that the true Church of God is the spiritual Church, which takes no notice of our dividing lines but includes all who long to know His will and do it.

MINISTERIAL APPOINTMENT.—After a ministry of twelve years at Ipswich, the Rev. J. W. Smith has accepted a unanimous invitation to become the minister of St. Thomas's Chapel, Ringwood, Hants, and will enter upon his new duties at Midsummer.

WALSALL: ENTERTAINMENT AND PRESENTATION. On Monday evening week, a miscellaneous entertainment, consisting of songs, readings, recitations, &c., was given in the Lecture Room of the Young Men's Christian Association Building, under the presidency of the Rev. Peter Dean. The object of the entertainment was to raise funds for the purpose of assisting the Unitarian Church choir, which, of late, through the indomitable energy of Mr. Dean, has been considerably augmented and improved. There was a numerous attendance, the room being comfortably full. The programme was somewhat lengthy, but the performers acquitted themselves in a manner which was highly creditable.

MIDDLESBOROUGH.—On Monday evening, the 20th May, the annual tea and public meeting took place in the schoolroom. The attendance was large. At the public meeting in the evening Mr. W. Fallows, J.P., presided. In his opening remarks, the Chairman referred to the political and social penalties which were the lot of those who formerly held unpopular opinions, but which, thanks to the steadfastness of those who had gone before them, were happily, with but here and there an exception, things of the past. The meeting, which was well attended, was addressed at considerable length by the Rev. Alfred Payne, of Newcastle, upon the present prospects of Unitarianism. He spoke of the signs of earnestness, both amongst ministers and people, throughout our Church, an earnestness which was largely concerned in practical work. He stated that though numbers were not always the test of progress, even in this particular Unitarians were making headway, whilst to the spread of opinions long held by Unitarians was to be attributed that unrest which is noticeable in all the churches. The speaker expressed his belief that liberal opinions were being diffused in other congregations, illustrating his remarks by stating that a Congregationalist minister at Newcastle had attended a meeting of the Unitarian Church there for the purpose of helping them in their protest against the incrustations which had been put round the teachings of Christ. Referring to the position of Unitarianism in the North of England, he said that in spite of the great depression of trade which hung over the district there was still satisfactory progress being made. The Rev. John Page Hopps (who preached the anniversary sermons on the Sunday, and a few passages from one of which appears in our last issue) spoke on the desirability of devoting the energies of the Unitarian ministry and people for a few years to come rather to spiritual work, than combating dogmas which had, perhaps, received too much of their attention of late. The meeting was also addressed by the Rev. W. Luther Spencer, the newly appointed minister of the church; the Rev. W. Elliott, of Sunderland; Mr. Charles Bell, Mr. George Lucas, of Sunderland; and others. Messrs. Marshall and Mackay, and Mr. Hall sang several songs during the evening, Mr. Green accompanying them. After the usual vote of thanks a most successful and pleasant meeting terminated.

THE BATTLEFIELD.

These poor deluded masses that meet
And senselessly shout their wild war cry,
Do they ever think of what it must be
On the field of battle to die:
Ever think of the tortures the wounded bear,
Lying stretched on the cold, dank ground,
With bleeding bodies and shattered limbs,
'Midst their comrades moaning around:
Ever think of the homes so desolate left,
Of the widows and orphans there,
Of the many that mourn for loved one's slain,
And are doomed to sad want and care?
Did they ever once think of things like these,
Oh! they never could have the heart
To jeer, as they do, at the friends of peace,
Who are acting the Christian part.

I. A.

The Unitarian Herald.

FRIDAY, MAY 31, 1878.

CONVOCATION IN A FLUTTER.

Convocation is really going to do something decisive. It is about to sit upon Bishop Gregg and the "Reformed Episcopal Church in England." It has appointed a Committee to perform the operation. What course of treatment the Committee may ultimately adopt—whether they will administer a slow, irritant poison in the form of a resolution declaring that the Reformed Episcopal Church is a thing to be despised by the regular certificated practitioners, or a strong dose of Episcopal strychnine which will at once take the life out of Bishop Gregg and his Church—we do not know. So tender and considerate, however, are the ways of Bishops with "schismatics," that we hope the concoction of the Committee will be of a mild character. But should it turn out to be of a stringent description we shall not be surprised, for a "quack" like Bishop Gregg, who dares to affirm that he is as duly qualified as the regular old family doctors, and who actually persuades a number of people to receive him as their adviser and attendant-in-chief, must be very far gone indeed, and must need a drastic remedy to purge him of his delusions. Whatever the prescription of the Committee may be—it is of small concern, and under no circumstances are Bishop Gregg and the Reformed Episcopal Church likely to make an internal application of it. What interests us most in the case is the earnestness with which Convocation has taken it in hand. We will briefly give the history of it.

Some ten years ago paragraphs began to appear in the papers of the opening, here and there, of a "Free Church" of England. Gradually churches bearing this designation multiplied. People began to inquire what this new denomination was. The answer was what most observers of ecclesiastical "new things" expected. It was a movement intended to meet the wants of districts and parishes where Church-people, disgusted with the practice of Ritualism in their old places of worship and powerless to prevent it, were demanding a "Church of England" purified from Romanism and all that savoured of it. It was ready to provide for such a "house of God," and it prepared a form of worship corresponding to that of the Established Church, with the important exception that from the Book of Common Prayer was expunged each and every one of the well-known passages, expressions, and directions that favoured sacerdotalism. It found a footing in various parts of the country, surest of all where Ritualism prevailed; and, by and by, the leaders of it, most of whom were clergymen who had seceded from the Establishment, began to provide for it an organisation. These audacious beings actually committed the

enormity of forming a Convocation; and we have a tolerably distinct impression of having read of the deliberations of this body. All this while the State-ordained "powers that be" were silent, the only allusion to the subject that we recollect being a humorous suggestion of the witty Bishop of Peterborough, who is so much of a man that he has at least a sense of the ludicrous, that the portraits of the Archbishop of Canterbury and the President of a "certain other Convocation" should be painted on the same canvas, and the picture called "Dignity and Impudence."

But the "Reformed Episcopal Church" lacked the one virtue which was indispensable to invest its services with Episcopal authority and validity: it had no Bishop. True, the want of a Bishop may be, to the secular mind, no very serious deficiency, seeing that the twenty-eight or thirty of them who are employed by the State to "govern" the Church of England find, in the present state of things, their powers taxed to the utmost in urging Lord Melbourne's famous question, "Why can't you let it alone?" But, after all, it is only Bishops who can ordain priests and deacons: without the "laying on of hands" these would be no more than "lay preachers" on the same low level as William Gaskell and Charles Beard. And it is only Bishops who can consecrate churches and confer the grace of confirmation. A Bishop, then, the Reformed Episcopal Church must have. One was obtained. The Rev. Dr. Thomas Husband Gregg, vicar of Harborne, near Birmingham, seceded last year from the Established Church, having resolved that he would no longer share in the responsibility in which the excesses of Ritualism involved the Parliamentary religion. He joined the Reformed Episcopal Church, which was looking out for a Bishop. Selected—not, by the way, by our devout and pious Prime Minister—as the "suitable man," he crossed the Atlantic, and was consecrated by three Bishops, who had themselves been consecrated by Bishop Cummins, of the American Episcopal Church. Some doubt exists whether Bishop Cummins had authority to consecrate, in consequence of his having seceded from the American Church about a month before his consecration of the three Bishops; but as he was not formally deposed until ten months after, it is contended that he was a member of the Church until the actual deposition, and that therefore his act of consecration was valid, and remains to this day unimpeachable. We are quite incapable of entering into the intricacies of the interdependence of a Bishop's supernatural grace and ecclesiastical law. We would not attempt the profanity. They are beyond the ken of mortals like ourselves, unskilled in the subtle niceties of the ecclesiastical intellect. It is sufficient for us to say that at present even Convocation is perplexed on the subject, and its Committee before attempting a deliverance has referred the whole matter to the Pan-Anglican Synod which is to assemble at Lambeth in July. Dr. Gregg came back to England a Bishop, made a Bishop by men who had themselves their order from Bishop Cummins. • He speedily set to work in true Episcopal fashion, establishing churches, conducting confirmations, and gathering about him at his services great numbers of people. To the horror of the Bishop of St. Albans, he has built a church at Southend, in that diocese. He has invaded the province of the Bishop of Chichester, and consecrated a church at Littlehampton—an act of audacity which the Bishop aroused himself to protest against. He has—

shall we say?—"bearded the lion" of Ritualism in his den: he has gone into the diocese of Lincoln, instituted there six churches which have "numbers of communicants." He has behind him a movement, the ministers of which are at work in the following thirteen dioceses: St. Albans, Chichester, Chester, London, Lichfield, Llandaff, Lincoln, Manchester, Bath and Wells, Gloucester and Bristol, Rochester, Hereford, and Worcester. From the point of view of Bishops of the orthodox make, this is a dreadful state of things. "The mischief that is being done in Southend" the Bishop of St. Albans cannot trust himself to describe. Is it possible that Bishop Gregg is overshadowing the influence of Bishop Cloughton? "The heresy is assuming large proportions," says the Bishop of Lincoln, lamentingly. Is it possible that Dr. Gregg is seriously endangering the hold of Dr. Wordsworth on portions of the diocese of Lincoln? Be this as it may, Bishop Gregg has alarmed the Bishops of the Establishment, and Convocation has determined to pronounce judgment upon his Episcopal claims, and those of the Church of which he is the overseer.

Of course the Committee of Convocation will make it plain that Dr. Gregg is not a Bishop of the regular pattern, and that his congregations have not any title to call themselves the Church of England. But what then? The Archbishop of Canterbury thinks that then "their claims" will not "stand them in much stead with the people of England." The Bishop of St. Asaph seems to fancy that "the people of England" will trouble themselves precious little about it, and that little good will come of establishing the invalidity of Dr. Gregg's ordination. The Bishop of St. Asaph is quite right. "The people of England" don't care two straws whether Dr. Gregg is stamped with the right image and superscription or not; and they begin to think that there is something very queer and irregular in the die itself when it strikes on coins such contradictory impressions as those of Durham and Lincoln. What they will most assuredly note is that Bishop Gregg and the Reformed Episcopal Church owe whatever position they have now, or may attain to hereafter, to the revulsion of the laity from the Romanism of the Establishment. The Bishop of Peterborough tells Convocation that it is intense dissatisfaction with ritualistic excesses which is operating powerfully to the advantage of the Reformed Episcopal Church, and that the real want is not legislation against schism, but the doing away with those excesses. He goes further, and frankly says that the spirit of disloyalty, the contempt of the laws of the Church, the hankering after everything that is Romish, the scorn for everything that is distinctively English, are bringing on, "not merely the disestablishment but, what we fear more, the disruption of the Church of England. That," he thinks, "is certainly coming." And yet Convocation trembles to take these things in hand, though they are the causes of the Reformed Episcopal Church, while it sets seriously to work to condemn Bishop Gregg and his institutions as schismatical. Its course seems to be dictated by some such curious consideration as that to repudiate all connection with certain effects will amply atone for cherishing a close alliance with, and bestowing a fostering care upon, their causes. Whatever dose of Episcopal horror Convocation may administer to Bishop Gregg and the Reformed Episcopal Church, we cannot help thinking that "the

people of England" would thankfully see in the Bishops an equal readiness and earnestness to deal effectively with those Roman diseases the unwholesomeness of which has sent Dr. Gregg and his friends where they are.

BOOKS AND AUTHORS.

Handbook of Bible Words. London: Elliot and Stocks.

This is a most useful compendium of historical, geographical, and philological information relating to the Bible. Words which serve as the key to difficult passages, words which are of deep and permanent interest, and words which have been and still are the centres of theological controversy, are here selected from the Bible, arranged in alphabetical order, and explained by means of the original and of the principal ancient and modern versions. The book forms a vast fund of knowledge in the most important words, phrases, and proper names of the Bible, and we can confidently recommend it as a valuable aid to Sunday-school teachers, and to all thoughtful, studious readers of the Scriptures who have not the means of obtaining expensive dictionaries of the Bible. The author is the Rev. H. F. Woolrych, M.A.; and Professor Perowne, of Cambridge, who writes for it an introduction, testifies to the carefulness and accuracy of his work.

The Advertising Art Agency, 120, London Wall, London, have sent out two Chromo-Lithographs, which for tastefulness of design and beauty of execution entitle them to rank as works of art. The one is a splendid group of flowers, of fine colouring, surrounding a tablet upon which certain texts are finely printed in gold and colours. It is a very chaste and attractive production, and makes a beautiful wall ornament. The other is the Lord's Prayer, magnificently illuminated in gold and six colours on a tablet which is bordered by an exquisite arrangement of flowers. We have seen nothing more tasteful than these chromo-lithographs, and the price of them, 1s. 6d. each, post free, is a marvel of cheapness. They give a brightening effect to the bedroom, the nursery, and the schoolroom.

Victor Hugo has just published a remarkable poem which may well draw down upon him fresh execrations from the clerical party in France. It is entitled "Le Pape," and though Pius IX. is not individually assailed, it is one continuous indictment of the Papal system which he represented. Some idea of the poem may be formed from a brief outline of it which is given by the *Pall Mall Gazette*. The parable is presented in manner of a dream, and the dreamer is in the poet's fancy the Pope himself. For so it was in the night season, when all men are equal before the darkness, and wisdom descends from the ancient stars awakening the better soul of men, that the Pope slept, and there came unto him a vision. And in this dream the kings of the earth came before him and saluted him, and he said to them Peace be with you, O men. But they said, We are kings whom God hath made to be great upon the earth, as the hills are above the plains. And the Pope answered them, In the sight of God the high hills are as the dust of the plain: God hath made no kings. Then the Pope cast off his crown and his vestments, and went forth into the wilderness; and when he returned thence he sought out the forgotten places and the habitations of the poor, doing good to men. And as the lepers and the halt and the blind, and all that were despised of this world, came round about him, one mocked him, and said, Old man, what dost thou there? And he answered him, I lay up treasure. And the Pope found men building a Church, and an archbishop governing the builders, who commanded that they should make the glory thereof greater than Solomon's with all manner of imagery, and with brass, and with gold, and with precious stones. But after all his words were done, the Pope spoke one word to the builders, and commanded them to set beds therein for poor men's rest in winter time. Moreover, when the Pope saw men set in battle, and made ready to slay one another, he rebuked their princes and rulers, and entreated them till they were at peace again. And when he had gone through the world doing these things, he entered into Jerusalem, and all the people blessed him.

And so the Pope awoke in his chamber at the Vatican, crying, What monstrous dream was this? In the course of his work the poet gives vent to his well-known feeling against capital punishment, which he denounces with no less fervour than tyranny and civil war. While the lines of an ideal priesthood, who should be the pilots of the people and lead them to the light, are clearly and delicately traced, he pours out no unmeasured invective against those who are not the true pastors of the Church as they should be, true servants of God, but who make long processions, and burn candles, and dress up waxen dolls in purple and gold, while the poor starve in ignorance and vice. And in the part referring to Papal Infallibility, the heavens are passionately called upon to bear witness to the vanity and folly of dogmas and Councils.

LONDON DOMESTIC MISSION.

THE annual meeting of this society was held on Monday evening last, at University Hall, Gordon Square, under the presidency of T. SMITH OSLER, Esq. The attendance was large, and the proceedings were commenced by the TREASURER (Mr. P. M. Martineau) reading the financial statement of the society.

THE COMMITTEE'S REPORT

was next read as follows:—

There is little fresh to report this year of the Spicer-street Mission, but your committee see with great regret that the Sunday work there and its influences are not what they used to be. The difficulty of getting Sunday-school teachers increases, so that Mr. Corkran has been for some time past quite short-handed. This reacts on the taught. It also has its influence on the Sunday services, and to some extent on other operations of your Mission. The day schools there keep up their numbers. The Inspector's report on them is as follows:—"Girls' School: This school has passed a poor examination, especially in arithmetic. Infants' School: This is a well-managed and carefully taught school." It has been necessary to make a change of mistress in the girls' school. The report of the Inspector for 1876 was not altogether satisfactory, and that for 1877 it will be seen was by no means so. The Inspector, at the request of your committee, very kindly gave some further subsequent attention to this school, and in the end they felt it their duty to part with their mistress, who, good as she was in many ways, certainly had not kept the school up to the mark. They have engaged in her place a lady who will, they trust, raise the school again into the excellent repute it used to hold in this district; but they have been obliged, with this end in view, to strengthen temporarily their teaching staff, and this at some considerable expense. The infant school, under Miss Spurgeon and her capital assistants, is as vigorous and flourishing as ever. Mr. Corkran this year does not read a report to you, but your committee can assure you that his monthly reports to them have always been of interest and value, and that under his anxious care the general work of the Spicer-street Mission has been carried on to their satisfaction; indeed, with the above qualification as to the Sunday work, they believe that its influences for good were never greater than they are now, and that it was never more generally respected in its own neighbourhood. The Inspector reports as follows of the Chapel-street Schools:—"Mixed School: The school is well organised; the standard elementary work is thoroughly good. Geography is well taught, except to the third standard. Needlework is well taught. Infants' School: The school is well organised, the children are very fairly grounded." These are early times to say much about the schools, or their new locality; but your committee gladly take this opportunity of thanking all the Chapel-street staff for the excellent way in which they have carried on their work, though a very trying and exceptional year. Since the last annual meeting Mr. Heywood's station has been moved from Chapel-street to George's Row, St. Luke's. Your committee do not intend to enlarge on this important step in this report. Mr. Heywood will also to-night give you many particulars of the new station and his work there. But your committee wish to say for their part that they are well satisfied with the new house, and believe that it already has given fresh life and opened a wider field of usefulness to this branch of your Mission. They had hoped that the spare piece of ground which they rent there would have been turned to some purpose beneficial to the mission-houses for the poor, a working men's club, or such like. An effort was made in this direction, but it has come to nothing, and they must now put it on the market, taking care, however, to guard against its being used in any way that would prejudice their own building. Mr. Heywood has been most helpful; though a very arduous time, he has been emphatically the right man in the right place. Financially the year has been altogether exceptional, and your treasurer has thought it best to furnish two reports; one, the usual one of the year's current receipts and expenses, the other a capital account of the Chapel-street and George's Row matters. By the former it will be seen that the subscriptions, donations, and collections exceed those of the previous year, and to that this side of the account benefits by Mr. Needham's legacy, which was spoken of in the 1876 report. On the other side of the account it will be seen that while the outlay for several purposes has been much what it was, and the Spicer-street expenditure less than it was last year, the Chapel-street expenses have been higher. The result is that although the debt to your treasurer has grown from £150. 17s. 11d. to £193. 18s. 1d., there is this meagre satisfaction, that while last year your society spent £219 more than their income, this year they have only spent £43 more. They are bound to add that in the immediate future they see causes on which they do not wish at present to enlarge for further necessary charges on your funds, and earnestly trust that those who have the welfare of the mission at heart will not be behindhand with help. They make no special appeal this year, because they have lately been paid the Nelson legacy which they told their subscribers of in a previous report. The receipt of this sum, amounting with referred interests to £1,048. 2s. 2d., induced them to spend rather more on their new station at George's Row than they would otherwise have done, for they had not lost sight of the fact that the ground rent there is very much heavier

than it was at Chapel-street, and that this extra outlay, had it not been for the Nelson bequest, needs must have been provided for by capitalising some of the money got from the sale of the Chapel-street property. Your society has lost one of its oldest subscribers and truest friends, Miss Carpenter, of 24, Regent-street. She has bequeathed to your society £100. Miss Dorothy Parker and Miss Phillis Parker have each left it a legacy of £50. These sums do not appear in the account for 1877. The Chapel-street and St. George's Row "capital" balance sheet will speak for itself; but it should be observed that out of the balance in hand of £152. 19s. 1d., a sum of £58. 13s. still owing to the builders must be paid, and also the architect's and lawyers' fees. In concluding their annual report, your committee have to tell you, with deep regret, that the hand which has penned it for the last fifteen years is at their command no longer. Ill-health has obliged Mr. Enfield to resign the post of secretary. None can know, as your committee know, how much he will be missed and how next to impossible it will be to fill his place. Your secretary's work years ago was comparatively but a small matter. It has grown year by year. The government requirements about the school are ever fresh and almost endless, and demand from your secretary not only hard work, but great readiness, tact, and intelligence. Mr. Enfield kept pace with this ever-growing work, and gave to it and to all the other objects of your Mission his time, his thought, and his whole heart. He was an indefatigable secretary, and more, that he was the ready adviser, the constant and wise friend, with the specially happy faculty of being able to pull well and make his way with all, whether missionary or teacher, gentle or simple, subscriber or fellow-committeeman; indeed, what we your committee, what you our subscribers, owe to him, we believe to be beyond words and past thanks. Bearing on this subject is the following resolution, which was passed at the last meeting of your committee: "That the committee regard the appointment of an eligible successor to Mr. Enfield a matter too important to be disposed of without much serious deliberation, and therefore suggest to the annual meeting that its consideration be referred to the new committee, and that they be requested to make provision for the performance of the duties of the office during the ensuing year."

The Rev. J. HEYWOOD then read his report, of which the following is an abstract:—

MISSIONARY'S REPORT.

Mr. J. HEYWOOD began by noticing the interference his ordinary duties had necessarily met with during the past year, arising from the branch of the Mission over which he presides having first, at Midsummer last, to remove from Chapel-street to small, temporary premises hired by the committee for five months in Ropemaker-street, and then again, at the end of November, from Ropemaker-street to their new building in George's Row, St. Luke's, where now their various institutions are once more in operation. Mention was next made of the two final, very successful gatherings, one of a social the other of a religious character, of friends who, from childhood to mature age, had grown up in connection with the Mission, both meetings bringing into bold relief the strong attachment felt by many for premises which, erected primarily for a granary, and plain and heavy almost to ugliness, as well as being inconvenient, had yet served for over forty years wherein to do much good work, both educationally and religiously. At the latter of the meetings named a collection was made by the congregation and friends assembled, amounting to the sum of £4. 4s. 2d. (since made up by them to £6. 14s.), for the purchase of a minister's chair and reading-desk cushion—both the best they could procure—to be presented to the new chapel in George's Row, as mementos of the old. At Ropemaker-street the main branches of the Mission were carried on as best they could be, suffering no suspension, only inconvenience from the unsuitability of the rooms. Beyond the steady procedure of the schools and organised religious work, the chief event at Ropemaker-street was the summer excursion of the scholars and congregation to Hadley Wood, near Barnet, Herts, on Tuesday, July 10th, when on that lovely day very nearly eleven hours were most happily spent in the fields, woods, and near villages of the district, the excursionists, about 220 in number, paying £9. 12s. 7d. of the day's expenses. An old Chapel-street neighbour, more orthodox than charitable, and not appreciating the unsectarian basis of the Domestic Mission, once, when the children were starting for their excursion and the morning happened to be wet, was heard to say, "Aye, they're Unitarians; it always rains when they go for their excursion!" But Mr. Heywood remarks that now for thirteen years he has had the pleasure of accompanying his Mission people, old and young, on these health-giving day-in-the-country occasions, sometimes, when funds have allowed, two being taken in the same year; and on but three occasions have they had rainy days. The balance, therefore, if in orthodox eyes it may be estimated so, is decidedly in favour of the unfettered theological position of the Mission. The new Mission station in George's Row was opened for Divine service on the evening of Sunday, 25th of November, when the devotions were led by Mr. Heywood, and the Rev. D. Maginnis, of Stourbridge, preached the sermon. The congregation was large. On the following night there was a tea party and public meeting, when some 350 friends came together, and standing room could scarcely be had. The meeting was in every way satisfactory and successful. Both occasions proved how well the new chapel is suited to musical services and public speaking.

ing. Since then the various institutions have been gradually reorganised. At Christmas the several school and congregational parties were largely attended and passed off very pleasantly—helping in an agreeable manner to unite in very harmonious relations the friends, young and old, who had come (in consequence of their own chapel having to be pulled down) from St. John's Square, Clerkenwell, to join the former Chapel-street friends in their new home at the new Mission station. It is gratifying to state that the Mission has been received in a very kindly spirit in the new neighbourhood; and it will be satisfactory to its supporters to learn that the new premises, after an occupancy of some months, are found to be in most respects as commodious and convenient as could be desired. Numerous valuable gifts have been made by many friends to add to their comfort, better appearance, and prospective usefulness. All the more prominent agencies have been benefited by the removal—as the day, evening, and Sunday schools, and Mission congregation, which are all in a healthy condition. A course of weekly Monday evening free lectures and high-class entertainments at a cheap rate, in which Dr. Carpenter, Mr. T. C. Clarke, Professor H. Morley, Rev. T. W. Freckleton, and other gentlemen took part, in February and March, were successful in a marked degree, the attendance, mainly of working men, being from 150 to 220 each evening; whilst at the social meeting, bringing the course to an end, the numbers were so large as to call into requisition all the rooms of the building. For the re-establishment and full working of the numerous “self-help” agencies time is required, for in their nature they are rather the fruit of a growing confidence in the people around than the immediate result of zeal and activity on the part of workers within the Mission. The new district, the missionary finds, is, as was the old one, in crying need of increased and of better house accommodation. Small self-contained cottages, of from four to six very confined rooms, such as a working man and his family would, and ought to, desire to keep himself, let at rents varying from ten to fourteen shillings a week, depending on their condition and situation. The consequence of these high rents is, many of the even small houses are let off by middlemen in single rooms, for which exorbitant rents are charged; or, where more rooms are taken by a family, the additional ones are used as workshops by those members of the household who are occupied at home in work which, when finished, is taken to city warehouses. Not a few of even the better-off thus occupy the same rooms day and night, as the rooms occupied as workshops during the day must serve for bedrooms at night also. There are in the new neighbourhood large bodies of well-paid skilled artisans, but the report cited cases of sad loneliness and hard pinching distress coming under the missionary's personal observation, in illustration of wide-spread poverty in the district as well. For some years past individual members of the Mission Committee have expressed earnest wishes that something more direct might be done to reach the habits and lives of working men. But there was not accommodation in the old building for starting new additional institutions. Mr. Heywood hoped that on removing to the new station a further building might be erected on the land the committee were under an obligation to take more than they really needed, and that this further building might be so constructed as to give accommodation to a higher-class working men's club and some model dwellings. The suggestion was warmly taken up by several gentlemen, earnest friends of the Mission; and if the scheme had been practicable but little difficulty would have arisen to prevent the necessary capital, apart from the Mission funds being obtained for the purpose of carrying it out. The bit of land at the committee's disposal, however, was found to be too valuable as frontage and too limited in size to well lend itself to the erection of a club and dwellings. In the face of practical difficulties to be surmounted, the scheme, therefore, which all who had considered would have been glad to have seen realised, had to be with reluctance abandoned. An experiment is being made within the Mission building itself to maintain a youths' club, and thus to do something to counteract the prevalent gambling and other evils of the streets among lads from thirteen to eighteen years of age. It is, however, but an experiment, as, here again, practical difficulties arising from the rooms of the Mission being furnished for widely different objects may be too serious to be permanently overcome. The report next proceeds to point out the advantages the new neighbourhood possesses as being not too far from the old one; as being within easy reach also of many of the suburbs whence the missionary may expect to receive much personal help in lectures, entertainments, teaching in the schools, &c.; and, further, as being the very heart of a dense population, where in years to come much good may, it is reasonable to suppose, be done by one and all the numerous agencies the Mission has in operation. Mr. Heywood concludes with an expression of deep regret at the heavy loss the Mission Society and he himself personally will sustain in the resignation, through severe illness, of Mr. Enfield, who for so many years has filled the office of honorary secretary; but he trusts that if it be the Divine will to restore Mr. Enfield to a fair share of his former health and strength, the Mission may still be favoured for many years to come by his wise counsel and encouraging presence as a member of its committee, and also have Mrs. Enfield continuing her admirable and kind connection with the Mission schools. One of the annual sermons

on behalf of the Mission Society, preached on Sunday last by the Rev. Charles Hargrove, M.A., of Leeds, was delivered in the evening at the new station, George's Row, and the collection afterwards, it is gratifying to say, amounted to the sum of £10. 0s. 11½d.

ADOPTION OF REPORTS.

The CHAIRMAN said: Ladies and gentlemen.—It now becomes my duty to move that the reports of the treasurer and committee be received, approved, and adopted, and, together with the reports of the missionaries, be printed and circulated. It is not necessary, I am sure, to say anything in support of such a resolution as that. I will simply take the opportunity in the fewest possible words of giving utterance to one or two of the considerations that have occurred to me in listening to the very interesting reports that we have heard. With one very great exception I think that I may very fairly congratulate the society and friends of the Mission on the general tenour of the reports that we have heard and upon the present position of the Mission. The great exception to our congratulations has been alluded to already, and no doubt will be referred to again. Although I have not myself been concerned in the active work of this Mission, and have not had the opportunity of seeing how Mr. Enfield has worked there, yet I know perfectly well, because I have worked with him elsewhere, how thoroughly and efficiently he must have discharged the duties of his office. There is one thing which may be said of him. I recollect, soon after the death of a very eminent scientific man some years ago, I saw it remarked in regard to the late Mr. Sheepshanks, that if anything was to be done for the benefit of astronomy you might reckon upon Mr. Sheepshanks' assistance, as if it were a law of nature. So I think we may say of Mr. Enfield, if there is anything to be done for the benefit of humanity, and he can do it, my experience is that you have only to go to him and ask for his assistance and he will in the quietest possible way, without any delay and without any bustle or fuss, do all in his power to further your object. In short, you may reckon upon it like a law of nature that he will do what he can to assist you. (Laughter and applause.) Hence I most sincerely sympathise with those who have lost such valuable assistance as I am sure Mr. Enfield has rendered since his connection with the society. In other respects I am sure we have abundant ground for congratulation. It is always matter for congratulation with a society of this kind when we see that it is putting forth new energies and signs of progress and vitality till we are assured it will not only maintain the ground which it already occupies but will extend its area of usefulness. The effort that has been made to found a new branch for the Mission in the place of the one it was found necessary to give up is, I think, most encouraging, while the success which has attended that effort shows that we have not at all exhausted the springs of energy and vitality, which originally founded this Mission, and which have since carried it on to the present time. I confess that I was very sorry to hear that it was necessary to part with the vacant piece of land adjoining the chapel in George's Row without providing for one of the objects that have been referred to by your missionaries. I have no doubt that those objects have been most attentively considered by those whose duty it was to consider them; but I must say that when Mr. Heywood was enumerating the advantages that might be derived from the possession of youths' and men's clubs, and knowing how difficult it is to get land for a public purpose in London, I did feel considerable regret that this land was to go upon the market, without being utilised for any of the purposes the society had in view. I have no doubt, however, that this has been most maturely considered, and we can but accept the unfortunate necessity which compels us to part with the land. I think, perhaps, it may not be out of place, if, whilst we are congratulating ourselves on the new energies which our mission is displaying in George's Row, we remember rather specially on this occasion that the old mission in Spicer-street, is in existence, and I am quite sure that the society are not likely to forget their obligations in regard to the Spicer-street Mission. Our minds are naturally at this moment rather full of the new effort, but I think we ought to take especial care that the old Spicer-street Mission does not suffer upon that account. I am very sorry to hear, although it is a rather barren sorrow that myself and those other friends express, for we have done nothing to soften that regret—I say I am very sorry to hear that Mr. Corkran has had so lonely a life in Spicer-street Mission. It is for those who feel that they can help him to come forward and to press others into the service in a way that one who has done nothing in the field of co-operation cannot do. I can only express my sincere sympathy with what I have heard, and I think we are doubly bound to bear that consideration in mind when we are full of interest in regard to the new branch of the mission. I will add but one word in conclusion. I have been considering during the reading of the reports the various topics of hope and consolation that they bring before us. I think it says a great deal for the energy and faith of true philanthropic spirit of our missionaries and those who prepare these reports that they are able to speak with this ever-springing hopefulness of the results of their efforts among our labouring population. Mr. Heywood has spared us a great deal, that I have no doubt he could tell us of cases—pathetic cases of sadness poverty and distress

that have come under his notice. When we come to these realities, of which he has just given us a glimpse, we see after all how little even the best directed efforts can effect in the amelioration of the mass of sorrow, poverty, and crime that surrounds us. I think, therefore, it shows that we must be proceeding upon the right lines when those who are in closest contact with this sorrow and distress speak hopefully of the future, and I trust we shall follow their example in this that we shall never allow ourselves to despair and our energies to be diminished by the at times almost overwhelming thought of the greatness of work which has to be done. (Applause.)

The Rev. P. W. CLAYDEN, in seconding the resolution, echoed the regret expressed by the chairman at Mr. Enfield's resignation of the position of secretary, and in terms of high eulogium referred to the invaluable services rendered by that gentleman during the long period of his connection with the society. The special feature of the reports, and that which naturally monopolised the greater part of their attention and interest, was the removal of one branch of the Mission to another locality. The society was to be deeply congratulated upon the success which had attended that removal, and the indications of its being fruitful in future advantage to that station. On previous occasions Mr. Corkran had deplored the ill-success which attended the holding of Sunday services at his mission station in Spicer-street; but he (the speaker) was of opinion, and he believed it was the opinion of the great bulk of the subscribers, that after all the Sunday services were not the main points to be considered. This was essentially a domestic mission—a mission whose endeavour was to relieve that hopeless sorrow, that oppressive anxiety which must rest upon homes such as Mr. Heywood had described. (Hear, hear.) Now if the object of this Mission were to raise up congregations at these two mission stations the question would be raised as to whether the preaching of a purely anti-theological religion could have any result other than that of failing to draw people together. It certainly seemed to him perfectly hopeless to endeavour in the present day to build up a congregation, whatsoever its character, unless the minister could give the men and women who came to him definite religious ideas. At the same time he heartily appreciated the unsectarian front taken by the Mission, and warmly approved the real practical missionary work carried on by Mr. Heywood and Mr. Corkran.

The resolution was then put, and carried unanimously.

DR. MARTINEAU ON THE INFLUENCE OF MISSIONS TO THE POOR.

DR. MARTINEAU had much pleasure in proposing—“That this meeting desires to assure their missionaries that it feels a hearty interest in their work, and thoroughly appreciates the devotion they continue to show to it.” Speaking as a mere spectator of the work of the missionaries, he did not know that they could have a more sincere assurance of the sympathy of the meeting than in the expression of this penitence which they (the subscribers) all felt at keeping at such a distance from the field of mission work. Every time their attention was called to the interests in the charge of the missionaries; every time that they had to listen to the pathetic record of their experience their hearts were again moved, and they felt the value, the dignity, and the nobleness of their work; they felt ashamed of having so little to do with it, and Mr. Heywood and Mr. Cockran might be assured that in that mood at least the subscribers' expression of sympathy was truly deep and sincere. (Hear, hear.) At the same time he regretted it did not take a more effective and practical form, and while explaining that his age and numerous other duties precluded him from responding to the invitation held out in Mr. Heywood's report, he made an earnest appeal to the younger members of the community to delay no longer, but at once to attempt to do what they could to assist their missionaries in the arduous labours of their position. The work executed at the mission stations appeared to him to be in perfect harmony with the spirit of the times. He did not think this was an institution which had outlived its beneficial effects; on the contrary, it appeared to have a greater tendency than it ever possessed before to meet the specific evils of the day and to address itself to what was clearly and unmistakably the sentiment of our own times. No thought or conviction swayed the minds of all thoughtful persons more strongly at the present moment than that feeling of blank despair at the depth and vanity of human misery, sin, and wretchedness which underlaid human life. It seemed to him that an institution which had the courage to enter into the field with some of those evils, and sincerely to grapple with them, was an institution which was calculated by its operations both to clear away the evils themselves and to dissipate the morbid feelings which they created. (Hear, hear.) It was only the dreaming, speculative pessimists who moaned over the evils of the world as irremediable; those who went down amongst the sin, and sorrow, and crime with earnest, strong hearts to do all in their power to leave the world better than they found it, were invariably animated with a better and more hopeful feeling. He should say, therefore, to anyone who fell into a despondent frame of mind, “Be up and doing, and try yourselves to cure some one of these evils; a single conquest will give you hope to make another, and yet another.” (Hear, hear.) To the question so often asked, whether they made progress, whether

they gained upon the evils around them, he would reply he did not believe they would ever have reason to boast of any complete conquest; if they could only prevent the evils that afflicted humanity, from becoming worse, they would have won the greatest victory that would ever reward their exertions. And could any one doubt that they were preventing them from becoming worse? Did any one imagine for a moment that the two mission stations of the society, together with all the other influences for good of every character were to disappear from the face of the world, the state of things would remain as now? For his part he regarded with satisfaction the leavening influences such labours had wrought, and would continue to effect among the poorer masses of the population. Among the many agencies to which they might look in hope of improving the condition of the lower classes of society he believed there was none which was so powerful and so wholesome as the permanent, familiar, friendly, and affectionate presence of those who were able by their character, by their intelligence, and by their labours to serve as the representatives of the higher attributes and possibilities of human nature. The contact of such with the poorer classes—of men of intelligence, of experience, and earnest piety—of men like Mr. Heywood and Mr. Corkran exercised a saving effect that it was impossible to over-estimate. (Hear, hear.)

The Rev. C. WICKSTEDD had much pleasure in seconding the resolution, which was then put and carried unanimously.

Mr. COREKRA, in acknowledging the compliment on behalf of Mr. Heywood and himself, said: My respected colleague's very full report for the past year renders it necessary that, according to custom, my own should be restricted to narrow limits. I don't regret this, especially as the state of the Mission at Spicer-street in some of its important branches is far from encouraging. I cannot for instance speak as was my wont in former years of a large and prosperous Sunday school. That exists no longer. The want of personal help, of which I have complained so often, continues. I have lost several teachers in the past year—two from ill-health and one of the most constant and devoted by death, under sad circumstances which do not admit of detail. The school continues to decline, and I see but little hope of its revival. The attendance at the Sunday evening service is also lower. The causes which have unfavourably affected these branches of our Mission I have dwelt upon in recent reports. The various funds raised at the Mission itself have suffered a decline, mainly owing to the depressed state of trade. On the other hand, several branches of the Mission are in an active and healthy condition. The day schools for girls and infants are well maintained, and considerable improvement has taken place in the former under its new governess, Miss Morgan, and her temporary assistant, Miss McGregor, aided by the staff of pupil teachers. Owing to the non-attendance of a sufficient number of scholars I thought it right to close the evening school, and substitute, first, a recreation class for the practice of singing and recitations, which has proved much more popular. I personally conduct other evening classes which fairly maintain their numbers. The following details give a favourable view of other branches of the Mission. In the year ending April 30, 1878, 110 persons, including children, enjoyed the usual rest and recreation afforded by the Convalescent Rooms at Hampstead, Stoke Newington, Morley's Cottage, Woodford Bridge, and rooms at Eastbourne. The annual excursion of scholars (148) and parents and friends (96) to Epping Forest took place in July, 1877. The day was fine, and was spent very happily. There were also three school tea parties. The library now embraces 1,700 volumes, and more than 180 readers. With regard to the popular lectures and entertainments, we are much indebted to a friend (H. M.) for a donation of £5 towards payment of lecturers and cost of lectures. Of these we have two courses. We have also had several "lay and song evenings," held on Saturdays. These means of combined instruction and amusement have afforded much enjoyment to varying audiences.

On the motion of the CHAIRMAN, seconded by Mr. DRUMMOND, the members of the committee and other officers of the society retiring by rotation were re-elected.

Mr. A. PRESTON moved that the thanks of the meeting be presented to the Rev. C. Hargrove for preaching the annual sermons on behalf of the Mission, and to the chapels at Hackney and at other places for allowing collections to be made on behalf of the Mission.

Mr. WORSLEY seconded the resolution, which was then carried.

On the motion of Mr. C. CLARKE, seconded by Dr. SADLER, a resolution was passed with acclamation expressive of regret at the resignation by Mr. Enfield of the office of honorary secretary.

A vote of thanks to the chairman terminated the proceedings.

COLNE.—We are glad to hear that the congregation here is in a hopeful condition. The attendance averages fifty, the Sunday school is prospering, and people and minister, the Rev. W. Matthews, are working heartily together. The church is in course of erection, and the ceremony of laying the memorial stone will shortly be announced. The building and fittings are expected to cost about £2,000, towards which the congregation are contributing £200, and the British and Foreign Unitarian Association and the East Lancashire Unitarian Mission are making substantial grants.

CROYDON: WELCOME TO THE REV. E. M. GELDART.

On Friday evening about 300 persons, members of the Croydon Free Christian Congregation, with many friends, assembled at the Public Hall, for the purpose of welcoming the Rev. E. M. Geldart, who is now accepted as their minister, and is living and working amongst them. The gathering was not of a formal public character, but was more like an evening party of young and old who, having outnumbered the limits of an ordinary house, had sought a public building. It was certainly a very agreeable way of welcoming their new guide, and no doubt made him feel that he had their confidence, that he was at home, and not like a stranger in a strange land.

After tea a choir from the Royal Normal College for the Blind, Upper Norwood, went through a short programme of music. After the singing the platform was taken possession of by about twenty of the gentlemen.

The chair was taken by Mr. JESSE FAGG, who said they had met to wish Mr. Geldart and his family health, happiness, all kinds of prosperity, and a long residence amongst them. They wished to offer him their support and sympathy in the arduous and high duty he had undertaken. It was a duty that would not allow itself to sit lightly on the heart and conscience of any high-minded and earnest man. In these days of unfettered criticism, when the axe was laid at the root of every tree, however venerable or widespread the grateful shadow of its branches, when something had to be planted in its place, with hope, with high hope indeed, of its ultimate triumph, yet with pain and disappointment and many apparent failures, the necessity that was laid upon him of keeping abreast of the thought of the age must at all times be a severe strain upon the health and endurance of the minister, and it seemed to him the smallest service his friends could render was to smooth the way for him by doing what they could to prevent the occurrence of those small causes of irritation which, though apparently trivial, did so much to render the minister's position an unhappy one, and to unfit him for his best and highest work.

Mr. TEULON then moved a welcome to Mr. Geldart, and referred to their former minister, Mr. Suffield, as being a particularly sociable man, who could mix with high or low with advantage to both. Circumstances had arisen which had rendered it necessary for him to leave them; and fortunately for them Mr. Geldart arranged to take Mr. Suffield's place in a temporary manner until they could see their way to making another appointment. Since Mr. Geldart had been with them there had been a steady increase in their numbers, and certainly they had no reason to regret his arriving among them. He believed the time was not far removed when they would find that their present modest building would not contain the congregation. The increase in their numbers was a most satisfactory proof of Mr. Geldart's ability to fill the place of his predecessor.

Mr. SLACK said he had great pleasure in being one amongst them to welcome Mr. Geldart on his becoming their minister.

Mr. HENRY MOORE followed, and in the course of some remarks said man needed a minister as much as he needed anything. He wanted a larger power outside himself, to show him what was his best interest and to keep him to it. He hoped Mr. Geldart would consider himself pledged to nothing, but that he should give them his best self.

The Rev. E. M. GELDART, in replying, thanked them for the opinions and hopes so kindly expressed from the platform, and so kindly welcomed by them. If ever he half deserved them he should be happy indeed. He thanked the brilliant company there assembled for their presence. He thanked those who would have come had they not been prevented, amongst whom, in addition to the names referred to by the Chairman, he might mention the illustrious name of Professor Max Müller, of Oxford—(cheers)—whom he had taken on himself to invite, and who would certainly have been present had he not been precluded by a previous engagement. But amongst all the honours and favours which had been lavished upon him greatest by far was that which was at the root of the rest—his election as minister of a Free Christian Church. (Cheers.) He trusted they would not take it as an omen of a lengthy discourse when he said his subject naturally divided itself into three heads. (Laughter.) At all events they must remember that he had not chosen his text on this occasion, but his text—the Free Christian Church—had chosen him. (Cheers.) But if he had chosen his text he could not have chosen a better one or one more exactly to his liking. And this brought him to the first of the three heads, "The Church." By "The Church" he understood not only a congregation of inquiring minds, but likewise a society of seeking souls, a meeting of men and women, yes, and of children too, drawn together by a common aspiration not only after clearer knowledge, but after a higher and holier life. In the second place, their Church was not only a Church; it was a Christian Church. They might ask whether this was their latitude, and he could only answer that it was. It was true that it was not the latitude of Timbuctoo, but it was the latitude of Greenwich. Geographically and historically they were Christians, if they were to have a name at all. As a matter of fact he liked it very much. He believed the Christian name was the broadest under Heaven. Practically, if not grammatically, it was far broader than that of Theism. It included every grade of religionists from the fetish worshipper to the philosopher. There was even a Christian Pan-

theism, but the phrase, "Theistic Pantheism," had a strange unlikely sound. If he thought that the name of Christian could by any possibility be interpreted as having a sectarian significance, or as implying the imposition of a creed, he should be amongst the very first to protest against its retention, but he thought they had an adequate provision against any such contingency as that. Their Church was not only a Christian Church—others called their churches Christian churches—but theirs was a Free Christian Church. The order of the words showed the sense in which they were meant to be taken. It was not a Christian Free Church, but a Free Christian Church, the adjective "Free" qualifying the adjective "Christian." It was not free in so far as it was Christian, but it was Christian only in so far as it was free—(applause)—free as the mind of man; free as the atmosphere of heaven; free as the Spirit of God; free to declare with the Theist, "I know in whom I have believed;" free to avow with the Agnostic, "I believe in the Unknown;" free to recognise in Nature's kindness the face of a Father and a Friend; free to acknowledge, in universal order, suggestions of Intelligence and Will; free to confess how inadequate is all human language concerning the Infinite Unseen, whose counsels were indeed unsearchable, and whose ways were past finding out; free to maintain that man by the exercise of volition worked out his own salvation; free, nevertheless, to admit that it was God who worked in him both to will and to do of his good pleasure; free to seek in all their yearnings and longings for perfection the earnest of immortal life; free to find that immortal life either in the perpetuation of one and the same individual through the ages of eternity, or in the merging of single personalities in the chain of unbroken existence; free, in a word, to give vent to every phase of feeling or of thought (whether permanent or passing) that was serious in intention and reverend in tone; free to utter the clearest convictions of the most defined belief; free to fall back on the mystery of an Indefinable Presence—the might and majesty of whose unfathomed Being was hymned by the lyre of one who, if he sinned with David and erred with Solomon, had, like David, his moments of contrition, and, like Solomon, his hours of insight.

The rest of the evening was spent in amusement.

NEWS OF OUR CHURCHES.

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

ASTLEY.—On Sunday, the 19th instant, the annual sermons were preached to this congregation by the Rev. J. McDowell, of Pendleton. Friends were present from Bolton, Croft, Chowbent, and Leigh. The collections amounted to upwards of £23.

BURNLEY.—Special services were held on Sunday last in aid of liquidating the debt of £50 on the new organ. The preacher was the Rev. S. Fletcher Williams, of Liverpool. The service of song was very well rendered by the chapel choir, Mr. Thomas Pollard, organist at Brunswick Methodist Chapel, a locally well known instrumentalist, presiding at the organ, which is a beautifully-toned instrument. Notwithstanding the strike existing in the town and district, which affects religious as well as commercial activities, the collections and donations amounted to £28—a sum which exceeded expectation. The minister-elect, the Rev. Thomas Leyland, of Moneyrea, will begin his labours in July, and we have no doubt that his ministry, which has been useful elsewhere, will prove a substantial service to this hard-working and energetic church.

HEYWOOD.—On Sunday last the Sunday-school anniversary sermons were preached to overflowing congregations by the Rev. Douglas Walsley, B.A., of Bury, when the collections far exceeded those of any previous anniversary, amounting, with subsequent donations, to £42.2s.

LONDON: UNITY CHURCH.—On Friday last there was a service of praise at this church. Unfortunately the evening proved wet, and the attendance was small. The order of service was as follows:—Organ, andante No. 3 (H. Smart); hymn, "The world may change from old to new"; tenor solo and chorus, "Turn thy face from my sins" (Attwood); hymn, "He sendeth sun, He sendeth shower"; organ, andante No. 2 (Wely); soprano solo, "Agnus Dei" (Mozart); canticle, Psalms 136 and 148; anthem, "O Lord, my God" (Wesley); organ, Grand Offertoire, in D minor (Batiste); hymn, "God, my king, Thy might confessing"; trio, "Ti prego, O padre eterno!" (Kurschman); hymn, "Say not the law divine is hidden from thee, or far off removed"; the Lord's Prayer; organ, "The Heroes' March" (Mendelssohn). We understand that the thoroughly devotional tone of these services is much appreciated, and that the next will be held on Friday the 14th June, by way of closing the various anniversary meetings held in London in that week.

MANCHESTER DOMESTIC MISSION: EMBDEN-STREET.—The annual sermons in connection with the Mission were preached on Sunday, May 12th, by the Rev. S. Fletcher Williams, of Liverpool. The congregations were good; and the hymns and chants selected for the occasion were pleasingly given. The collections were a little in excess of those of last year.

MANCHESTER: "MIDDLEMARCH."—On Monday evening there was a large attendance at the Memorial Hall to hear a lecture by the Rev. C. C. Coe, on "Middlemarch," in connection with the Beard

Memorial Union. The Rev. William Gaskell, M.A., presided; and there were present—The Revs. E. Tarland, Joseph Freeston, Jas. Black, M.A., W. G. Cadman, George T. Walters, E. C. Towne, J. Odgers, Edward Golland, Harry Rawson, G. H. Leigh, Dr. Marcus, and others. Mr. Coe gave a long and most carefully-prepared analysis of the characters depicted in the work, and expressed the opinion that if not the best of George Elliott's works, it was at least the most popular. All present enjoyed the paper very much, and at its close, on the motion of the Rev. E. Tarland, seconded by Mr. John Dendy, junr., a very cordial vote of thanks was accorded to Mr. Coe.

NORWICH.—On Sunday evening last, the Rev. H. W. Perris delivered a lecture at the Octagon Chapel, Colegate-street, on Congregationalism on its Trial. There was a full congregation, and the lecture was listened to with great interest. The subject being one which has been prominently brought to the front by the proceedings at the recent meetings of the Congregational Union in London, is reported at considerable length in the *Norwich Mercury*.

OVER DARWEN.—On Sunday last there was a special service for the children in the evening. The room in which service is held was tastefully decorated with spring flowers and ferns, which had been gathered by the teachers and elder scholars on the Saturday afternoon. Some hothouse flowers, sent by a member, added to the brightness of the effect. There was a good congregation both of young and old folk. When service was over the flowers and plants were taken home by the children. A sewing class has been commenced by Mrs. Osler, and a class for writing and arithmetic by the Rev. C. H. Osler, which is held on three afternoons each week while the strike lasts. The classes which consist of persons of all shades of opinion, and which are on a perfectly unsectarian basis have been extremely well attended over a hundred being present on each occasion. The classes have now been going about three weeks. It is feared that the class for sewing will have to be discontinued as it has already entailed considerable expense, and more money is required. This is a pity as there can be no doubt that it is doing much good.

PENDLETON.—On Sunday last the annual sermons were preached by the Rev. Wm. Binns to large congregations, when the offertories amounted to £18. 8s.

STOCKPORT.—On Tuesday evening, the 21st inst., the members of the Bible class, with their friends, held a social meeting in the schoolroom. There were about sixty persons present. After tea a number of songs and recitations were pleasantly rendered, and games were entered into with zest. This class was instituted last Christmas by Mr. W. R. Shunkes, student, and has been very successful, from ten to twenty members attending its meetings. At the close of the entertainment votes of thanks were passed to a friend who had kindly lent a piano for the evening and to the teacher of the class.

SWINTON.—The annual sermons were preached here on Sunday last, by the Rev. Wm. Gaskell, M.A., when the collections amounted to £22.

RIVINGTON.—The collection on Sunday last, after the school sermon, preached by the Rev. James Harwood, B.A., of Liverpool, amounted to £36. 14s., which, considering the state of trade in the cotton district, was highly satisfactory. At the close of his excellent discourse Mr. Harwood made a graceful and affectionate allusion to his old friend and preceptor, the Rev. J. S. Gilbert, whose ill-health has compelled him to rest from ministerial work for a few months.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

Letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald Office*, New Cannon Chambers, 55, Market-street, and not to the private addresses of the Editors.

No anonymous letters inserted: the writer of every letter must append his name for publication. No letter should be more than half a column.

THE SCHOOLS IN THE WESTERN DISTRICT.

To the Editors.—In your report of the paper read at the spring meeting of the Western Union, held at Trowbridge, you give a tabulated statement which has called forth some criticism. With regard to the population, my authority was the last census for 1871, and the number given was the only one I found in connection with the places in question. This may in some instances have been the population of the town and neighbourhood. To have given "the parish populations in every place in the Western Union where there is a Unitarian congregation" would have been in "danger of being misunderstood," as in some instances our churches are within easy reach of several parishes. I am very willing that all honour "due to Crewkerne" in this particular should be rendered, and regret that with an allowed "actual population" of 4,869, all that can be claimed in the direction of Sunday-school work is "a class held at the minister's house every Sunday afternoon." With regard to the report of schools, my authority was the annual return published by the Sunday School Association for 1877, in which the name of Devonport does not appear. I am heartily glad to find that there has been a school there for two years, and wish it had been reported along with our other schools, as very little trouble is given in this matter, a circular for filling up being sent ready stamped and addressed for return.

With the sources of information at my disposal, I could not, and did not profess to do more than give

some general view of the Sunday-school work in the district comprised in the Western Union, and I may repeat, "taking the report as only an approximation to the truth, and putting the best construction we can upon facts and figures, the Sunday-school work in the district does not seem to be in as healthy and satisfactory a state as we could wish it to be." I have received many thanks from all parts of the district for calling attention to the subject, and if only some plan can be adopted for aiding the Sunday-school work, much good may result. And I will conclude with two lines from a quaint little poem, written either by one of the Scottish exiles in Germany, or by a Dean of Westminster, in the reign of Edward VI., and quoted by Dean Stanley:—

"Say well" from "do well" differs in letter,
"Say well" is good, but "do well" is better.
Faithfully yours, JOHN BIRKS.
Park Terrace, Taunton, 28th May, 1878.

CONGREGATIONAL SINGING.

To the Editors.—I have read with much pleasure and interest the various letters which have appeared in your paper during the last few weeks, and I think that a great amount of good may arise out of them. There are two or three things, however, which I think are most essential points to be observed in order to arrive at the desired end in view. In the first place, I would suggest that, as far as practicable, the person in charge of the choir should select tunes which do not range higher than the top space in the stave, for my experience shows me that the great bulk of the people in our congregations cannot sing with any degree of ease higher than E. I may be told that there are very few tunes of such a character; true, but in order to meet that objection, I would say that choirs should not be limited to one set of tune books. In the second place I quite agree with Mr. Phillips that due regard should be given to the fixing of tunes suitable to the sentiment of the hymns. My third point, and which appears to me to be the most essential, is that of placing the choir in such a position as to command the most powerful control over the congregation. At many of our churches the choir, as your correspondent very properly stated last week, is far back in a gallery, or in a place screened off specially for them in a corner. This seems to me to be both objectionable and a great drawback to the singing. My own impression is that the choir should be placed right in front of the congregation, and until this is done I am convinced there will never be that hearty and soul-stirring singing which we so much desire. I could name a number of our churches where the three points I have named are strictly adhered to, and the effect is most pleasing and satisfactory.—I am, dear sirs, yours respectfully, H. SUTCLIFFE.
Gateshead, April 23, 1878.

INTERCHANGE OF ANNIVERSARY MUSIC.

To the Editors.—May I suggest, through your columns, the advisability of an interchange of anniversary music between the choir masters of our churches. Such a plan would not only lighten our labours, and prevent the necessity of falling back upon old tunes, but it would give practical effect to some of the suggestions which have appeared in your columns relative to congregational singing. I shall be grateful to anyone who will exchange with me.—Yours truly, W. HAILING.
2, Ormond Villas, Montpellier, Cheltenham.

THE YOUNG PEOPLE OF OUR SUNDAY SCHOOLS.

To the Editors.—In the report of the Newcastle-on-Tyne annual meeting, in your paper, I notice that the minister, the Rev. A. Payne, referred to a new institution called the Young People's Friendly Alliance, which they have recently established to serve as a link between the school and the church. He says "a difficulty was widely felt with respect to retaining the young people after they left the Sunday school; the Alliance provides a sphere of operation for them during their period of transition." We all know the difficulty sadly and full well. I have sometimes thought that Bands of Hope and Bands of Faith might be made available as remedies, but have always, by way of conclusion, doubted whether these bands were likely to bridge the chasm,—the former being generally looked upon as juvenile teetotal societies, and the latter savouring somewhat of propagandism, they will scarcely become universally popular. The Newcastle society lately instituted, is intended for young men and women, and the plan deserves attention in other places. I think, however, that the advantage might in every instance be extended to the whole school, and might be secured in the following manner:—Let every one of our schools establish a Young People's Friendly Alliance (under this name or a similar one), and let it arrange for and provide recreation, mutual improvement classes, reading-rooms, outdoor and indoor games, social entertainments, &c., everything, in fact, except the teaching. Let attendance at Sunday school carry with it membership of the Alliance; in this way all would grow up interested in and connected with the institution, and slips as to joining would be avoided, because many who meditate leaving do not care to join anything! The Alliance might be managed by the minister as president, the staff of teachers and the pupils of the senior classes as committee members

and officials, each to engage in useful operations, and the juveniles might be asked to help in various ways until in their turn they reached the senior classes. One official should be appointed to obtain subscribers for *Young Days* and other papers, the *Herald* included. At present many of our schools overlook this matter; and, as I have no pecuniary interest whatever in the sale of *Young Days*, I am free to say that more ought to be done to ensure its success. The objects advocated by Mr. Reynolds in his paper, read on Good Friday, were fully approved, and he showed that our schools ought to meet the recreational requirements of the young people instead of being closed throughout the week. The Association will doubtless consider the subject in relation to this district, but it is one of more than local importance, concerning as it does every Sunday School in the country, and it certainly calls for full and world-wide consideration.

May I just refer to another kindred subject by saying that I was glad to see in the *Herald* of 19th ult., that Mr. Gill, the visitor to the Midland Sunday School Association, in his report states that three schools in that district hold a religious service for the young instead of morning school (partly in consequence of the lack of teaching power) and, what is still better, to find "that such a service seemed to him one of the most helpful means for religious training, and that he could not but think that it is in this direction we must look for the solution of some of our difficulties.—Yours, &c. THOS. ELGOOD.

VIRCHOW ON SCIENTIFIC DOGMATISM.

To the Editors.—In the article on "Virchow and Scientific Dogmatism," which appeared in the *Unitarian Herald* of April 19, you mention the now celebrated address of the Professor as having been delivered in November last, whereas it was on the 22nd of September, and Dr. Hæckel's, to which it was somewhat of a reply, was delivered two days previously. Verbatim reports of each of them appeared in *Nature* on October 4 and following numbers, and as they have been misunderstood and misrepresented by some religious journals—the one as being ultra-materialistic, and the other as advocating strongly the religious side—I was glad to see that you gave the statement of the case in Professor Virchow's own words, as simply "a protest against attempts to proclaim problems of research as actual facts and opinions of scientists as established science." The theory of evolution certainly does assist in the study of science in general, and, as Mr. Clodd has shown, of religion also; and however strong may be Professor Hæckel's own belief of its full truth, I did not see in my cursory reading of his address that he advocated its being taught in schools other than as a theory which would assist in a better understanding of many sciences.—Yours truly, HENRY H. SHORT.
Moretonhamstead, Devon, April 28, 1878.

COMING WEEK.

AINSWORTH.—On Sunday, afternoon and evening, sermons by the Rev. J. T. Whitehead.
BLACKPOOL.—On Sunday, morning and evening, the Rev. A. Rushton will preach.
IDEL.—On Sunday, afternoon and evening, school sermons by the Rev. Joseph Freeston.
LONDON.—**HACKNEY.**—On Sunday, annual sermons. Preachers: Morning, Rev. Charles Wickstead, B.A.; evening, Rev. C. Perry.
MANCHESTER.—**CROSS-STREET CHAPEL.**—On Sunday evening, lecture by the Rev. Wm. Gaskell, M.A., on "The Christian Sunday not the Jewish Sabbath."
SHEFFIELD.—**UPPERTHORPE.**—On Sunday, school sermons, by the Rev. R. A. Armstrong, B.A., morning and evening.
WARRINGTON.—On Monday, welcome meeting to the Rev. Richard Fletcher, B.A.

DEATHS.

ARMITAGE.—On the 29th inst., aged 87, Ann, relict of the late Enoch Armitage, of Currier Lane, Ashton-under-Lyne.
CLARK.—On the 20th of May, at Adelaide, South Australia, aged 48, John Howard, third son of the late Francis Clark, formerly of Birmingham.
MC'CAW.—On the 21st inst., suddenly, at his residence, Barrack-street, Newry, Ireland, John Mc'CaW, in his 74th year. His remains were interred in St. Patrick's churchyard May 24th.

UNIVERSITY OF LONDON.—Notice is hereby given that the NEXT HALF-YEARLY EXAMINATION for MATRICULATION in this University will commence on Monday the 24th of June, 1878. In addition to the Metropolitan Examination, Provincial Examinations will be held at Owens College, Manchester; Queen's College, Liverpool; Queen's College, Birmingham; St. Cuthbert's College, Ushaw; Stonyhurst College; St. Patrick's College, Carlisle; St. Stanislaus College, Tullamore; and University College, Bristol.

Every Candidate is required to transmit his Certificate of Age to the Registrar (University of London, Burlington Gardens, London, W.) at least Fourteen Days before the commencement of the Examination.

WILLIAM B. CARPENTER, M.D., Registrar.
May 21st, 1878.

POLISHED GRANITE MONUMENTS.
Tasteful designs, carefully executed in select material (Red or Grey): terms moderate.—Send for drawings and prices to J. TAYLOR, Monumental Yard, Leadside, Aberdeen.

RUPTURES.—Exhibition Prize Medal, 1862, was awarded to R. WESTBURY, inventor and sole maker of the IMPERCEPTIBLE CURATIVE TRUSS.
Deformity Instruments, Artificial Limbs, Crutches, Elastic Stockings, and Ladies' Supporting Belts, Chest Expanders for round shoulders, &c., 26, Old Millgate, Manchester.

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The Unitarian Herald.

EDITED BY

REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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CHANGE OF ADDRESS.—Applications for Supply of Pulpits by Students of the Home Missionary Board, and other letters for Mr. BLACK, are to be addressed to him at HEATHLAND COTTAGE, SHAWHEATH, STOCKPORT.

BLACKPOOL UNITARIAN FREE CHURCH.—On Sunday next, June 16th, the Rev. HENRY HILL will conduct the services. Morning, to 45; evening, 6.30. Collections.

PRESCOT-ATHERTON STREET CHAPEL.—ANNUAL SERMONS, June 16th. Preacher: The Rev. S. FLETCHER WILLIAMS. Afternoon service at 3; evening, 6.30. Collections in aid of chapel funds.

LONDON.—MALL IRON CHURCH, NOTTING HILL.—SERMONS in aid of the Church Funds will be preached in the above church on Sunday, June 16th, by the Rev. H. W. PERRIS, of Norwich. Morning service at eleven; evening at seven o'clock.

HUDDERSFIELD.—FITZWILLIAM STREET CHURCH.—SCHOOL ANNIVERSARY, Sunday next but one, June 16th. Preacher: The Rev. JNO. THOMAS, B.A., Minister of the Church. The musical portion of the service will be enriched by the addition of the orchestra of the Philharmonic Society attached to the school, numbering 40 performers. Morning, commence at 10.45; evening, at 6.30.

MIDLAND CHRISTIAN UNION.

The ANNUAL COLLECTIONS in aid of the Funds of the Midland Christian Union will be made as under:—
Birmingham: Church of the Messiah, June 16th.—Rev. H. W. CROSSKEY.
Coaley: Old Meeting House, September.—Rev. HENRY FACHUS.
Coventry: Great Meeting House.
Cradley: Park Lane Chapel, November.
Evesham: Oat Street Chapel, June 16th.—Rev. C. H. WELL-BELOVED, York.
Kidderminster: New Meeting House, July 28th.—Rev. W. E. MELLONE.
Lye: Unitarian Church, September.—Rev. T. B. BROADRICK.
Oldbury: Unitarian Meeting House, June 16th.—Rev. HENRY MCKEAN.
Stourbridge: Presbyterian Chapel, June 16th.—Rev. D. MAGINNIS.
Walsall: Unitarian Free Church, July 28th.—Rev. P. DEAN.
West Bromwich: Lodge Road Chapel, June 23rd.—Rev. J. HARRISON.
Whitchurch: Highgate Church, June 16th.—Rev. W. C. WALTERS.
Wolverhampton: Free Christian Church, June 16th.—Mr. JOHN MOORE.

STAND.—THE SCHOOL SERMONS will be preached on June 23rd. Morning, to 45, Rev. G. H. VANCE, B.D.; evening, 6.30, Rev. R. L. CARPENTER, B.A.

HALE CHAPEL.—THE ANNUAL SUNDAY SCHOOL SERMON will be preached on Sunday, June 23rd, by the Minister, Rev. T. LLOYD JONES. Service at 3 p.m. Collection in aid of the School Funds.

FAIRFORTH.—DOB LANE.—On Sunday, June 23rd, SERMONS in aid of the Day School Funds. Morning, to 45; evening, 6.30. Preacher: Rev. F. H. JONES, B.A., of Oldham. Children's service in the afternoon at 2.30, conducted by Mr. JOHN REYNOLDS, of Hyde.

GORTON.—BROOKFIELD CHURCH.—The ANNUAL SUNDAY SCHOOL SERMONS will be preached on Sunday, June 23rd. Morning, at 10.45, by the Rev. G. H. WELLS, M.A.; evening, by the Rev. H. E. DOWSON, B.A. Collections will be made on behalf of the School Funds.

SALE UNITARIAN CHAPEL.—The ANNUAL SUNDAY SCHOOL SERMONS will be preached on Sunday, June 23rd, 1878. Morning, at 10.45, by the Rev. CHARLES WICKSTEED, B.A., of London. Evening, at 6.30, by the Rev. T. LLOYD JONES, of Hale. Collections in aid of the School Funds.

STRANGEWAYS UNITARIAN FREE CHURCH.—SCHOOL FESTIVAL, Sunday, June 23rd.—SERMONS will be preached, morning and evening, by the Rev. ALFRED PAYNE, of Newcastle. In the afternoon Mr. WM. HOUGH will give an Address to the children. Special hymns will be sung, and the church will be decorated with plants and flowers. Collections at each service.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The READING ROOM (adjoining the book room) having been kindly given by Mr. Ainsworth into the charge of the committee for the use of the Association, they desire to inform the members and friends of the Association that it is placed freely at their service. Daily and weekly papers, periodicals, materials for writing, &c.
HENRY IERSON, Secretary.

MANCHESTER NEW COLLEGE, UNIVERSITY HALL, GORDON SQUARE, LONDON.

The ANNUAL EXAMINATION will be held in the Hall on Monday, Tuesday, and Wednesday, the 24th, 25th, and 26th June, 1878.

The Rev. CHARLES BEARD, B.A., will deliver the Address to the students on Wednesday, 26th June, at four o'clock p.m.

The ANNUAL MEETING of Trustees will be held in the Library on Thursday, 27th June, at eleven o'clock, a.m.

A Valedictory Religious Service, dedicating to the Christian Ministry the Students who have completed their Course of Study, will be held at 8 p.m. on Thursday, 27th June, in Little Portland-street Chapel.

R. D. DARBISHIRE, } Secs.
CHARLES BEARD, }

MANCHESTER NEW COLLEGE.—The

ANNUAL DINNER of the Students (Past and Present) will be held on Wednesday evening, June 26th, at "The London," Fleet-street, at 7.30 p.m. Tickets, 5s. each. Friends may be invited.

MISSIONARY CONFERENCE.—The

ANNUAL MEETING will be held in the Memorial Hall, Manchester, on Thursday and Friday, July 4th and 5th, commencing at 10 a.m. each day.

JOHN G. SLATER,

Mossley, nr. Manchester.

Secretary.

PROVINCIAL ASSEMBLY

OF
PRESBYTERIAN AND UNITARIAN MINISTERS AND CONGREGATIONS of Lancashire and Cheshire.

MEETING for 1878.—The ASSEMBLY will meet in Southport on Thursday, June 20, 1878. The RELIGIOUS SERVICE will be held in Portland-street Church, at half-past ten o'clock, the Devotional part being conducted by the Rev. C. C. COE, F.R.G.S., and the Sermon being preached by the Rev. J. C. LUNN. Lunch will be provided at the Prince of Wales' Hotel at half-past twelve.

The MEETING for Business will be held in the Church at two o'clock, and will be opened with the delivery of the President's Address. A substantial tea will be provided in the Prince of Wales' Hotel, at four o'clock, at a charge of 2s. 6d.; after which

A MEETING will be held in the Town Hall, WILLIAM A. JEVONS, Esq., in the chair. Addresses will be delivered by Rev. W. Binn, of Birkenhead; Rev. C. C. Coe, F.R.G.S., of Bolton; and Rev. J. Wright, B.A., of Bath.

WILLIAM GASKELL, President.
H. ENFIELD DOWSON, Secretary.

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Miss Tingcombe, Bath	£240. 17s.	5	0	0
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Miss Henry, Oswestry		1	0	0
Mr. Eveleigh, Peterborough		0	5	0
Mr. R. Spiller, Islington		1	1	0
S. S. Tayler, Brixton		1	0	0
R. Pincock, Esq., ex-mayor of Newport		1	0	0
Rev. R. Shaen, Royston		1	0	0
Herbert New, Esq., Evesham, president of the British and Foreign Unitarian Association		1	1	0
Rev. C. C. Coe, Bolton		3	3	0
Mr. Horatio Bolingbroke, Norwich		2	2	0
Birmingham Fellowship Fund		10	0	0
Mr. Thomas Meggitt		0	5	0
Mr. Robert Poolles		0	2	6
Miss Cooke		0	10	0
Mr. J. Henry Baker		0	10	0
Mr. Samuel Pilley		0	5	0
Mr. Charles Wright, senr.		0	5	0
Mr. John Ingoldby		0	10	0
Mr. W. H. Baker		0	5	0
Mr. Wedd Luxford		0	2	6
Mrs. Watson		0	2	6
A Friend		0	10	0
Mr. John Maltby		0	5	0
Mrs. Henry Harwood		0	10	0
Mr. A. Kenne		0	10	0
Mr. James Whitton, Lincoln		1	0	0
A Working Man, Colmington		0	1	0

	£	s.	d.
Mr. Joseph Wright	0	10	6
Mr. Henry Heymann	5	0	0
Mr. Charles T. Jacoby	2	0	0
Messrs. Woodard and Clarke	1	0	0
Mr. W. A. Richards	0	10	0
Mr. F. W. Farnell	1	1	0
Mrs. Farnes	0	10	0
Mr. J. Black	0	10	0

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W. Kenrick, Esq. (Mayor of Birmingham) 2 2 0
Joseph Chamberlain, Esq., M.P. 5 0 0
H. P. Osler, Esq., 1 1 0
Thomas Gladstone, Esq., 1 1 0

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	£	s.	d.
Charles Thompson, Cardiff.....	2	2	0
Church of the Messiah Fellowship Fund, Birmingham, per Mr. G. H. Kenrick	5	0	0
S. Sharpe, Esq., 10	0	0	0
Liverpool—Fellowship Fund, per Mr. D. P. Carr	5	0	0
F. Nettlefold, Esq., London	5	0	0
Miss Henry, Oswestry	2	0	0
Mr. H. J. Morton	1	0	0
Herbert Thomas, Esq., Bristol	5	0	0

Mr. George thankfully acknowledges two parcels of clothing from Mrs. Dunkerly, Bowdon.

A Highly-respectable, thoroughly domesticated person Desires a Situation as HOUSEKEEPER, or any position of trust: understands the care, and is fond of, children: is also a good needlewoman.—Address A. B., Post-office, Todmorden.

SOUTH SHIELDS UNITY CHURCH.—PULPIT will be VACANT after the 9th of June.—Particulars given by T. Hornby, 10, King-street, South Shields.

THE Belfast Unitarian Missionary Association need the SERVICES of a MINISTER.—Applications to be made to Rev. J. C. Street, Rowellan House, Belfast.

WANTED, a GENERAL SERVANT: one fond of children: must be able to wash.—Address E. D., Mrs. Scholes, 4, Hilton-street, Oldham-street, Manchester.

THE Head Master of the Salt Schools, Shipley, Yorkshire (Mr. A. M. Worthington, M.A., Trin. Coll., Oxford, late assistant master at Clifton College), intends taking a small number of BOARDERS into his own house after Midsummer.—Saltaire, Shipley

WANTED, after Midsummer, a DAILY GOVERNESS, to teach Young Children and take charge of them out of school hours: thorough English, French, and Music required.—Apply to Mrs. J. ARTHUR KENRICK, Fallowfield, Edgbaston.

KINDER GARTEN AND PESTALOZZIAN SCHOOL, Argyle House, Shakspeare-street, Nottingham. Miss LEWIN RECEIVES several little Boys and Girls as BOARDERS.—Miss Lewin has also two vacancies for girls desirous of attending the Nottingham High School.

BROOK HOUSE, KNUTSFORD, CHESHIRE.—BOARDING SCHOOL FOR GIRLS, conducted by Mrs. FRANK SHAWCROSS, assisted by Resident English and Foreign Governesses. Teachers of eminence attend for instruction in Music, Singing, Harmony, Drawing, Dancing, &c.—Prospectus and references forwarded on application.

MOUNT VERNON HIGH SCHOOL,

NOTTINGHAM.—Established 1864.
Mr. EDWIN SMITH, M.A., with competent assistance, thoroughly prepares Boys for College, the University Local Examinations, or for Business.—For prospectus address Sandy Knoll, Forest Road, Nottingham.

YORK: 26, HIGH PETER GATE.—Miss AMY HERRING begs to announce that she has OPENED, at the above address, a SCHOOL for the Instruction of Young Ladies in all branches, comprising a first-class education with liberal views. References kindly permitted by the following:—Rev. Dr. G. Vance Smith, The Parade, Carmarthen; the Rev. C. Welbeloved, 38, Monkgate, York; Miss Swaine, 1, The Crescent, York.—Terms on application.

Pupils are prepared for the University Examinations, several having passed most successfully.

HIGH SCHOOL, COVENTRY.

(Established 1865.)
Rev. G. HEAVISIDE, B.A. (Lond.), Principal.

The above School will shortly be REMOVED to "The Hollies," Stoke Green, two miles from the centre of Coventry, and standing in grounds of nearly five acres.

The Principal is building a wing, so as to provide spacious school room and dormitories for an increased number of Boarders. The whole will be completed by September 16th, when the Autumn Term commences.

It is confidently believed that the charming situation, salubrity of air, beautiful gardens, scope for cricket and other out-door sports, will be appreciated.

MISS BROOKS, 6, Barton Arcade, and 59, Deansgate, Manchester, is now Showing the Choicest GOODS in Millinery, Straw Hats and Bonnets, Flowers, Feathers, Laces, Ribbons, Ties, Gloves, &c., and will have through the season all the most approved styles. An inspection is respectfully solicited.

BLACKPOOL.—CHANNING HOUSE, 39, QUEEN'S SQUARE.—Visitors will find here every home comfort. Tariff sent on application.—Mrs. JOHN MARSDEN, Proprietress.

BRIGHTON.—CHANNING HOUSE, ALBANY VILLAS.—To visitors requiring 13-roomed house, 18 guineas monthly: close to sea: or apartments, 3 guineas weekly.

POLISHED GRANITE MONUMENTS, tasteful designs, carefully executed in select material (Red or Grey): terms moderate.—Send for drawings and prices to J. TAYLOR, Monumental Yard, Leadside, Aberdeen.

BOARD and RESIDENCE for those seeking a Delightful Country Health Resort may be had at Cap. 1 Lodge, near Folkstone: extensive grounds: house overlooks the channel, and is high above the sea.—For terms apply as above.

DOING AND SAYING.

Her Royal Highness Princess Louise and Earl Granville have joined the ranks of the total abstainers.

Canon Farrar has been preaching a temperance sermon in Westminster Abbey, and the *Eastern Morning News* describes it as "one of the finest pieces of oratory ever heard in the Abbey."

A profane critic once remarked on some rather flowery sermons on the doctrine of an eternal hell: "If it is a question between brimstone and treacle, by all means let it be treacle."

Father Ignatius speaks thus of "poor" Professor Tyndall: "Oh! there is a specimen of a poor creature gazing down. He can grovel in the dirt, and drag you in his dirt, but he cannot gaze up."

Dr. Richardson says that persons over forty years of age, who have been partakers of wine in moderate quantities, require from three to four years for their organisms to be completely adapted to total abstinence.

Maidstone has set a praiseworthy example. On Sunday afternoon, by decision of the Corporation, the town museum and library were opened to the public. Upwards of 1,000 visitors passed through the various rooms, to the evident satisfaction of all concerned.

It is rumoured that the Rev. Baldwin Brown will resign the chairmanship of the Congregational Union. The reason assigned is that Mr. Brown is deeply disgusted at the attitude assumed by the Union at its late meetings towards Mr. Mark Wilks and his friends, and a serious split in the Union is anticipated.

The Peabody trustees are building every year in London a block of buildings for 2,000 persons. One having been put up in the parish of Canon Fleming, he wrote to the trustees pointing out that they ought to provide in each case the stipend of an additional curate, but the answer he received was that Mr. Peabody had specifically prohibited the employment of any religious agency by his trustees.

Dr. Vaughan, the Roman Catholic Bishop of Salford, has been preaching on Socialism. The Bishop attributed the growth of this movement to the breaking up of Christianity into hundreds of sects, and took a somewhat gloomy view of the possible results of the development of Socialistic ideas in this country. If Socialism becomes a danger to England, the blame, according to Dr. Vaughan, will rest not with the labourer but with the capitalist.

A curious incident occurred in connection with the Voltaire centenary. For the first time since May 30, 1778, the windows of the room in which Voltaire died were opened. The house, which forms the corner of the Quai Voltaire and the Rue de Beaune, belonged to the Marquise de Vilette at the time of Voltaire's death; and, in memory of the great philosopher, she caused the windows to be closed immediately he expired, and a special clause in her will ordered that they should not be opened until a hundred years had elapsed from that date.

The University of London having obtained its charter for admitting women to degrees, University College at once takes the step for which it has been steadily preparing during the last ten years; and next October classes in all subjects of instruction within the faculties of arts and laws and science will be open to both male and female students, who will be taught in some classes together, and in others separately. For several years past about 400 individual students have been in each session attending ladies' classes held within University College.

On religion George Combe and his wife were one. Prior to the marriage "she wrote me," he says, "that she had seen doctrinal religion do so much harm to the character that she had shut her mind against it, and endeavoured to do only what is right and trusted in God. I told her that this was exactly the result I had reached by philosophy; that I could subscribe to the articles of no Church, but admitted all

the practical duties of Christianity to be of divine authority, because they are founded in nature. I acknowledged the advantage of public worship, and offered to be a hearer in any church where she could find most practical sense and least doctrine preached."

The Rev. Silas Farrington, writing in the *Christian Register* on the personnel of the recent co-operative congress at Manchester, says: "Here, too, is our brother Steinthal, who is as ubiquitous as reform itself. To attend any meeting, congress, conference, or committee, without finding Rev. S. A. Steinthal prominently before us, would be like hearing Hamlet with Hamlet left out. Here as well is Miss Becker, the only man of the female sect, upon the platform. We have sometimes felt in listening to her that her spirit is competitive rather than co-operative; that she goes for woman as against man, though, of course, from the conviction that man from his first rise above the ascidian has gone for himself as against woman."

It is Mr. Spurgeon who speaks as follows: "I think some spiritual power is lost by many of our preachers not preaching in the English language. There are half a dozen sets of languages in this country, and there is a certain stratum of language which is nearly all Latin, and that happens to be the peculiar lingo of a large number of my brethren. Depend upon it our power over the masses will be in our speaking so that we can be understood. They make fearful blunders over what we say when we speak plainly, but if we use hard words they will not know what we mean. We must try and cut long words right in halves, and when we have done so we must burn the two pieces. Take the common Saxon tongue. 'But we should be vulgar,' says one. Well, be vulgar. They used to make the sponsors at baptism promise that they would see that the child was instructed in the 'vulgar tongue,' and we have to make the people comprehend the Gospel, not to reverence us for our Latin."

At the General Assembly of the Presbyterian Church in Ireland, held in Mary-street Church, Belfast, last week, Professor Shaw tendered his resignation of the chair of metaphysics and ethics in Magee College, and the Rev. H. Clarke Graham was elected his successor. Some munificent gifts have been made during the past year. The Misses Brooks have presented £5,000 to the Sustentation Fund, and an unknown donor, through Dr. Porter, having promised the sum of £10,000 to one of their colleges, it had been fully secured by compliance with certain conditions laid down by the donor. Professor Witherow, the new Moderator, congratulated the General Assembly that it had neither to make a creed nor to correct an old one. A controversy, very *perilous* and *profitless*, raged early in last century about confessions, for they could speak of little but creed-imposing, creed-opposing, creed-evasion, and creed-destruction. At last they settled down to the Westminster Confession as the creed of their Church—and it was a matter of devout gratitude there was now no taint of heresy in their borders. Not a word has he to say of modern intellectual unrest. Like some others he does not seem to comprehend the value of unfettered thought outside the Westminster Confession and the Irish Presbyterian Church.

The "Oldest City in the World," which has kept up its business connection until quite recently, would seem to be now fairly in the way of taking its place among ruins. Damascus is the seat of the Government of Syria; it has a population of from 100,000 to half as much again; it has been a flourishing emporium for European goods, and a halting place for Persian pilgrims on their way to Mecca. But now we learn from a Consular report that the Bagdad overland trade is virtually extinct, the Suez Canal having diverted the route formerly followed by caravans of European goods. Even the pilgrims have deserted it, preferring to avoid the consequences of Turkish misrule by taking the sea route by way of the Persian Gulf. A few years ago as many as 3,000 of these pilgrims brought with them annually large quantities of

merchandise for sale, and purchased in return goods with which to traffic in the Holy Cities; but they have gone, and now nothing but desolation has settled down upon the once famous town. The Turkish authorities have, as is their wont, failed to pay interest or principal upon the local debt of £600,000, and all the capitalists, both Christian and Jewish, have thereby been reduced to penury; while war taxes, forced loans, and "voluntary" contributions in aid of the Turkish Treasury have well nigh exhausted the resources of both rural and urban populations. Thus oppressed on every hand, the population is unable to buy or to sell, and almost forbidden to hope for a better day.

AMERICAN NOTES.

COMING OVER FROM ORTHODOXY.

THE Meadville correspondent of the *Christian Register* reports that the Rev. C. S. Vincent, of Sinclairville, New York, of the orthodox Congregational Church, is about to unite with the Unitarian body. Mr. Vincent is described as a man of pure and beautiful spirit, and devoted to Christian work. Rev. C. W. Steck, of Indiana, Penn., of the Lutheran Church, is also about to join the Unitarian Church, and enter its ministry. Mr. Steck is a cultured and an eloquent preacher. Another convert to Unitarianism, of recent date, is Rev. James A. Savage, of Poultney, Vermont, who has just withdrawn from the Troy Conference in peace and brotherly love, and who is going to Meadville to study two years. Surely our sun is rising, not setting.

THE PHONOGRAPH AND RELIGION.

THE use to which the phonograph may be put, says the Chicago *Alliance*, are of moment in their application to religion, for a veritable talking-machine is what the churches need; and then it can answer questions so accurately. Put an Edison's phonograph through a three years' course in the seminary and let it cram up on doctrines, and then grind them out according to rule, and we have a model preacher. It may be that by some inspiration the people have predicted the invention of the phonograph by such words as "machine preacher" that cluster around some men's reputation. A regular shop where they make Presbyterian preaching machines, or Unitarian phonographs, or any kind of such pulpit ornament to order will be the next thing to order. For instance:—

Chicago, Oct. 21, 1890.

(To the Universalist Preaching Machine Shop.)

Enclosed find ten dollars for one modern preacher. Must articulate well and have a plaintive voice. Send one that can preach three thousand sermons, twenty-nine hundred of which must be on *aiouion*. The Baptists near us have one devoted to *baptizo* that has done their services for fifteen years and is still popular. If ours prove satisfactory, will recommend it to the Methodists, who want one with steam colliope attached. The machine must be warranted to do service for twenty-five years.—Yours, &c.

Thus the idea of a live original preacher, who is a power in the community by what he is rather than by what he says, will be out of date, and machines will supersede them. Surely the invention of the phonograph marks a new era in the world's history.

"There is a distinctly broad church party in more sects than one: a broad church party among the Presbyterians even, though a small one; among the Baptists, though again a small one; larger among the Episcopalians; larger yet among the Methodists; perhaps most marked among the Congregationalists. Who are the most popular preachers of the day? There can be no doubt; such men as Beecher, Murray, Swing, Phillips, Brooks. Or, again which are the most popular religious papers? Those broadest in their sympathies and most free in their orthodoxy. Ask the young ministers who from time to time give up the Orthodox Congregationalist pulpit to enter the Unitarian, about the men they have left behind them, and they will say: 'I can name you ten, twenty, fifty ministers thinking just about my thoughts.'—*W.C.G.*

Mr. Emerson gave a lecture in Boston the other night which was an argument for temperance in language. "Superlatives," he said, "are diminutives, and weaken. The positive is the sinew of speech; the superlative the fat."

Dr. Felix Adler, in a recent lecture, asked his hearers to notice that the teachings of the dominant creed not only affected the moral character of the people, but were also the greatest obstacle to our intellectual progress. The public schools were free from sectarian influence, but what had been secured for them had not been secured for the colleges and higher institutions of learning. These were usually managed in the interest of specific doctrines, and entirely under sectarian control. The result was that, although many of them had been endowed with large sums, they were far in arrear of the advanced sciences of the age, and unable to join in sweet fellowship without keeping step. Two can walk together and have delightful conversation, without both having their hands in their pockets. Cannot two walk together, and make glorious progress towards the gates of the Celestial City, while singing different songs or whistling different tunes? Two can walk together and work together, with advantage to both, while cherishing opinions greatly diverse, if only they will keep their hearts open to the sweet spirit of charity. "Love covereth all sins." Is not a *sin* worse than a mistaken opinion? How often must Congregationalists be told that the heretic of to-day is the martyr of to-morrow and the sainted hero of coming ages?"—*Pamphlet Mission*.

BOOKS AND AUTHORS.

The *University Magazine* for June. London: Hurst and Blackett.

THIS number is an admirable combination of the qualities of a magazine intended for a permanent place on the shelves, and one which may be bought for the occasional reading of a visitor at the sea-side, or a traveller by train. The *University* usually contains articles like those to which Mr. Conder's name is affixed, written by students of special subjects, and to which the student and the general reader may often have occasion to refer. In the present number there are three papers of this kind—one on "The Functions of Free Science," one on "Maurice and the National Church," and a review of Mr. Drummond's *Jewish Messiah*. Of these we may specially refer to Mrs. Boole's sketch of the character of Prof. Maurice. We have our doubts as to the—shall we say propriety? of the publication of the results of a study made so close at hand, and in the intimacy of private life; but, these apart, there can be no doubt about the value of the information here given about Mr. Maurice's characteristics as a clergyman and a friend. If it is right to make one's friends the subject of "a little practice in psychological analysis," and then to give the results to the world—and it is about that that we feel some scruple—it could not be done more carefully, or the results disclosed in a more interesting way, than that in which the authoress has depicted Mr. Maurice in his strength and his weakness in this very well-written paper. We commend to our readers a passage on p. 722, in which Mr. Maurice's utterances, and the reception which they met with, are compared to an old-fashioned flower called by some people "love in a mist," and by others "devil in a bush." The paragraph seems to us to contain the best account of Mr. Maurice's somewhat perplexing characteristics with which we have ever met.

In addition to the articles to which we have referred, *University* for June contains "Notes and Reminiscences," by W. H. Harrison, a set of sketches of men like Thackeray, Hogg, Prout, and Croly all interesting, and some containing new stories and incidents in the lives of Mr. Harrison's friends; and "Vera Sansulitch and Constitutional Aspirations in Russia," by Karl Blind, the best account yet given of the political tragedy which directed so much attention to the way in which the Russians

are governed, and the spirit of revolt which the despotism of the Czar excites.

The contemporary portrait, No. 6 of the series, is that of Charles Reade, and is accompanied by a lively and interesting account of the great novelist's career, which will be welcomed by readers of his works.

When we say that in addition to all the articles we have mentioned there are several short articles, four letters from the Universities, and some pages of brief critical notices, with three poems, one accompanied by music, our readers will feel that in the *University Magazine* for June they have a number of varied interest, with much that is of permanent value.

The *Pamphlet Mission*, in noticing Brooke Herford's "Story of Religion in England," says it has reason to hope that an edition will be issued in America.

The catalogue of the printed books in the Bodleian Library is now completely finished. It makes 719 volumes, not including the catalogue of the Bibles, the slips of which are in the course of being laid down. They will fill two more volumes.

M. E. de Pressense, writing on the Voltaire Centenary, mentions that a very important work has just been published on the History of the French Catholic Church in the 18th century—*L'Histoire de l'esprit Révolutionnaire avant la Révolution*, by M. Félix Rocquain. This shows how, whenever there was a general assembly of the clergy of France, it voted to the monarchy a gratuity of some millions of francs taken from the general taxation, on the sole condition that the Government should aid and abet the persecution of the Jansenists and the Protestants, and should consign to the flames the writings of the philosophers. The same book shows us how intense was the indignation and hatred excited by this ecclesiastical policy. This hatred naturally fell also upon Christianity itself, which in the France of that day was indistinguishable from Catholicism. Voltaire was the powerful exponent of these irritated feelings, and he brought to the cause all the resources of his brilliant and versatile genius.

THOUGHTS ON RELIGION.

DO WE LEAVE CHRISTIANITY BEHIND US?*

How far is the popular view identical with real Christianity? In differing from it do we cease to be Christians? Do we leave Christianity behind us? Evidently there is no reason why we should. Against popular Christianity the religious men of almost every generation have protested, declaring that it was not genuine Christianity, but a corruption of it. We may do the same, and represent that our ideas are all Christian, and lie hidden in the original documents of the faith. Are we prepared to do this?

Certainly not altogether. It is evidently contrary to our conception of the Deity, as the Eternal Power of the universe, to imagine that His revelation of Himself could be confined to one country and nation. If this seems here and there to be asserted in the Jewish and Christian Scriptures, we ascribe it to a narrowness which few nations—and our own less than most—are free from. We regard the religion which lies at the bottom of civilisation as containing elements almost unknown both to ancient Judaism and to primitive Christianity. The scientific impulse is foreign to both, and not less the artistic; and these have come to us from quite other sources. Yet even here, as we have had occasion to remark, the new elements are only additional, not in any way incompatible or discordant with the old. The spirit of joy and nature-worship finds no asceticism to combat in the original religious tradition. It finds the Founder of Christianity separating himself in a pointed manner from asceticism, and dropping at times words which a lake poet might take for his motto. It finds the prophets of Judaism describing nature with free enjoyment. And the zeal against anthropomorphism, though it did not in the Hebrew race lead to

science, is yet strikingly in harmony with the scientific spirit. If our men of science wished to give to their favourite conviction about the Unknown and Unknowable an imaginative form in which it might work upon the popular mind, they would find that the work has already been done for them in an incomparable manner by the prophets of the Old Testament. But beyond this, and some rude outlines of a philosophy of universal history which are to be discerned in the prophetic books, it is plain that we do not draw our science or our art from the sources from which we draw our Christianity. It is plain, also, that neither art nor science has flourished freely where Christianity has been regarded as the one source of spiritual life. But to avow this, and to assert that we cannot do with Christianity alone, is not to abandon Christianity, nor is it to assert that within its own province anything can come into competition with Christianity, much less supersede it.

That province is the province of morals, of man's struggle towards his ideal. Assuredly here, too, it is contrary to our principles to imagine that the Eternal exhausted Himself long ago, and for many centuries has had nothing more to reveal. We believe that those who assert this in words deny it unconsciously in their actions. Else why do they read new biographies with such interest? Why do they crowd with such enthusiasm in every generation round new objects of admiration, the hero, or the saint, or the adored teacher? The ideal of humanity is not so revealed once for all, but that it needs continually to be presented again, that we may see its bearing in the midst of the new conditions into which mankind are brought. But we hold at the same time that it was by and in Jesus Christ that man was aroused—that is, in these western regions—to the worship most necessary to him, to the religion which gives life to morality, and that the introduction of this highest worship was both so made and so recorded that the record is the most precious among all the heirlooms of our race. We hold that though there may arise by chance a Zoilus who has the courage of his stupidity, and will tell the world boldly that he doesn't see it, yet few people would listen to him if their minds were not irritated by the professional pedantry with which the subject has been handled, and if the origins of Christianity were not contemplated through a vista of centuries, in which it was barbarised, and in which it became at times a wild superstition or a childish mythology, though not losing, even in these perversions, its original elevation and tenderness; at times a merciless, though even then, it may be, a necessary and beneficial theocracy. So far from having gained an accidental importance beyond its desert, nothing has been so unjustly misrepresented, so unfairly judged, or mixed up with so much that it has no concern with, as Christianity; and yet, in spite of all this, it remains the core, the best and most precious part of that religion of modern civilisation which we have described as extending beyond it. To pretend to be able to dispense with it would be a folly as well as an impiety, even if all the sacerdotalism and spiritual tyranny which have gathered round it could fairly be laid to its account. But the charges against it fall to the ground when we look back to its original character, and see how deeply penetrated it was with the idea of progress. If the religion of modern civilisation is not quite the same thing even in its moral part as the religion of the New Testament, if it has grown larger and richer with the process of time, we may fairly say that it is all the more Christian on that account. It is what Christianity would be if it had been allowed to develop itself in the spirit of its founders, and of their precursors, the prophets. For in the original plan it is assumed, what sacerdotalism denies, that new light is ever to be expected, and that the divine revelation of one age gives place in due season to the larger revelation of another. With what a singular mixture of reverence, and the sense of superiority, does the young Christian Church look back upon its Jewish parent! It is an inimitable model of

*From Essays on "Natural Religion," in *Macmillan's Magazine*.

the way the ages should behave to each other. There is no touch of rebellion, and yet there is the calmest assertion of freedom. There is no depreciation of the old truth, no denial that it was divine, and yet the firmest assertion of the new truth as divine also, and still more divine. Who can doubt that that Apostolical Age which so treated its predecessors, desired and expected to be so treated in turn by its successors? Who that reads its glowing expectations of the future can fail to see that it did not look forward to a Christianity of timid repetition, a commentatorial age of religion, but to an unheard-of increase and diffusion of the spirit of prophecy? Who that knows the ring of original Christianity does not hear it in those words of Milton: "In that day it shall no more be said as in scorn that it was never yet seen in such a fashion, when men have better learned that the times and seasons pass along under Thy feet, to go and come at Thy bidding?"

DE QUINCEY ON THE ATONEMENT.

IN Mr. Page's *Life of Thomas de Quincey* is a letter from the Rev. Francis Jacox descriptive of a visit paid to the great Essayist at Lasswade. The following is an extract from it:—"He (De Quincey) expiated with unprecedented animation on German theology of the advanced school, and freely recognised the 'enormity' of the difficulties which rigid orthodoxy had to confront. Passing on to speak of practical difficulties he said, 'Frightfully perplexed I am, to this hour, as to what constitutes the so-called appropriation of the benefits of Christ's death. Never could I get anyone to clear it up to me. Coleridge was utterly vague on the subject. He talked all about and about it, but never talked it out, that I could discover. Often have I discussed the question with my mother, a clear-headed and thoughtful woman, devoted to the Evangelical system, . . . but she would utterly fail to comprehend my difficulties. "My dear child," she would repeat, "You have simply to trust in the blood of Christ." "Very well," I would reply, "and I am quite willing; I reverence Christ; but what does this trusting mean? How am I to know exactly what to do? Upon what specifically am I to take hold to support me when flesh and heart faileth, in the hour of death, and at the day of judgment?" Countless different schemes there are to expound this doctrine of trust and appropriation; but they remind one of the ancilia at Rome, the eleven copies of the sacred shield or palladium: to prevent the true one being stolen, the eleven were made exactly like it. So with the true doctrine of the atonement: it is lurking among the others that look like it, but who is to say which of them all it is?"

"A LAYMAN'S" HEALTHY WORD.

IF Canon Farrar's Westminster sermons were somewhat rhetorical, as many of his critics insist, the rhetoric has proved more effective than all the careful and well-restrained writing and preaching on the subject of future punishment that had been going on before. Commend us to an orator who can force the world to listen. The *Contemporary Review* of this month contains the last of a series of papers on the reprint of those sermons, with Canon Farrar's reply. In all that has been written on the subject, there is nothing so trenchant and so much to the purpose as the paper by "A Layman." Being a layman, he estimates the criticism of single words and texts at a much lower value than the clerical mind is disposed to do. In the case of a doctrine so awful and of such overwhelming interest to every man, woman, and child, can it be possible that all should turn upon the rather doubtful meaning of a verse here and there in books, many of which are of uncertain "authorship?" This is how he appeals to the teachers and critics who yield up their better thoughts of God to the supposed authority of texts:—

You, the Anti-Universalists, have been arguing, page after page, about the rendering of a Greek adjective, and the reading of certain sentences in

certain ancient writings. Now, I will ask you, not as commentators nor as clergymen, but simply as honest men, who would not cheat me in a bargain, or tell me an untruth—do you really dare to look me in the face and tell me that you think the evidence for the claims of those documents will bear that strain? *Do you?* Will you maintain this—to men who have thought for themselves, after Lessing and Baur and Keim, and the greater French and English critics—on the negative side? Never mind whether they are right or wrong: my question is—whether evidence which *can* be so "shaken in cross-examination" will bear that strain? Pick out of the foulest kennel of history the most malodorous wretch; lift up Cæsar Borgia, with all his stench about him; strip him, poor worm! of his illusions; conceive his soul naked to the heavenly glory, and quick with sense of doom. How many thousand years of writhing in remorse would you allow to pass before you would be ready to die to help him? You don't know. Did you ever have an hour's real remorse, yourself? Nay, did you ever see a dog crushed by a cart-wheel? Oh, wait! wait! till your next hour of agony for sin, and then pause in your pain to recall what it is you ask me, upon such evidence, to believe of that awful Being who made mother's milk and mother's love, as well as the bands of Orion.

FIRESIDE READINGS.

CHILDHOOD.

'Tis a joyous sight to see
Children dwell in amity;
With their beaming eyes as bright,
As the twinkling stars of night.
Skipping o'er the meadow green
In the balmy summer e'en;
Laughing, singing, blythe and gay,
As the bird upon the spray.
Gath'ring flow'rs adown the dell—
Daisy, primrose, sweet blue-bell,
Ferns and leaves of varied hue,
Sprinkled with the pearly dew.
Dancing in the merry ring,
Upward swaying on the swing;
Drive they all care from hence
Happy in their innocence.
Gliding down the west, the sun
Warns them day is nearly done;
Homeward then the little band
Hie together hand-in-hand.
When their pillows they have press'd,
Happy visions fill their rest,
Then they view again the scene
Where their pleasures all have been.
Who in manhood's busy strife,
On the battlefield of life,
Who in after years of pain,
Would not be a child again?

"SINGING WITH THE UNDERSTANDING."

WE ought, rather, to sing *with the soul*. Music transcends the understanding. Melody and harmony are not handmaids of logic. The language of music begins where that of words become powerless. Music is the natural expression of sentiment, and so is the handmaid of religion, expressing, as nothing else can, the deepest meaning of religion. Sermons, uttered prayer, sacred sculpture, and painting cannot perform its function. It is distinctively the divine art.

To sing with the understanding is more objectionable than to worship with the understanding, inasmuch as the highest form of worship is in music. We should sing with understanding (omitting "the") so far as that refers to an intelligent arrangement and rendering of the piece. The words should be subordinate. In the violation of this principle consists the chief error of Mr. Sankey, and, as it is alleged, of Wagner. In Wagner's later and more characteristic works, the vocal part is composed almost entirely of accompanied recitative. "Die Walkure" is an example. So with Mr. Sankey's revival songs, in which he strives to make the words and intellectual meaning distinctly intelligible. It is singing with the understanding, whatever may be quality of what is understood. It is depriving the music of its rhythm for the sake of speech. It is depriving the words of their rhetoric for the sake of a slight musical embellishment. It is calculated to produce a sensation, but not sentiment. It is music demoralised, which is inexcusable except in rare cases, and is always of a low order. When the words are in a

native tongue, and the hearers have no copies before them, they should be, for choir uses, carefully selected from choice and familiar gems of sacred literature. What gives to the singing of familiar words so great a charm is that the understanding is tasked, and hence the soul may ascend unimpeded in its devotion.—*J. O. C. in Christian Register.*

TRUDIE'S POCKET.

GRANDMA could not help smiling as she shook out the little frock, and saw the bulging pocket so crowded that the top layer of doll's waterproof stuck out at the top in a little frill of black and blue plaid.

She pushed back the smile, and turned a grave face towards the bed, where Trudie hastily shut her eyes, that she might seem to be asleep.

"One, two, three—nine articles in your pocket, Gertrude, and your dress-skirt torn down three inches in consequence."

"Yes'm," said Trudie, meekly, as grandma pulled out the doll's cape, a nibbled cooky, a ball of red worsted and a square of canvas, a piece of chewed rubber, a box of beads, half an apple, a bundle of patchwork calico, and three sticks of cinnamon in a paper.

"And no pocket handkerchief," said grandma, severely.

"It was on top. Maybe it fell out," suggested Trudie.

"I don't know what I had better do, Gertrude; I have spoken to you so many times, and you never remember."

"You may have two pockets in my dress, and then 't wouldn't be so crowded," said Trudie, brightening up a little.

"I am more inclined to sew this one, and let you have none," said grandma, taking away the little frock to be mended, while Trudie turned over in bed with a groan of dismay.

She was a very careless little girl. Grandma tried hard to teach her to keep things in their proper places, but Trudie found her pocket so convenient! And into it went the queerest things that ever a pocket held.

She got up the next morning, and unfolded the clean frock awaiting her by the bed with an anxious heart; but apparently grandma had decided to try her again, for her pocket was not sewed up; and Trudie plunged in her hand, rejoicing.

"I mean to be just as careful to-day!" she said to herself.

And she did mean it.

But when she was running a race with Fido, her pretty new scarlet hair-ribbon blew off, and as she could not tie up the thick brown locks herself, she tucked the ribbon into her pocket, thinking—

"It is only until I go into the house."

However, she did not return at once, for Nannie Jewell called to her to come across the street and play tag. So away rushed Trudie. It was vacation, and she and Nannie had standing permission to visit across where no tasks were set for them at home.

Tag was a great frolic, and when they were tired of it, they sat together in the swing in the old barn and rested.

"Cripple-crown has laid an egg," said Nannie, as a complacent cackle was heard on the mow above their heads. "Come and get it. I haven't hunted any eggs to-day, either, so there will be others. But Cripple is my hen."

The little girls poked about in the hay, crept under beams, and groped in barrels, gathering up seven eggs, of which number Trudie found four.

You wouldn't believe she would put two of them into her pocket, of course; but she did.

And then she and Nannie got down from the beam to the barn floor.

What always happens when children are careless? Mischievous.

In this case the mischief was that Trudie's pocket came next to the beam, and when she gave a final jump to the floor a queer yellowish damp spot appeared on her clean frock, and the sticky trickle of eggs ran down her skirts.

"What a mess!" cried Nannie; and Trudie

ruefully agreed, as she turned her pocket inside out, and saw its contents.

There was always something belonging to her doll in Trudie's pocket, and now it was Blanche's best silk mantilla that was ruined along with the new hair-ribbon.

"Very well," said grandma, as Trudie walked slowly in and explained matters. "Very well; you can wear your faded hair ribbon for another month, and you know I never let you have more than a clean frock every other day."

"Oh, dear!" groaned Trudie, who, for all her carelessness, hated to look shabby and soiled. "If I was a girl in a book I should be cured now, and never use my pocket so again; but I'm dreadfully afraid I shan't remember. I mean to try—only pockets are so convenient things!"—*Youth's Companion*.

CURIOSITIES.

Our ancestors, the monkeys, couldn't have been so ignorant, after all. They were all educated in the higher branches.

The new form of the "Jingo" rhyme is pithy and sententious:—
We don't want to fight; but by Jingo if we do,
We won't go to the front ourselves, but we'll send the mild Hindoo.

The devil is said to have appeared to Cuvier and threatened to eat him. "Horns? hoofs?" said Cuvier, "Graminivorous, can't eat me." "All flesh is grass," replied the devil, with that fatal habit of misapplying Scripture which has always clung to him.

A Minister's wife once asked the late Dr. Eadie in company, how he became attached to the Secession Church when his father was a member of the Relief. "Oh," said the doctor, "I can easily explain that! Some of the children went with my father and some with my mother; but my father took nothing in his pocket for the 'interval,' while my mother always took bread and cheese,—so I went with the bread and cheese!"

A poor man who had a large family broke his leg, and, as he would be for some time destitute of the means of grace, it was proposed to hold a prayer-meeting at his house. The meeting was led by Deacon Brown. A loud knock at the door interrupted the service. A tall, lank, blue-froked youngster stood at the door with an ox-goad in his hand, and asked to see Deacon Brown. "Father could not attend this meeting," he said, "but he sent his prayers, and they are out in the cart." They were brought in, in the shape of potato, beef poke and corn. The meeting broke up without the benediction.

A carping old woman once said to her pastor: "Dear me, ministers mak' muckle adae aboot their hard wark. But what's twa bits o' sermons in the week tae mak' up? I could do't mysel'." "Well, Janet," said the minister, good-humouredly, "let's hear you try't." "Come awa' wi' a text, then," quoth she. He repeated with emphasis: "It is better to dwell in a corner of the housetop than with a brawling women in a wide house." Janet fired up instantly. "What's that you say, sir? Dae ye intand onything personal?" "Stop, stop!" broke in her pastor: "you would never do for a minister." "And what for no?" said she. "Because, Janet, you come ower soon to the application."

JOTTINGS.

The People are always for peace, the Rabble for war.—*Ivy Leaves, in Fraser*.

A visible work of art is the harmonious expression of the invisible thought. Thus the art of life is the harmony between our actions and our beliefs and principles.—*Heine*.

The fiercest theological antagonists are essentially like-minded men, basing themselves on conventionalities and irrationalities. Hence no changing of sides among them is to be wondered at.—*Ivy Leaves*.

Now that hell in the next world has been made to give up the ghost, we should like to have some of our Universalists or other sweet cherubic doctors, tell us how to bring it to pass in this country.—*Silas Farrington*.

Few of us can believe in the spiritualism of the so-called Spiritualist; but we can all believe that we should live more happily and certainly more truly and nobly if we kept this maxim always in mind: "Never at any moment even to think, much more to say or do, what Loved Ones would shudder to know or hear." It were no superstition to make of their dear memories a band of Guardian Angels.

GENERAL BAPTIST CHURCHES.

THE General Assembly of ministers and members of the General Baptist Churches was held on Monday and Tuesday last, in Worship-street Chapel, Finsbury, London. The first sitting of the Assembly took place on Monday afternoon, when the purely formal business connected with the gathering was disposed of. Mr. A. J. MARCHANT occupied the chair, and among those present were the Revs. T. B. W. Briggs, J. C. Means, J. Ellis, J. Marten, T. Rix, W. H. Smith; Messrs. T. N. Dyer, J. J. Marten, &c.

The proceedings were commenced by the roll being called. Following this some of the churches' letters were read by the Secretary, Mr. J. J. Marten. The remaining business included the appointment of Messrs. S. Coleman and J. Bainton as moderators. In the evening the jubilee meeting of the Juvenile Fund was celebrated. The attendance numbered about twenty.

On Tuesday morning divine service was held, the devotional part being conducted by the Rev. Dr. Sadler, of Hampstead, while the sermon was preached by the Rev. John Clifford, M.A., LL.B., B.Sc. "Christ and his Church" was the subject, and he selected his text from Matthew xvi., 18—"And I say also unto thee, Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

The business of the Assembly was resumed in the afternoon; Mr. A. J. MARCHANT in the chair. The attendance included those present the day before, and the Rev. J. A. Brinkworth and Messrs. J. Howard, J. Stupel, &c.

The Secretary read the committee's report, which stated in the first place that the instructions given at the last gathering as to the printing of the proceedings had been duly carried out. The substance of the political resolutions of the Assembly had been embodied in two petitions and presented to Parliament—that on the Burials Bill to the House of Lords by Earl Granville, that on the Eastern Question to both Houses by Earl Granville and Professor Fawcett respectively. The grants made from the Assembly Fund during the year had been as follows:—To Dover, £35; Headcorn, £15; Long Sutton, £10; Nottage, £10; Peckham, £15; amounting in the aggregate to £85. The reserve fund raised in accordance with the resolution of the Assembly of 1875 was now completed, and had been invested in the purchase of £60 in Consols. The case of the Honiton Chapel and endowments had not reached the final settlement. Soon after the last meeting the scheme of settlement had been abandoned, and a claim had been made for the Assembly on its own merits. The case came on for hearing before the Chief Clerk on 21st March last, when judgment was delivered against the Assembly on the ground that the trust deed of 1739 limited the trusts to those who held the doctrine of the necessity of adult baptism by immersion and faith in the Lord. The Unitarians who did not practice baptism by immersion could not therefore be entitled, while their belief in reference to the Lord's divinity would also exclude them. To this judgment the committee had instructed their solicitor to reply that Unitarianism and baptism were not incompatible forms of belief, and that the requirement in the trust deed of "Faith in our Lord Jesus Christ," was simply the requirement of what baptism had always been taken to involve. In addition, the Court required to know by what means the Assembly, either singly or in conjunction with the New Connection, proposed to carry out the trust in the event of receiving judgment in their favour. To this the committee had replied that in their opinion they would, by association with the more liberal part of the New Connection, be able to reopen the chapel and gather a church therein; and they had followed up this reply by nominating as trustees six members of their own churches and six members of the New Connection. This information would shortly be before the Court, and the matter awaited the Court's further decision. In conclusion the Committee expressed their deep regret at the death of the Rev. Samuel Martin, and in doing so paid a high tribute to the memory of their departed brother.

The Rev. T. B. W. BRIGGS moved, and the

Rev. J. ELLIS seconded the adoption of the report, which, on being put, was duly carried.

The Rev. J. C. MEANS, in touching and eloquent language, reviewed at some length his connection with the late Rev. Samuel Martin as fellow messenger and officer of the Assembly during a long series of years, and mentioned many deeply interesting details connected with that gentleman's public and private career as a Unitarian Baptist minister. In conclusion the speaker moved the following resolution:—

That we desire to express our high estimate of the value of the ministry, so earnestly and faithfully exercised in our church at Trowbridge, for half a century, by our dear brother Samuel Martin, and our consequent sense of the loss sustained by our body at large, and especially by the Trowbridge church, in his lingering decline and death; that we would reverently cherish his memory as an example and a stimulus to the like devout and faithful discharge of our respective duties, and that we offer our sincere condolence to his bereaved family and church; that the secretaries be directed to send a copy of the foregoing resolution to Mrs. Martin and family, and to the deacons of the Trowbridge church, with the further expression, in the case of the church, of our hope and desire that they may soon be guided to the choice of a pastor worthy to take the place of our lamented brother.

The Rev. J. ELLIS seconded the resolution, which was then passed unanimously.

On the motion of Rev. C. HODDINOTT, seconded by the Rev. J. A. BRINKWORTH, the Rev. T. B. W. Briggs was appointed messenger of the churches to fill up the vacancy caused by the death of the Rev. S. Martin.

On the motion of the Rev. Mr. BRIGGS, seconded by Rev. J. ELLIS, the thanks of the assembly was accorded to the Rev. J. Clifford, the preacher of the morning's sermon.

The Rev. J. C. MEANS next moved, the Rev. J. MARTEN seconded, and it was resolved—"That we desire to express our thankfulness to Almighty God that in his good providence our nation has been preserved from the guilt and misery of war, and that we are enabled to hope that the so-called Eastern Question will receive a righteous and abiding settlement; and we would further express our hearty respect for Mr. Gladstone, and our thankfulness to him for the course he has pursued in this matter, and our satisfaction with the attitude so unanimously maintained by the English Nonconformists."

A resolution was next passed re-electing the officers of the Assembly for the ensuing year, with the addition of Mr. W. H. Smith to their number.

Some other business of a purely formal character was then disposed of, and the proceedings were brought to a close by a prayer offered by the Rev. J. A. Brinkworth.

In the evening the Communion of the Lord's Supper was celebrated, at which the Rev. C. Hoddinott presided, the Rev. R. Spears delivering the address.

SUNDERLAND.

WELCOME TO REV. WM. ELLIOTT.

ON Monday, the 11th inst., a welcome tea was given by the Sunderland congregation on the settlement of the Rev. Wm. Elliott there. One hundred sat down to tea, which was presided over by Mrs. Johnston, Mrs. Greenfield, Mrs. Metcalf, and Mrs. Lucas. After tea a meeting was held, and the chair was taken by Mr. George Lucas, who gave a brief retrospect of the vicissitudes of the Sunderland congregation during the last 20 years. He referred especially to the labours in Sunderland of the Rev. Robert Spears, by whose wise arrangement and self-denying zeal the church was placed in a position which has proved to be the foundation of its future success. The chairman then referred to the recent arrangement by which they had secured the services of Mr. Elliott, and welcomed him among them as an able and faithful minister of the Gospel of Jesus Christ, and as an earnest pastor, who would prove a great blessing to them in their homes. The words of welcome were continued by Messrs. Brown, Johnston, Fothergill, Mc.Nab, Hunter, and Dr. Gammage, who spoke of the services of Mr. Elliott, during the two months he had been in Sunderland, in terms of the highest approval, and as supplying a foundation for the brightest hopes.

The Rev. Wm. Elliott responded, expressing his great gratification at the manner in which his services to the church had been spoken of. He only hoped he might prove himself worthy of all the kind words which had been uttered; but no one knew so well as himself how much his best endeavours fell below that service he would rejoice to give to the cause of truth and righteousness. It would be his chief purpose to strive, with his friends at Sunderland, to show to all who came under his influence that the doctrines of Christ were worthy of their intellectual acceptance, and would prove an unspeakable blessing to all who made them their great purpose of life.

The meeting was also addressed by the Revs. Joseph Lee (Barnard Castle), W. J. Taylor (South Shields), Mr. Metcalf and Mr. Fotts, of Sunderland. The proceedings were varied by pieces of music, admirably presented by Mr. Manning, Miss Mary Metcalf, and the choir. The usual votes of thanks terminated one of the most pleasant meetings held in the church at Sunderland.

STANZAS.

We are too passionate: we strain
The utmost tether of our strength
And fain would stretch to our own ends
God's measur'd length.

Too anxious for the many things
Which follow'd—but which are not Christ,
And from the standard rais'd by him
Too soon entic'd.

We ape too much, and live withal
A life distracted and untrue;
We build on false foundations, and
God's own eschew.

We live too little, and we think
Too constantly, and weakly dream,
All through life's real things that are,
Of those that seem:

And give God's baptism of peace
A universal, head-strong "nay,"
And set ourselves, alone, to find
Some other way—

Some fifty other ways, and lo!
They are but labyrinth's that tend
Through difficult and unguess'd routes
To the same end.

He wills it not that any tower
Of Babel should His heights attain,
Who stretched His bow of promise'd good,
O'er earth's great plain:

And breath'd good-will and spake of love—
He wills it not that we should rate
The life He gave a thing so hard
And complicate.

Some clear, straight path there is that lies
Right close to God, wherein the din
And dust and turmoil that we make
Are strange as sin.

Some way God's fair simplicity
To re-acquire and to pursue,
Some road wherein He would with peace
Our souls imbue.

NOTICE.

CHANGE OF OFFICE.

The Office of the *Unitarian Herald* is REMOVED from 55, Market-street to No. 20, CANNON-STREET, MANCHESTER. Post-office orders to be made payable to Mr. JOHN PHILLIPS, 20, Cannon-street, to whom all orders and business communications should be addressed.

The Unitarian Herald.

FRIDAY JUNE 14, 1878.

A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power.

WILLIAM ELLERY CHANNING.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE fifty-third report presented to the annual meeting held on Wednesday last is one of the most encouraging we remember to have read. The intimate acquaintance and the common action which are extending year by year between the Association and our local missionary organisations form a guarantee for the future usefulness of both parties. It is a matter for sincere congratulation to find that over the year 1876-7 the year 1877-8 shows an increase in subscriptions of over £808, so that while opportunities open through our local associations for mission work, the means to do it are increasing, and a wider constituency is included than in former years. Not the least encouraging feature of the active work of the Association is the cordial feeling between it and liberal societies abroad. Again, the successful effort to distribute our literature must in time do its leavening work—as we know, indeed, it has been doing, and sometimes in unexpected quarters. The list of old friends and staunch supporters who have passed away is larger than

usual; while deeply regretting those losses, we can only hope that our young people will show a willingness to fill up the ranks, and give renewed strength to the cause of "civil and religious liberty." We trust and believe that our churches will gather new inspiration from the tone of this report, and rejoice to note the absence of any element that might tend to weaken our Central Association in its endeavours to aid the progress of the Spirit of Truth and the growth of Holy Living.

THE POPE'S LIBERAL POLICY.

THE war which the POPE is waging against the Intransigent faction of the Cardinals promises to terminate favourably for his Holiness. Plenty of rumours have been current that LEO XIII. had broken down under the conflict. One correspondent described most pathetically the physical change which had been wrought in the vigorous and well-preserved Cardinal PECCI by the trials which he had undergone since his election to the supreme position of the Church. But unless he be belied, the present POPE is not made of the stuff which breaks with a little pressure, and the most successful portions of his active life have passed in stubborn conflicts with nobles and even with brigands. The Jesuit Cardinals, therefore, have now to deal with a man of very different metal to PIUS IX. In the first place, it is believed that the POPE has determined to abandon the "Prisoner in the Vatican" idea, and to go for the summer to some more agreeable and healthy residence than his great Roman Palace. He further desires, according to common report, to place the Papacy *en rapport* with the Governments of Italy and Germany, and so renounce the "irreconcilable" attitude of his predecessor. A Congregation is considering the latter subject, and Cardinal GUIBERT has been summoned to join it, presumably to strengthen the hands of the POPE. The result of the deliberations will shortly be made known by a circular to the bishops of the Church, instructing them in the line of conduct to be pursued towards the various Governments.

PRINCIPAL TULLOCH: FANCY AND FACT.

PRINCIPAL TULLOCH's valedictory address from the moderator's chair of the Assembly of the Established Church of Scotland was a characteristic production. The Principal admitted the moral grandeur of the act of those who went out at the Disruption, which would "always be deemed heroic in the history of Scotland;" but he claimed still greater credit for the men who, like NORMAN MACLEOD, withstood the infection of enthusiasm, and had the courage to remain within the national Zion. Their superior wisdom and devotion, he contended, had received its appropriate reward. The Established Church has now learned to appreciate the conscientiousness of those who differ from her, and is filled with a sweet spirit of toleration. At the same time she has become more wise and tolerant in dealing with differences within her own pale. The practical results of all this light and sweetness are—what? "More than a generation has passed away," says Dr. TULLOCH, "since that unhappy time (the Disruption), and the results are seen to-day in the renewed prosperity of the Church through all her borders; in the earnestness of her pulpits and the activity of her parochial organisations; in the glow of 'Christian life' and the vigour of the 'Christian work' which she has diffused alike in town and country; in her churches

formerly weakened or deserted, now again crowded; and, more than all, in the large and annually-increasing addition which she has made to her territorial strength and efficiency." Unfortunately, on the afternoon of the same day in which he drew this attractive picture, it was Dr. TULLOCH's duty to lay a report before the Assembly as convener of the committee on deputations to the Highlands, and then he had a doleful story to tell, which it is difficult to harmonise with the rosewater sketch. He gave an account of scores of churches and mansees which are out of repair; of infirm ministers, of eighty years and upwards, who are left by their churches to minister unsupported to parishes a dozen miles in extent; and of congregations which you may number on the digits of your two hands. This report proved that the learned Principal's valedictory address was a fancy picture.

THE FREE CHURCH ASSEMBLY.

DISESTABLISHMENT IN SCOTLAND.

FOLLOWING in the wake of the United Presbyterian Synod, the Free Church General Assembly, which recently met in Glasgow, had a long discussion on disestablishment in Scotland. The result was a great discomfiture not only of Dr. BEGG, but of Sir HENRY MONCRIEFF. Dr. BEGG and his party, who have been secretly negotiating for a return to the Establishment, and who have been cut to the quick by the conduct of the Presbyteries throughout the country in denouncing their trafficking with the Government, received only 50 votes. This is but one half the number given last year in favour of the maintenance of the Establishment, and it clearly shows that Dr. BEGG and his friends have become a ridiculous rump. Sir HENRY MONCRIEFF, who wants delay till he can see the prospect of a settlement satisfactory to himself, got 134 votes; while no less than 400 members of the assembly gave their support to Dr. ADAM, who proposed a clear and uncompromising resolution in favour of disestablishment. The result is said to have caused great perturbation in the "auld kirk" Synod, the sittings of which took place simultaneously in Edinburgh. At any rate the day after the vote, the Established Assembly had occasion to refer to the churches outside its pale in connection with the report of a committee on union, and the tremendous display of bunting which took place can be accounted for only by the theory that the reverend court had been seriously disturbed by the reverberation of the guns from the West. One after another spoke in the most tetchy way of the Free Church, and although it was again and again asseverated that the Establishment was never more strong, and never more certain to destroy all enemies, yet it was easy to see through all this big talk a secret anxiety about the future. The courage professed was obviously of the Dutch sort.

Some facts and figures show how little need there is for that preliminary inquiry which Mr. W. HOLMS, M.P., insists upon. The income of the Free Church this year is £575,718, being £30,000 above what it was last year; while the Established Church, with all its vaunted members of wealth, has only raised £370,000, or the immense sum of £200,000 less than the neighbour it tries hard to despise. The foreign missions of the Established Church are on a small scale, and yet the complaint is made this year of a sadly diminished income. On the other hand, the Free Church, which is weighted with the support of its home ministry, not only provides that support in a liberal way, but carries on enterprises abroad on a scale of

magnitude. For the sustentation of its ministry the Free Church has contributed to the Central Fund £177,659, and £99,680 for missions and education. The average income of its ministers is considerably above £200 a year with a manse, and it maintains over a thousand of them. No Commission is required to discover these facts.

PROFESSOR SMITH'S CASE.

The greater part of the sittings of the Free Assembly was taken up with the charges against Professor ROBERTSON SMITH, of Aberdeen. The case is now pretty well known. Professor SMITH has published opinions upon the inspiration and composition of the Scriptures, especially of the Pentateuch, which are regarded by many as either heretical in themselves, subversive of the doctrines of the Confession and Faith, or dangerous in their tendency. His own Presbytery (that of Aberdeen), however, cleared him by majorities of both charges, and now the question raised was whether the Supreme Court should affirm or reverse their decision. There were seven counts against him. On five of them the judgment of the Presbytery, acquitting the Professor of heresy, was adopted as the judgment of the Assembly. One count was sustained by the narrow majority of twenty-three, viz., that relating to the date and authorship of Deuteronomy. The remaining count was that of promulgating opinions of a dangerous and unsettling tendency, and of using language so rash and unguarded as to be mischievous. It was allowed that somewhere in this count there was matter which might legitimately be made the basis of libel; but it was also universally admitted that the count was badly drawn. Ultimately a motion by Principal RAINY was carried, appointing a committee to amend the same, and report at a future diet. The case now stands thus: The charges have been reduced in number to two, and these, having been found relevant, have been remitted to the Aberdeen Presbytery, there to be re-discussed. Professor SMITH is accused (1) of teaching unorthodox views of the Pentateuch, and (2) of promulgating his speculations in a way calculated needlessly to shake the faith of his students and others. Until this matter is disposed of his suspension from professorial work will continue; and unless he himself grows weary of the warfare and resigns, the whole case is sure to come up again in some shape at the next General Assembly. It is too much to hope that Professor SMITH will be left for the future unmolested in his learned researches: the Assembly seems resolved to prevent true Biblical criticism by its rigid rules of interpretation.

THE FRENCH REACTIONARIES.

THE reactionary conspiracies in France have not been entirely rooted out, and the utter defeat of the 16th of May attempt does not seem to have taught wisdom to the irrepressible politicians of the Right. The prospect of manipulating the Senatorial elections has proved too tempting for the prudence of MM. DE BROGLIE and BUFFET, and during the last few weeks there have been indications that a final and desperate effort would be made to kill the Republic. It is, of course, clear to these unprincipled politicians that if the coming elections are conducted impartially by the Republicans, the hopes of both monarchy and empire are doomed in France. They therefore wish to apply to the contests for the Senate or Upper House a little of the superfluous vigour which has remained to them since the general

election for the Chamber. Fortunately, the destinies of the nation are now in the keeping of wise and moderate men, whose sincere patriotism may be trusted to guide the country through these last dangers which threaten it. The spleen of a band of clumsy and defeated conspirators may fret the nation, and may once more awaken hot party strife. But liberty has now been too firmly clasped, and the hands which hold it are too skilful for the subtlety of DE BROGLIE, the brutal recklessness of DE FOURTOU, or the heartless cynicism of BUFFET, to succeed in shaking of the grasp.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

FIFTY-THIRD ANNUAL MEETING.

THE annual meeting of this Association was held in Essex-street Chapel on Wednesday last. There was a good attendance, and the proceedings commenced with service, the devotional part being conducted by the Rev. R. A. Armstrong, B.A., and the sermon which was on "Some Fundamental Religious Ideas, interpreted in their Relation to Modern Thought," was preached by the Rev. William Binns, of Birkenhead. His theme was

RELIGION AND MODERN THOUGHT.

The following is an abstract:—There were three fundamental religious ideas, viz., God, Communion between God and Man, and Immortality. Although these ideas were metaphysical, they were by no means metempirical, and they were all capable of being verified. He proposed, therefore, to put them in the witness box, and subject them to a friendly cross-examination. Other religious ideas besides those which he had mentioned might all be regarded as offshoots from these three. It was natural that in early times we should find primitive religion dressed in rude attire, and the garments of primitive science were equally ragged and unfit for modern wear. A brave curiosity had endeavoured to discover the origin and earliest history of religion. In the last century hot-headed free thinkers fathered religion on the invention of priests, and forgot that this convenient theory did not account for the capacity of man to believe in religious ideas. We were religious for the same reason that we were artistic and scientific, and lived in societies, and formed political governments; and trying to explain religion without admitting its naturalness to start with was trying to make bricks without straw. Even the earliest history of it was too far back for us to reach, and when we made acquaintance with it it appeared before us a fully developed spiritual organism. The religious spirit was present in the earliest literary monuments of all nations. But whatever might be the origin and early history, they did not determine the present value of religion; and we should as soon think of throwing society back to the stage of fishers and hunters, as determining the significance of religion now by what it was in our most distant ancestors, or when, perhaps, the hairy animals with long ears and a tail first felt semi-human yearnings throbbing in their wild hearts. It was religion in its highest form which best showed us what religion was worth. God, Communion between God and Man, and Immortality, required to be interpreted in such a fashion that modern thought could gladly accept them without doing violence to its rational privileges and its scientific achievements.

God was the One Intelligence and Will who was the indwelling life and soul of the universe, and His relation to Nature had been expressed by the Persian poet—

"Over space the clear banner of mind is unfurled,
And the habits of God are the laws of the world."

There was communion between God and man when we felt ourselves in direct contact with a Universal Reason and a Sovereign Righteousness, which were not our own, so that we knew necessary truth and a morality which must be the same in all worlds. Our experiences of religious rapture were illustrations of the same idea. The communion was latent in every healthy soul, and wherever it was realised it was what was meant by the apotheosis of man and the Incarnation of God. Immortality was a necessary corollary from the idea of God, and the capacities and moral aspirations of mankind.

In the present age this statement was met by objections of various sorts. Positivists maintained that it was a theological version of religion which would die to make room for something better. Agnostics maintained that these ideas transcended the limits of the human mind. The popular theology complained that they ignored, if they professed to be sufficient, important spiritual facts which were needful to exhibit the full force of

religion. And there were alienated multitudes who maintained that religion failed to furnish that powerful impulse to social progress which was our greatest want. These objections must be frankly met. A thoughtful examination of the history of religion and of the influence which it had exercised, showed that it was not at all a dying cause, for civilisation in every form, including painting, architecture, and poetry, had always reached the highest level under religious inspiration. We knew the signs of dying ideas and systems, but instead of finding any of them in religion, its pulse was strong, its step firm, its eye bright, and its voice rang cheerfully. Transformation and progress there would be, as there had been, but no night would come to permanently close its long and glorious day.

There was reason enough, however, in the agnostic objection to minutely detailed theological dogmas, and it was not by constructing all-inclusive systems, and applying analysis and synthesis to God, and making ordinance surveys of heaven and hell, that we could either enter the holiest shrine of religion ourselves or lead thither our wandering fellow-men. But side by side with our necessary partial ignorance there existed a large measure of knowledge. There were historical facts and present facts of consciousness; and science, which was both physical and metaphysical, was bound to furnish a rationale of religion on pain of being condemned for one-sidedness. Infinitude was pressed upon us in each point of space, and eternity in each moment of time. God presented Himself to us in infinitude and eternity. That was the objective side of religion; we represented God—that was the subjective side; and the science of religion was the history, classification, and interpretation of objective presentations and subjective re-presentations. So thorough-going agnosticism said "*Ignoramus*" too soon.

At the same time, while we insisted on our consciousness of the Infinite and Eternal as our rudimentary knowledge of God, we must not thrust religion and religious ideas into an uncongenial sphere. It belonged to physical science to explain the processes of creation, and the connection between man and the lower animals, and the universality of law; and we should be unwise if we put in any plea for genesis, or miracles, or a peculiar divine fiat when man came into the world. In these matters we must take the facts from investigators who knew them. Physical science must not presume to lord it over religion, nor must religion trespass on the domain of physical science. The new coinage of agnosticism was a great improvement on the base metal formerly issued from the mint of atheism, and no men who were at once scientific thinkers, and possessed any philosophical insight, now professed to believe in atheism. Herbert Spencer, Tyndall, Huxley, and even Comte, all poured scorn upon it, and were religious in their own way, though they could not confess to definite religious ideas. Men said they were agnostics on immortality. We were all so, for, strictly speaking, knowledge was limited to the present consciousness, and both yesterday and to-morrow, memory and hope, had to depend on belief; and our belief in immortality was reason, and faith, which was the sublimation and not the contradiction of reason, prolonging lives on through an endless series of to-morrows. Men said they were agnostics as to the Personality of God. Here there was a wide gulf, but everything depended on how we defined Personality. We must not define it in too human a fashion. Certainly we could give no shape of any kind to the Infinite. Let them be content to say God is the Sovereign Reason, the Sovereign Righteousness, and the Sovereign Love, and that these constitute His personality. But let them add this is but a portion of His ways, yet the thunder of His power who can understand?

While, however, there was to some extent an intellectual quarrel between free religion and some phases of modern thought, there was no moral quarrel, and agnostics admired the grandeur of the ideas which they were unable to accept. On the other hand, between modern thought and the popular theology there was both an intellectual and a moral quarrel. They could not smoke the pipe of peace, or bury the tomahawk—war was their state of nature. As science and modern thought could not yield to the popular theology there were only two courses open: the popular theology must either die altogether, or it must allow a free, and what Mr. Matthew Arnold would call a "literary" interpretation of its language. Suppose such an interpretation. Let it be said that the assumption of complete knowledge either in the mind or in a book is met by the history of change and progress, that the Hebrew belief in tribal and national gods prepared the way for belief in One Omnipotent Spirit, that miracles, incredible in themselves, are the dawning of a perception of the life of God immanent in nature; that incarnations are a testimony that God builds his holy of holies in human souls; and that resurrections are the songs we sing of

our belief in immortality. In this way they would hasten the era of humanity and a new advent of God, and to something like this the popular theology was plainly coming.

There remained only the alienated masses, and we should still have to deal with them after we had asserted the right of religion to live and rule, and appeased agnosticism, and transformed the popular theology. These masses were alienated partly by the opposition between scientific facts and Biblical records, partly by pretension of omniscience which had kept pace with ignorance, partly by immoral heartless and cruel dogmas, and partly by social phenomena which fell below the demands of the enlightened conscience and which comfortable religionists left to be rectified for the sufferers in another world while they preached pious contentment in this. The first three causes were gradually ceasing to be influential, and in the evolution of religion they were certain to drop entirely away. The social causes would be encountered successfully when we believed in God and immortality as the help to practical righteousness, and found in the spirit of life which was in Jesus Christ our personal inspiration to go and do likewise.

These were the fundamental religious ideas which it was our function to interpret, in their relation to modern thought. Breathing their inspiration we had to meet science in friendly encounter and offer this as a supplement to the facts science discovers. We had to show that only God makes nature intelligible, and that our intellect and our mind and our moral sense are not the flowerings of matter but have their origin in Him and correspond to Him. We had to help the popular theology through the throes of a new birth, and persuade it to receive fresh influxes of life from above. We had to welcome the co-operation of literature, art, and philosophy, and to consecrate religion to life, and besides hoping for the kingdom of Heaven hereafter to seek to establish it here. Finally, we had to keep the sacred altar fires burning for ever in our souls, and there worship at the temple's inner shrine Him from whom we come, Who is our daily companion, and to Whom we go.

The collection at the close of the service reached £34. 1cs. 10d.

THE BUSINESS MEETING

was held after a short interval. The chair was occupied by Herbert New, Esq., the president, and among those present were the Revs. William Binns, of Birkenhead; R. A. Armstrong, B.A.; A. Gordon, M.A.; J. T. Marriott, Goodwyn Barnby, R. E. B. McClellan, T. W. Freckleton, R. Spears, T. Dunkerley, B.A.; J. C. Street, T. L. Marshall, J. Ellis, Messrs. J. Hoppood, S. S. Tayler, T. C. Clarke, H. S. Bicknell, C. J. Eiloart, J. Glyde, R. Bartram, T. Reed, &c. The attendance, though rather less than that at the morning's service, was still large, and included many names well known in Unitarian circles.

The PRESIDENT was warmly greeted on rising to address the meeting. Before calling upon the treasurer and secretary to read their reports he desired to say that he could not stand in his present position without reminding himself at least that it was now twenty years since he had first undertaken the duties of president of the Association. (Applause.) His experience of that office was one of a widely different character in regard to the year 1858 and the year 1878. Twenty years ago it had been the honour of the president to appear before the members at the annual meeting and to conduct the business, with which he might or might not be acquainted. That day it was the privilege of the president to have attended nearly all the meetings of the committee and of the Council during the year which preceded his public appearance, and he must say that the advantage of that experience was very great indeed. He himself felt that he knew more about the affairs of the Association than he had ever done before, and he also felt that the Association was in a most hopeful condition. (Applause.) There were larger and wider activities now at work under the auspices of the Association, and under its knowledge and assistance, than had ever been the case before. There was a much larger incentive—a double incentive in regard to the Council of the Association, both of them being extremely active. In the council meetings they had had very large gatherings, and the result of the change in the management of the Association was this, that the whole of England, and a great deal of Scotland and Ireland—in fact, all those places in the United Kingdom where the interests of Unitarians were most deeply and highly regarded—were now fully represented by the action of the Association. The existence of the system of co-operation between the central and local organisations had been productive of great good in the past, as would be seen from the report, and he hoped its value and importance in the future would be of a still wider and more

beneficial character. (Hear, hear.) Having thanked the meeting for electing him, twelve months ago, once more as president of the Association, he concluded by saying that he should now retire from office with a deep and heartfelt sense of satisfaction at the pleasure and profit he had derived from his long connection with the Association. (Cheers.)

The Treasurer, Mr. S. S. TAYLER, prefaced the reading of his report by congratulating the meeting upon the improved financial condition of the Association. During the past year the annual subscriptions had been almost doubled in amount. Mr. Tayler, having referred with regret to the retirement of their late treasurer, Mr. Nettlefold, then proceeded to read the accounts.

The Secretary, Mr. H. IERSON, next read the committee's report, as follows:—

THE FIFTY-THIRD ANNUAL REPORT.

The committee present the fifty-third report of the year's work of the Association with encouragement and hope. While in our own country, as among all civilised nations, the human mind is passing through a crisis of change in religious thought, there is obviously a grand opening for the labours of such an Association; and they trust that the requisite means for carrying them on successfully will be even yet more largely furnished. The demand that has been made for increased resources is not a novel one, but the circumstances of the present time give to it a new and pressing force. In many past years have such appeals been made, because it was always felt that even in times of greater hostility in public opinion to Unitarianism much more good might have been done had the Association possessed the means of doing it; but the movement of opinion is now to a great extent in the liberal direction, and men are more or less prepared to embrace the principles of Unitarian Christianity if the needed funds are supplied for making them more widely known. The subject, therefore, of its financial position, as one of imminent importance to the Association, has much occupied the attention of your committee.

CANVASSING, COLLECTIONS, AND FUNDS.

In the beginning of the year 1877, a statement had been laid before the council, which showed that the expenditure of the Association, chiefly in assisting missions and poorer congregations, was in excess of its income. The council accordingly agreed that it was necessary to reduce the grants from midsummer until at least the end of the year, but that an appeal should be made to the Unitarian body for more effectual support. The statement was accordingly published, besides being sent by private circular to a large number of subscribers and friends, but the result, though favourable, was not sufficient to justify the hope that the grants could be continued without reduction, and at the last annual meeting a resolution was passed, instructing the committee to organise a canvass for further subscriptions in the large centres of population throughout the United Kingdom. This instruction has been carried out, as far as local encouragement has warranted the committee in making the personal visits recommended. Valuable help has been given by friends in some towns, as at Brighton and Northampton; and visits have been paid to Bristol, Bridgewater, Tavistock, Exeter, Plymouth, and Leicester, as also to a number of towns in connection with the Manchester, East Lancashire, and East Cheshire Associations. In preparation for the canvass in these three important districts, the local societies united in inviting the Association to a meeting of welcome, which was held in the Free-trade Hall, in Manchester, on the 30th of November, 1877. This meeting, of more than 3,000 persons, was a most successful one, and on the following day a large and influential local committee was formed, for the purpose of assisting in the canvass which immediately followed. The result of this effort has been a very serviceable addition of £324 in subscriptions, with £113 in donations. This encouraging expression of confidence in the Association which the committee are happy to report, does not, however, suffice to meet the requirements which were made known in the circular issued in the earlier part of the year. The reductions of the grants have been greatly modified, but stock will still have to be sold to satisfy the demands of the year. The total of the new and increased subscriptions to the end of 1877 was £504, with donations of £315. 9s. 6d. There is an addition besides of £304. 10s. for the year 1878, so that the total increase in subscriptions to the present time is £808. 10s. The income from annual subscriptions was in 1876, £914. 19s. 6d., with donations amounting to £52; the subscriptions to the present date are £1,635. Had no losses occurred by deaths and otherwise, the income would have been about double that of 1876. The committee acknowledge with pleasure the cordial welcome with which they have been met wherever their canvass has been made, while they could not but admit the force

of special difficulties which have presented themselves in some towns which they have been advised to defer canvassing for a time. Collections have been made for the Association by the congregations at Hampstead and Stamford Street in London, Shepton Mallet, Godalming and Guildford, Horsham, Mountpottinger in Belfast, South Shields, Kingswood, Newhall Hill in Birmingham, and Stourbridge. The committee hoped that their request for such collections would have been more extensively complied with, and that more friends would have undertaken the collection of smaller sums at places where at present no local treasurer is appointed.

THE ASSOCIATION AND LOCAL AID.

It is now no longer necessary to call attention to the fact that the Association does not limit its range of action to the metropolis. Indeed, the aid given by it to the London Association is but small in proportion. But one of its duties is to encourage local activity, and to unite the labours of the various local societies in London and the country generally. In their relations with the provincial societies the committee have acted upon a principle which experience proves to be in general a sound one. Whenever applied to for help by individual congregations, or by friends who desired to render some special service, they have consulted with the local committees, and have usually entrusted to their charge whatever grants were made. It has not been possible to adhere invariably to a stringent rule in such cases, but two things they always strive to impress upon those who look to the Association to undertake and carry through every useful work that may be thought of—first, that their resources are limited, and must be used with care and discrimination; and, secondly, that their duty is not to undertake the work of the whole body, which is better done by individual and local exertion, but rather to fulfil the more modest function of stimulating and giving help where help is most needed. Assistance is given in this way by your Association to congregations, and to the societies which help congregations and maintain missionaries, in many places where otherwise the possibility of upholding Unitarian worship does not exist.

MISSION MOVEMENTS.

Ten or twelve years ago the Association had but three missions. It assists in supporting at the present time a considerable number of missions throughout the country; and your committee observe with satisfaction that at the annual meetings of the various societies the help which the Association gives to their work is acknowledged with grateful appreciation, and the disposition is increasingly shown to co-operate with you in every possible way. In the Northumberland and Durham district, the Association, with your assistance, mainly supports the ministry at South Shields and Middlesborough. To your latterly reduced grant to this Association, an addition has been recently made for the support of a missionary for Barnard Castle and Darlington. In consequence of the general appeal of your committee in the spring of last year, the congregation at Sunderland resolved to relieve the Northumberland and Durham Association of the amount granted to it in previous years, and since last October this congregation has become entirely independent of the mission. Help is given by the mission in the services at Choppington and at Crook, where it is thought another missionary would be well placed if means could be found for his support. At Stockton in this district, by aid of a grant from your funds, a small balance of debt upon the chapel has been paid. The grant has been continued to the East Lancashire Unitarian Mission in aid of their support of the ministry at Accrington. This Society, which has subsisted for eighteen years, gives largely towards the maintenance of worship at Bolton (Commission-street), Burnley, Rawtenstall, Colne, and Darwen. At Darwen an iron church is to be erected. Towards the building of a church at Colne a grant of £380 has been made from the jubilee fund. A parcel of books was sent to the bazaar which was held at Bolton, to clear off a debt of £650 upon the building. This effort was completely successful. A grant has been made to this mission with the view of helping to secure the services of a stated minister at Blackpool. With your help the debt upon the chapel at Padiham has been entirely removed. The new church at Oldham, to which the jubilee fund had contributed, was opened last November, not however entirely free from debt, as had been hoped. Nearly the whole of the large sum which has been expended upon the building and organ, and in refitting the old chapel for school and lecture uses, has been raised without any public appeal, and it may be trusted that the burden will not be suffered to remain long upon the congregation. The Manchester District Unitarian Association was founded in 1859. It largely supports the services at Miles Platting, Swinton, Middleton, Dob Lane, Fails-

worth, and Ardwick. To Middleton a parcel of books was sent for a sale of work to clear a small debt upon the chapel. The new church at Fails-worth, for which a jubilee grant was made, is now in course of erection, the foundation-stone having been laid last month by Mr. Harry Rawson. At Ardwick also a church is to be shortly built, where, with the aid of your grant, the Manchester Association has established a settled minister—the Rev. E. C. Towne. The West Riding Unitarian Mission Society is an old organisation. It supports services with your help at Doncaster and Thorne, and besides at Pudsey, Dewsbury, Elland, Pepperhill, and Keighley. At the desire of its committee, a special grant was made to enable them to carry out a scheme of lectures in connection with their missions. The foundation-stone of the new church at Rotherham, which is to be erected with help from your jubilee fund, was laid by Mr. John Hobson on the first of last month. The new church at Scarborough was opened last August, the Rev. J. Page Hopps preaching on the occasion. Towards the support of the ministry, for which help had been previously given from your ordinary funds, a grant has been made from the jubilee fund of £300, to extend over four years, and the newly-appointed minister—the Rev. Dendy Agate, B.A.—has recently entered upon his duties. A grant was made to help in defraying the cost of repairs of the chapel at Malton, which was reopened at the commencement of the year. The former grant to the East Cheshire Christian Union has been renewed. The committee were glad to learn that through special local exertions the union was not allowed to suffer through the temporary reduction of the latter half of last year. This society, which was formed about eighteen years since, supports three missionaries. The recent loss of the excellent missionary at Glossop, the late Rev. F. Ashton, is a subject of deep regret. The work is being carried on for the present by the help of neighbouring ministers. In Liverpool and its neighbourhood, lectures have been delivered, with your aid, by the Rev. S. F. Williams, at Walton and Kirkdale, also at Bootle, where it is hoped that a permanent congregation may be established. The North Midland Presbyterian and Unitarian Association was formed by the union of two societies, one dating back seventy-eight, the other twenty-one years. A grant was made through this society to assist the Free Christian Church at Leicester in obtaining the services of a minister, with whose help it is now in contemplation to resume Unitarian worship at Hinckley, where the chapel has been closed for several years. A grant has been made to aid the effort which this society is now making to settle a missionary in Newark. The Midland Christian Union was formed in 1866. With your aid it gives large support to the congregations at Walsall, West Bromwich, and Whitchurch, besides assisting those at Lye and Wolverhampton. For the last-named place a special grant has been made to enable the union to secure the services of a minister. To Lye a present of books was made for a bazaar, which was very successful in clearing a debt of more than £150 upon the chapel. At Whitchurch, with your assistance, an iron church has been erected, which was opened for worship last August; help has also been given in maintaining the ministry at this place. The Midland Union have given great attention to the distribution and sale of Unitarian works in the book store which they have opened in a prominent position in Birmingham. At Cheadle, in this district, lay services have been regularly carried on since last July. Tracts have been sent to aid the friends there in their work. To the Eastern Unitarian Mission an increased grant was made to enable them to settle the missionary at Chelmsford, where he has conducted regular services since last October. He has lectured also on week-days at Colchester and other places. Help has also been given in this district for the ministry at King's Lynn. At Cambridge, two services have been regularly held every Sunday since last July. As the ministry at this place, which has for one of its chief objects the endeavour to influence the constantly fluctuating body of students in the university, could not be considered otherwise than of a missionary character, a special public subscription was asked for by the Cambridge committees. To their appeal a fair response was made in subscriptions promised for three years, but more are urgently needed to secure the permanent success of the work at Cambridge. The Western Unitarian and Free Christian Union is an old society. To this union your previous grant was continued last year for the congregation at Devonport, where the congregation have taken an important step towards ultimate self-support by endeavouring to free themselves from the burden of a ground-rent. Lectures have been given in this district, with your help, at Fairford and Malmesbury, by the

Rev. Henry Austin; and a grant was made towards repairing the chapel at Colyton. The new church at Reading was begun last summer, the memorial-stone being laid by Sir J. C. Lawrence, Bart. It was opened for public worship in December last, the sermon being preached by the Rev. William Binns. A grant of £300 has been recently made, to extend over four years, in aid of the ministry of this church. The new church at Guildford was opened last October, when the sermon was preached by the Rev. Charles Beard, B.A. The grant towards the support of the ministry is continued. The Southern Unitarian Society has received as yet from the Association only a grant of tracts. It has been mainly occupied since its re-constitution in the endeavour to re-open several chapels in the district which have long been closed. Help is being given by the Association towards the ministry at Poole, and at Ringwood. The congregation at Southampton trusts now to its own resources. The Kent and Sussex Unitarian Association is an old society, dating from a period when the district was more largely inhabited by Unitarian families than at present. The number of congregations in the district is limited, and it is chiefly through means furnished by your Association that any missionary work can be carried on there. In this way assistance has been given towards the expense of lectures at Chatham, and for services at Battle, Northiam, and Canterbury, where Unitarian worship is maintained by help from neighbouring ministers, but chiefly by services rendered gratuitously by students of Manchester New College. The effort to establish a congregation at Sittingbourne was found to be hopeless unless a church could have been built, the expense of which the society was not in a position to incur. The mission at Ashford is maintained with your help, and the congregation there appears steadily increasing. The London District Unitarian Society was established twenty-eight years ago. With your aid it mainly supports the ministry at Stepney.

SCOTLAND, IRELAND, AND WALES.

The Scottish Unitarian Christian Association, which was formed some seventeen years since, is the medium of your grant to the second church in Glasgow, and to the church at Paisley. It contributes also to the ministry at Aberdeen. The labours of the Rev. H. Williamson have been specially devoted, according to the wishes of your committee, to the strengthening of the congregation in Dundee, and preparing it to become self-supporting. With this view they have resolved to do all they can towards relieving their funds from the burden of a ground-rent of £35. There is some hope that the congregation at Dunfermline may be gathered once more in re-union with the Universalist congregation, through the services of Mrs. Soule, who is now in this country as the representative of the American Universalist Society. The congregation at Perth, under the Rev. A. Webster, to which you have given large support, has kept fairly together; but the liberal movement in Scotland, though it tends in the direction of Unitarian principles, does not apparently incline to their avowal and support in Unitarian organisations. Mr. Webster has lectured, with help from your Association, at Kirkcaldy, Forfar, and Crieff. The Belfast Unitarian Missionary Association is of recent origin. It supports with your aid a missionary whose work is divided between the Hopeton-street Mission in Belfast, and the congregation at Carrickfergus. A grant has also been made through this society to the congregation at Ballymena. To the Mountpottinger congregation your grant has been continued only at the lower rate of the second half of last year; not from diminished interest in their prosperity, but, as in some other cases, from the strong impression of your committee that your grants should lead to increasing self-help, and not be continued to the same amount from year to year without special reasons. The South Wales Unitarian Society is understood to be chiefly occupied in the circulation of Welsh tracts; it has not sought aid for any missionary work. The Association has, however, given some help for services at Onenawr, at Penrhiw and Panteg, and at Carmarthen. At Llwynrhydown, during the absence of the Rev. W. Thomas, whose health had been seriously affected by the strains and excitement of the eviction of his congregation from their old place of meeting, the services were maintained by aid from your Association. The committee learn with regret that Mr. Thomas, from continued weakness, has been compelled to give up an important part of his resources in order to carry on the laborious services in which he is engaged. His people are united and earnest, but few amongst the Welsh congregations are in possession of large means, and they have to struggle against great difficulties. The new church building at Llwynrhydown is now begun, and it would be a great encouragement to them if the

whole sum which it will cost could be subscribed for before the church is opened.

FOREIGN DEPARTMENT.

With the Liberal Societies and churches abroad your committee maintain friendly correspondence, but they have not been in a position to send representatives to their annual meetings. From France they welcome an honoured visitor, one of the ministers of the "Reformed Church," M. Auguste Dide. They trust that his presence in England may facilitate the arrangement of services in English during the summer in Paris, for which the use of the Salle Saint-Andre has been kindly offered to the British and the American Associations.

Holland and Germany.—In reply to requests addressed to the Protestant Unions of Holland and Germany to send representatives to this meeting, the committee have received most cordial letters, though circumstances do not favour their acceptance of the invitations. Your committee had the pleasure of sending a message of fraternal encouragement to the recent meeting of liberal Protestants at Basle.

Hungary.—The communications received from Bishop Frenez give assurance of the grateful sense which is entertained in Hungary of your liberality in enabling the young minister who has been sent to England by the Consistory to enjoy the advantages of study allowed him by the committee of the Manchester New College. Mr. Baros is no longer a stranger to the Unitarians of London, but our esteemed and welcome guest and friend.

Milan.—The committee refer with sincere respect to the persevering work of Signor Bracciforti, who continues his Sunday services at Milan, though under great discouragements.

Iceland.—The committee acknowledge also the services of the Rev. M. Jochumsson at Reykjavik, which your Association has liberally supported for the last two years.

Neither in Milan nor in Reykjavik does there appear the least disposition in the hearers who come together to form a regular congregation, or to contribute towards the support of the worship; and your committee, while very desirous to favour any private help that may be given to the respected gentlemen who are labouring in these places, have not felt that the Association could properly be asked to make large permanent grants for their support, with so little hope in either case of the ultimate building up of Unitarian congregations.

America.—The committee congratulate the American Unitarian Association on the happy accomplishment of their purpose to erect a church in Washington by means of contributions gathered from all parts of the United States. The building, which seats 800 persons and cost £13,000, was opened for worship on the 29th January, entirely free from debt. Little occasion has arisen during the past year for more than the usual friendly correspondence and interchange of publications with our American brethren. The committee have been pleased to add to your catalogue a number of valuable works which have been received from America during the past year. The expected visit of the Rev. Robert Collyer to this country will be cordially welcomed.

Australia.—Unitarian services at Sydney are about to be resumed after a suspension of several years. The efforts that were commenced some time since to gather the scattered congregations for united worship have been so far successful that an earnest request was made in the beginning of the year for a minister to be sent from England. The Rev. J. H. Smith, late of Dewsbury, has undertaken this responsible duty, and leaves for Sydney in a few days, with the best wishes of his many friends in this country for the success of his arduous work. The congregation at Adelaide continues happily prosperous under the ministry of the Rev. J. G. Woods. The Association will gladly welcome a representative of this congregation in Mr. William Kay, recently a member of the Legislature of South Australia, who has been for many years one of its most faithful and active supporters.

Madras.—The Rev. William Roberts continues his services with some help from your Association. Some useful work appears to be done by him amongst the lower class of natives, though the congregation in the little chapel at Madras is small. The committee note with pleasure that during the famine of last year Mr. Roberts received valuable assistance from benevolent friends in this country.

BOOK AND TRACT DEPARTMENT.

Considering the pecuniary position of the Association and the importance of maintaining unimpaired as far as possible its missionary agencies, the committee have felt that the room left for publishing enterprise during the past year was limited. In fulfilment, however, of prior engagements, they ordered to be printed "Conscience and Faith," five discourses by the late Athanase Coquerel, translated by Rev. J. Edwin Odgers, M.A.; and

Dr. Reville's "History of the Dogma of the Deity of Christ," translated anew by Miss Swaine, from the revised and enlarged edition of 1876. Both these works are alike valuable and interesting. The former is now on sale, the latter will be issued very shortly. To complete the series of publications which was authorised by the Council of the previous year, it was intended to print an English edition of Mr. Alger's work on the "History of the Doctrine of a Future Life," a revision of which had been promised for that purpose by the author. But the new edition of the work having recently appeared in America, it was resolved at the late meeting of the Council to communicate with the publishers, with the author's consent, in order to obtain copies in sufficient number to enable the work to be sold here at as cheap a rate as possible. A letter has since been received from the author making a similar suggestion, so that the work will probably be ere long within easier reach of English readers. The work by the Rev. Edward Higginson on "Christ Imitable, or the Religious Value of his Simple Humanity," being still in demand, it has been reprinted, the author having kindly revised it for the purpose, and it is now on sale in the rooms. The committee note with satisfaction the immense variety of publications in which the orthodox dogmas are ignored, or directly opposed and set aside. In journals and periodicals, as well as in more elaborate books, the work is being effectually done which was formerly confined within the range of Unitarian literature. There is the less need, therefore, for great regret at the limitation of our means for publishing professedly Unitarian works, which could not in any case reach the large and varied circles of readers that are now becoming increasingly familiar with liberal religious thought. Grants of books have been made to nine ministers in aid of their studies, as well as to a few other applicants. The total number so given was 134. Tracts have been sent free of expense during the past year, chiefly for distribution at the delivery of lectures, wherever they have been applied for, those who desired them generally indicating the particular tracts needed. The total number thus granted has been more than 22,000.

CIVIL RIGHTS.

In their report of last year the committee referred to the state of the Burial Laws as injuriously affecting the rights of many Unitarian Dissenters throughout the country; and a resolution was passed at the annual meeting authorising the executive to take such action upon the subject of the Government Bill then before the Legislature as should appear desirable. A petition was accordingly presented to the House of Commons on the 29th of May by Mr. Osborne Morgan, signed by the president in the name of the Association, which stated the various grounds of objection to the proposed measure of the Government. The measure was withdrawn in consequence of the vote in the House of Lords in favour of Lord Harrowby's amendment, admitting the free right of interment in the parochial churchyards to which the Dissenters lay claim. No further step towards legislation upon the subject has been taken in the present session of Parliament, but a resolution proposed by Mr. Osborne Morgan in the House of Commons was defeated by so small a majority that the hope was further strengthened that an equitable adjustment of the question could not be long delayed. In commemoration of the repeal of the Corporation and Test Acts, oppressive enactments which for more than a century and a half had excluded conscientious Dissenters from the enjoyment of important civil rights in connection with the discharge of their duties as citizens, and which were removed from the statute-book on the 8th of May, 1828, your committee cordially united with the body of Dissenting Deputies in presenting an address to the late Earl Russell, through whose exertions in a great degree the repeal was effected. The commemoration will be continued by a public assembly on the 18th of June, the fiftieth anniversary of the day on which a similar gathering was held immediately after the passing of the bill.

MISCELLANEOUS.

The report then referred to the great meeting in the Free-trade Hall, Manchester, and then continued, the committee have had the pleasure of acknowledging the gift of books, photographs, and portraits for the rooms, from the Rev. R. R. Shippen, secretary of the American Association, and others. The proceeds of the Bicentenary Fund, amounting to £35. 10s., were given last year to five ministers. Of the total amount of the Jubilee Fund promised for the next two years, there will be a balance of about £600 still to be expended. The following legacies have been received during the year: from the executors of the late Mr. J. H. Nelson, of Slough, £524. 1s. 1d.; Miss Widdowson, of York, £180; Miss Tingcombe, of Bath, £200; and further payments on account of the Samuel Taylor Legacy, amounting to £899. 7s. 2d.; making a total of £1,803. 8s. 3d.

Special donations also have been made to the Association as follows:—Mr. S. W. Browne, £20; Mr. Joshua Buckton, £29; Mr. T. Colfox, £20; Mr. J. Troup, £25; Mr. R. N. Phillips, M.P., £25; Mr. T. Wrigley, £25; Mr. Joseph Lupton, £50; and Mr. C. Cochrane, £50. The committee closed their report by recording with regret the decease of old and attached friends of the Association, and by expressing a hope that the loss the Association had thereby sustained might, by the devotion and zeal of their survivors, be repaired.

The CHAIRMAN then moved, "That the report of the committee and treasurer be received and adopted, and printed for circulation." It was well, he thought, that the annual report should close with a tribute to the memory of those who had been taken from their midst. There were few among them who could not but feel that the obituary portion of the report was the most impressive part of the committee's remarks. Among the names mentioned there were many dear to himself, and he would advise those who felt with him to take encouragement from the exhortation with which the report closed—that each and every member of the Association should endeavour to carry on the work entrusted to their hands with renewed heart and increased activity so as to supply if possible the losses the Association had sustained. (Hear, hear.) The report now presented was an extremely interesting one, and would bear comparison with any previous account of the Association's work. It was replete with valuable and important information concerning their affairs; in fact it was an epitomised record of a great ideal of actual practical work. The contrast it presented between the position of the Association at the present time and former years was very great indeed. The annual subscriptions 20 years since did not amount to £100, while the subscriptions and donations together now stood at £1,640 for the past year. Not the least important feature of the report was the account it gave of the position the Association was now taking in the provinces. The Manchester meeting was an illustration of the manner in which the Association was regarded by those who worked with and for it in the more distant parts of the country. This, the largest meeting of Unitarians ever held in Manchester, or, he believed elsewhere, had been solely arranged through the activity of local associations. The great Free-trade Hall had been filled with a most attentive and interested audience, and they who had had the honour of representing the Association at that gathering had felt exceedingly encouraged by what they had seen and heard, to attempt similar movements in other towns. (Applause.)

The Rev. A. PAYNE seconded the resolution, with a deep sense of gratitude for the constant and very valuable help which the Association had rendered to the mission work of the country.

The resolution was then put and carried unanimously.

Mr. HOPGOOD moved that Mr. Henry S. Bicknell be requested to accept the office of president for the ensuing year, and in doing so testified to the high qualities of that gentleman. If he were elected he would be pre-eminently the right man in the right place.

Mr. R. PINNOCK, in seconding the motion, referred to Mr. Bicknell's long connection with the Association.

The resolution was carried with acclamation.

Mr. BICKNELL briefly acknowledged the compliment.

The officers of the Association were then appointed, after which

The Rev. R. A. ARMSTRONG moved "That this meeting observes with satisfaction that a considerable addition has been made during the past year to the regular income of the Association, and expresses the hope that the continued efforts of the committee to augment the resources of the Association will be cordially seconded in the towns and districts in which the canvass has been for a time deferred," and said he trusted that the success which had attended the meeting held in Manchester would induce the committee to attempt the formation of a similar scheme in other towns. (Hear, hear.)

Mr. MATHERS, in seconding the resolution, suggested that grants of books should be made by the committee to the different free libraries situated in different parts of the kingdom.

The resolution was carried, as were other formal resolutions, after which the meeting closed at a late hour.

THE CONFERENCE,

held on Thursday morning, commenced with a small attendance compared with that of the preceding day, but as the morning progressed the numbers increased. Among those present were Mr. Herbert New, in the chair; Revs. H. Ierson, P. M. Higginson, P. H. Wicksteed, A. Payne, T. B. Broadrick, M. C. Gascoigne, T. W. B. Briggs, J. Marten, R. A. Armstrong, A. Webster, J. B. Lloyd, T. W. Freckleton, T. L. Marshall, R.

Spears, &c. The conference opened with the singing of a hymn by Faber, after which prayer was offered by the Rev. T. B. Broadrick, and the president then called upon Mr. F. Taylor to read his paper on

CHURCH FINANCE: A PAPER BY MR. FRANK TAYLOR, OF BOLTON.

The question I have undertaken to introduce for your consideration to-day may, in the minds of many, be open to the charge of being uninteresting and prosaic. No one, however, can deny its utility and importance. It is essentially a lay question, vital to the truest interests and prosperity of our free churches. In its treatment I am thankful my path will be in other directions than those of theological definitions and metaphysical subtleties, or the vexed questions of philosophy, materialistic or intuitive, which would indeed be burning questions for an ordinary layman to touch before such an assembly as the present.

Church finance is too often one of the most neglected branches of our church life. Each year brings it more prominently to the front as one of the questions which will have to be taken in hand and seriously grappled with by our intelligent laity. Almost each ecclesiastical organisation has its committee specially deputed for its consideration. The Established Church has its diocesan boards of finance. The Congregationalists have their county boards; and if we, from our love of individualism and fear of infringing upon our liberties, are unable to follow suit, we can at least discuss the question of church finance with profit to ourselves as well as our churches at large in such a representative gathering as the British and Foreign Unitarian Association ever commands.

If we could have an authentic history of the financial management and condition of our congregations, many revelations would be brought to light very strange and interesting, and not a little saddening. Instances would be forthcoming where almost the entire income is derived from legacies handed down from the past, beneath the paralysing influence of which the energies of the congregation have lain dormant, the chief desire of the members thereof being to so manage the trust as to minimise the demands upon their own resources, and escape the reprimand of the much-feared Charity Commissioners. Instances, too, there would be of gross mismanagement, of carelessness, of attempted misappropriation, while not a few would be found where the congregation seem to have little knowledge of, or interest in, financial matters, and the poor minister is expected not only to satisfy their spiritual wants, but have the chief anxiety in the management of the funds.

A CONGREGATION AND ITS MINISTER.

Take, for example, a rural congregation, possessing an ancient chapel, venerable with traditions of a Presbyterian ancestry. Connected therewith has been a family of distinction or wealth, some member of which has left an endowment, it may be in money, but more often in land, for its maintenance. Probably the family is now extinct, or, as is too often the case, the descendants have forsaken the humble meeting-house for some more popular church. The management of the trust has devolved upon men little accustomed to such responsibilities. Owing to the enhanced value of land the endowment has improved, but too often the minister is not expected to participate in this. The same stipend is paid now as of old, in spite of the increased cost of the necessities and comforts of life. The members of the congregation may be connected with some agricultural or trades union, and thus share in the increased remuneration of labour; but to the stipend of the minister the adage is applied—"As it was in the beginning, is now, and ever shall be." He is expected to live comfortably and respectably, to make a good appearance, to move in good society, to have a well-stocked library, to be generous and given to hospitality, upon an annual income little in excess of what is paid to an ordinary artificer. And should he have any anxiety as to the future, or ask for an increase of stipend, or accept a call to a more prosperous church, he is regarded as being actuated by unworthy and sordid motives.

TRUSTEES AND FUNDS.

Church finance, then, is a question of growing importance, and to-day I plead with my brother laymen for a deeper sense of our responsibilities, a more healthful tone of thought and feeling. Granted that for the maintenance of public worship funds are requisite for the due repairs of the sanctuary, for the support in a becoming and dignified manner of the ministry, for the provision of musical accompaniments, for the making of the common worship healthful and inspiring by the presence of anything which touches the soul, quickens thought, develops the sense of the holy and beautiful, begets reverence, kindles aspiration and draws the heart heavenwards, the questions arise—How can these funds be most equitably raised? and by whom most efficiently administered?

A few words, first, as to the organisation. In many of our older congregations the trustees have not only charge of the property connected therewith, but constitute themselves the committee of management for the congregation. This I regard as a mistake. Owing to deaths and removals the trustees are a constantly decreasing body, the number of which can only be occasionally recruited by the appointment of new members and the creation of a supplementary deed. At the time these may be selected from the most valuable and reliable members of the congregation, but it does not follow of necessity that they will remain such. Being a life appointment it prevents the removal from the trust of any who may change their religious convictions, and thus lose their interest in the successful management of the trust. Thus it naturally falls into the hands of a limited number, possibly the most willing but not always the most efficient. To remedy this the duties of the trustees ought to be confined to their legal function—that of holding the property in trust and being responsible for it, while the organisation and financial arrangements of the congregation should be entrusted to a committee. This might consist one half of trustees, the remaining half to be selected at the annual congregational meeting, a certain stipulated number to retire each year. This secures a constant infusion of fresh blood by the yearly appointment of those who, from their energy, ability, or interest, enjoy the confidence of their co-worshippers. Ladies might with advantage be placed on such a committee, for, in addition to an interest in the work, they would bring a grace and quiet dignity and refinement which are among the innumerable charms of the sex. The accounts ought to be audited annually, and printed for circulation amongst the congregation, along with a brief report of the various activities at work connected therewith. Discretion should be exercised in the selection of a secretary and treasurer. Their duties at all times require judgment, tact, and delicacy. How often the susceptibilities of a minister are deeply pained by the brusque way in which these important congregational officials perform their duties.

MEANS OF RAISING FUNDS—THE PEW SYSTEM.

And now let me ask, which is the most efficient means of raising the funds, and in such a way as to inspire the interest of the greatest number?

The oldest and most generally adopted plan is the proprietary system, the pew rents by a graduated scale producing the requisite amount. To this method there are many objections. Our churches, as a rule, are comparatively small, so that the average amount to be raised per sitting is large. Due regard being paid to those with limited means, to counterbalance those seats assessed at a low rental a certain proportion have to be assessed very high. By this system the accommodation is parcelled out into reserved, second, or third seats according to assessment. This tends to introduce those invidious distinctions of wealth and position (so powerful in the world) within the church, whose aim ought to be to soften the inequalities and asperities of life, to draw men nearer to each other in remembrance of their common sonship before the Great Father. The occasional worshipper, and stranger, too, are often precluded from joining in worship by the feeling that there is no space set apart for them except the poor's seat, and that they must depend for accommodation upon the courtesy of those who may regard them as intruders. If it is sought to raise the whole income by a uniform pew rental, then does it visit with too great force the poorer members, and tend to drive them away. Thus the poor are disregarded. No seats are set apart for them; or, if so, very few, and these the most uncomfortable and inconvenient, if not most conspicuous. The humbler member, too, with large family, and requiring a larger pew, will have to subscribe more largely in proportion to his means than the rich bachelor or spinster whose requirements are small.

Another plan is to adopt a uniform pew rental of moderate amount throughout, so as to be within the compass of all, and supplement it by a voluntary subscription list. This gives an opportunity to those who are able and willing to subscribe out of their abundance. It has, however, one grave objection. If any guaranteed amount has to be thus raised, owing to deaths and removals it falls heavily upon the surviving guarantors, while the pretext of paying a pew rent, though admittedly a low one, is seized by the ungenerous wealthy as an argument for not subscribing further.

The pew rental system in all its forms has one common objection. It encourages a spirit of exclusiveness and landlordism which clings with tenacious power to its property and rights. How often do pews remain in the possession of families who seldom utilise them, but who, from old association, are unwilling to part with them, because the memories of the sainted dead who have sat there seem to haunt them. Meanwhile,

other families are excluded who would take a deeper and more practical interest in the regular services by their attendance and sympathy.

THE OFFERTORY.

Only one important method now remains to be noticed, that generally known as the free and open system; and which, through the self sacrifice and trustful spirit of its founder in our ranks, will ever be associated with the name of the Rev. Brooke Herford. The seats are entirely free and unappropriated, and the maintenance of worship depends upon the free will offerings of the people at each service. This appears to me the most equitable and efficient way of raising the needful funds, while in spirit it approaches most nearly the ideal Christian church. It does not parcel out the sanctuary into separate enclosures, and put a monetary value on each. It does not arrange the worshippers according to the length of their purse. The rich have the opportunity of giving from their abundance, while the offerings of the poor are as willingly given as they are received. It is, in fact, the best way of getting at the poor. We too often forget the power of small subscriptions, and might with advantage remember the advice of the blind mendicant, who entreated passers-by not to be ashamed to place coppers in his receptacle if they could not afford more, as he could not see what they gave him. The offertory gathers more successfully than any other plan the gifts of the poor, while it is an almost universal experience that more is raised by small and frequent subscriptions than by large and occasional ones.

But I plead for this system on higher than pecuniary grounds. This system creates or perpetuates no class distinctions in the church. All meet together on common ground as children of the Great Heaven-Father. All feel welcome and at home if only they take their seats with meekness and reverence, with hearts softened by the memories which are awakened and the hopes which are kindled, and souls awed by the grandeur of the thoughts which are inspired. The stranger, too, takes his place without feeling he is an intruder, or the observed of all. A heartiness pervades the service, and an increased interest is thus induced.

MEMBERSHIP.

It is well to have a record of membership, entrance to which shall be by a small subscription. This would be a voluntary association of those in sympathy with the spirit of the worship and the work, and who express a willingness to extend their influence. It would unite still more closely those who worship together in the bonds of spiritual sympathy and mutual helpfulness.

THE MINISTRY AND THE OFFERTORY.

It may be urged that it is unfair to the ministry to make them dependent upon the fickle offerings of the people, and that it would tend to make them pander to the popular wishes and prejudices. I feel confident our ministers have a truer conception of the greatness of their life-work, and the solemn issues at stake, and do not, therefore, believe such would be the case.

In adopting this system it would be well for the congregation to determine that the minister shall not receive less than a stipulated stipend, and that the accumulated offerings for the year shall not produce less than a fixed amount. If, towards the expiration of the financial year, it be found that the receipts will fall short, then will it be within the power of those interested in the success of the scheme to so increase their offerings as to produce the ideal amount. I rejoice to think this system has been introduced with success into some of our churches, and that in connection with the orthodox churches it is meeting with growing acceptance, more particularly with the Established Church and the Congregationalists.

Suffer me, in conclusion, to add that, while the free and unappropriated system develops more fully the latent resources of the congregation, brings home more powerfully to its members their duties and responsibilities, it harmonises more completely with the spirit and principles of our free churches. Unfettered by doctrinal trust deeds, or by subscription to written articles and creeds, believing not in the State patronage and control of religion, we declare that we have faith in its inherent power and vitality to win its way to the hearts and consciences of men without the assistance of the law or the support of the civil Government. If we believe that Christianity is not a ritual, or congeries of mysterious doctrines to be enforced from without, but a spirit of life, and love, and duty, coming down through the ages from its Great Founder, lighting up the pathway, moving the heart, and guiding the destinies of men, then does it behoove us, of all religionists, to make fitting provision for its continued existence, thus showing that it is the willing external manifestation of an irrepressible inward impulse and conviction. Thus do I believe that if the members of our churches are thoroughly leavened by the spirit of life

which was in Jesus Christ of old, it will be to them no less a pleasure than a duty to support in a dignified manner the ministrations of religion. The sanctuary will then become the storehouse of earnest vows and living and loving sacrifice, where for a time the pressure of earthly toil and care is uplifted, the weary and heavy laden are comforted with visions of a richer and fuller life, the common pathway of duty seems filled with diviner hopes and irradiated with holier tints, and to the true and earnest worshipper is vouchsafed some message of divine peace and joy, some assurance of divine strength and guidance.

NEWS OF OUR CHURCHES

MANCHESTER SUNDAY SCHOOL FESTIVAL.

ON Sunday last the annual assembly of scholars in the Free Trade Hall took place, when scholars were present from Failsworth, Altrincham, Middleton, Monton, Sale, Stockport, and Rochdale, in addition to those from the schools in Manchester. Although the weather was exceedingly wet, the hall was filled. The Rev. H. E. Dowson conducted the devotional service, and two short addresses were delivered by the Rev. Joseph Freestone. The singing was hearty and impressive. An offertory at the close realised £27. 14s. 8½d. For friends from a distance tea was provided for 150 in the Lower Mosley-street Schools. The following account shows the numbers in each of the Manchester schools, and their excursions and other enjoyments during the week:—

Lower Mosley-street: Rev. W. Gaskell and Rev. S. A. Steintal (ministers of Cross-street); Messrs. Henry Hyde and J. H. Reynolds, superintendents. Number of scholars on the books: Boys, 200; girls, 123; total, 323; teachers, 35. Wednesday, to Messrs. Schwabe's, Rhodes; Thursday, Lymm; Friday, field of Mr. E. C. Potter, Rusholme; thence to school for tea and entertainment; Saturday, teachers and elder scholars to Skipton, for Bolton Abbey.—*Strangeways:* Rev. J. T. Marriott, minister; Mr. E. Winsor and Mr. T. Parry, superintendents. Number of scholars on the books: Boys, 97; girls, 90; total, 187; teachers, 28. Wednesday, to Monton; Thursday, Heaton Park; Friday, Llandudno.—*Upper Brook-street Free Church:* Rev. S. Farrington, minister. Number of scholars on the books: Boys, 53; girls, 54; total, 112; teachers, 15. Wednesday, to Rusholme House field; Thursday, Styal; Saturday, Monsal Dale.—*Whitfield-street:* Rev. E. C. Towne, minister; Mr. John Heys, superintendent. Number of scholars on the books: Boys, 75; girls, 71; total, 146; teachers, 20. Wednesday, to Sale Hall, Cheshire; Thursday, Rowsley, for Chatsworth; Friday, Reddish Vale; Saturday, Alton Towers.—*Hulme:* Embden-street, Rev. James Harrop, minister; Mr. Samuel Barnes, superintendent. Number of scholars on the books: Boys, 84; girls, 78; total, 162; teachers, 22. Wednesday, to Heaton Park; Thursday, Knutsford; Friday, tea and entertainment at school; Saturday, Llangollen.—*Miles Platting:* The Rev. W. G. Cadman, minister; Messrs. J. Coleman and J. E. Benson, superintendents. Number of scholars on the books: Boys, 143; girls, 100; total, 243; teachers, 31. Wednesday afternoon, field in Monton; Thursday, Queen's Park, and return to tea at school; Friday, Moberley; Saturday, Bakewell.—*Blackley:* Rev. Joseph Freestone, minister; Messrs. Bennett and Evans, superintendents. Number of scholars on the books: Boys, 78; girls, 82; total, 160; teachers, 20. Thursday, to Heaton Park; Friday, procession through village and back to school for tea; Saturday, teachers and elder scholars to Chester.—*Sale:* Rev. James McConnochie. Number of scholars on the books: Boys, 49; girls, 31; total, 71; teachers, 9. Thursday, Llandudno; Friday, field at Hale Barns.—*Pendleton Free Church:* Minister, Rev. J. McDowell; superintendent, Mr. D. Phillips. Number of scholars on the books: Boys, 56; girls, 53; total, 109; teachers, 13. Wednesday, Heaton Park; Thursday, Bettws-y-Coed; Friday, Monton; Saturday, Chelford.—*Monton:* Superintendent, Mr. G. H. Leigh. Number of scholars on the books: Boys, 100; girls, 101; total, 211; teachers, 28. Thursday, procession and tea party; Friday, Southport.

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

MINISTERIAL APPOINTMENTS.—At a meeting of the members of the congregation at Stockton-on-Tees, held in the schoolroom on the 3rd inst., Mr. W. Stoddart, B.A., of Cambridge, was unanimously elected the minister, and will shortly enter upon his duties. Mr. English Crooks, retiring student of the Home Missionary Board, has received and accepted a unanimous call from the Second Unitarian Congregation, Ballyclare (Northern Presbytery of Antrim), and will enter on his duties about the middle of July.

BURY.—On Whit-Sunday, the annual gathering of the Bury District Sunday School Association took place in Bank-street Chapel, Bury, and notwithstanding the almost continuous downpour during the day, the chapel was filled in every part. The devotional service was conducted by the Rev. W. C. Squier, of Stand, and the Rev. J. Fox, of Heywood, gave an appropriate address based on the story of the temptation of Christ. The hymns for the occasion were taken from the fourth series of hymns and choral songs, issued by the Manchester District Sunday School Association, and were rendered with very good effect.

GORTON: BROOKFIELD CHURCH.—On Whit-Sunday afternoon a musical service was held, more especially adapted to the young people of the Sunday school. The beautiful interior of the church was made more attractive, if possible, by the tasteful arrangement of choice plants, ferns, and flowers in the cross aisle and chancel. The choir of the church, one of the finest in the neighbourhood of Manchester, rendered efficient aid in both hymns and anthems, whilst the verses sung by the children alone were very touching and pleasing from the contrast to the fulness of sound when all sang together. The tunes included "Iona," from Costa's "Eli," H. Smart's "From Greenland's Icy Mountains," Dr. Dykes's "Sanctuary," Ellacombe, &c. The first anthem, "Praise the Lord," Elvey, was sung by the choir and a singing-class belonging to the school of thirty voices, which the organist, Mr. C. H. Wrigley, has taught during the preceding winter months. The second anthem, Dona Nobis, "Praise the Lord, ye nations all," from Mozart's Twelfth Mass, was splendidly given by the choir of the church alone. Every available seat in the church was occupied, as also a number of chairs that were ranged in the side aisles. The Rev. G. H. Wells, M.A., delivered a most appropriate address, and the whole service concluded with Handel's "Hallelujah Chorus." It is hoped the committee may be induced to make the festival an annual one.

LEICESTER.—On Sunday last the Rev. John Page Hopps preached a sermon on the late Earl Russell, which is fully reported in the local papers. "Civil and religious liberty," he says, "are the words that best describe the whole spirit and policy of Lord Russell's life." And he adds: "There still exists an ecclesiastical corporation which still asserts its right to an enormous exceptional representation in the House of Lords, the highest court of Parliament and appeal, and which dares to create discord and confusion by the very graves of the dead. There still exists a creed which insults and curses some of the best men and women in the nation—a creed which, several times a year, is read in every State church in the nation's name and by Parliamentary order—damning to perdition, in the savage manner and in the savage spirit of centuries ago, all who do not accept its theological enigmas—a creed which in the name of the State will be read next Sunday in the State churches of this town; and I say that Earl Russell's work will not be consummated till all this comes to an end."

LIVERPOOL: BEAUFORT-STREET.—On Tuesday afternoon, June 11th, a tea party was held for the purpose of bringing to a close for the present season our mother's meetings, which have been regularly held each week since October 2nd, 1877, and during which time very gratifying attendances have always been maintained. Much interest has been manifested, and we believe that one and all of the members are looking forward to the time of re-opening. The party was of a social character, and various objects of interest were on view. Among those present were Mrs. Biggs and Mrs. Summers (who have conducted the mother's meeting), the Rev. F. Summers, and Mr. R. Robinson.

LIVERPOOL: SUNDAY SCHOOL FESTIVAL.—On Sunday afternoon, the annual Whit-Sunday festival of the schools in connection with our Liverpool congregations was held, as usual, in the Hope-street church, and in every respect it was a very interesting gathering. The weather was exceedingly unfavourable, but, notwithstanding this drawback, there were present 570 scholars, eighty teachers, and parents and friends brought the number up to over 700. The service throughout was thoroughly attractive. The hymns selected for the occasion were sung with spirit, the responses were readily taken up, and the address, given by the Rev. H. Hawkes, who conducted the service, was very appropriate, and kept the attention of the children. Altogether, the festival was all of a pleasing and memorable character.

LONDON: KENTISH TOWN.—On Saturday evening, June 1st, a dramatic performance, under distinguished patronage, took place at St. George's Hall, Langham Place. Messrs. Percy Lawford, J. Cogan Conway, R. R. Oram, T. Alfred Carpenter, Godfrey Shaen, and a number of ladies took part in the performance; and between the acts, Mr. E. A. Wurtzburg sang two or three songs. The object was to realise a sum of money in aid of the Sunday school fund, for which, including donations, £125 was obtained.

NEWCASTLE-ON-TYNE: CHURCH OF DIVINE UNITY. On Whit-Monday, the teachers and friends of the Sunday schools had their annual trip to Mitford. A party of upwards of seventy were conveyed in three large brakes to the grounds of the old castle. The drive of fifteen miles, through one of the most delightful spots of Northumberland, was greatly enjoyed. Tea was provided in the grounds, after which the usual old English games were indulged in. The ruins of the old castle, the venerable old church, rich in effigies and pious inscriptions, were also objects of great interest, while the shady walks by the river Wansbeck added to the charms of a most interesting and delightful spot. The presence and efforts of the Messrs. Elliss, Watson, Johnston, and Robinson, members of the church committee, together with Mr. E. F. Slater, the superintendent, made the trip one of the most successful and delightful the teachers have had.

TAVISTOCK.—On Sunday evening last, special reference was made in the Abbey Chapel, by the Rev. Lindsey T. Badcock, to the sterling character of the late Earl Russell, and the great services he rendered to the cause of freedom. The flagrant injustice he removed by obtaining the repeal of the Test and Corporation Acts was dwelt upon, the aim of the late statesman being to remove all disabilities imposed for religious opinion. To him, the preacher said, the rights of conscience were sacred, and his life was dedicated to liberty.

WHITCHURCH, SALOP.—On Wednesday, the annual treat in connection with the Free Christian Church Sunday School was held at Mr. John Gresty's, the Woodhouses. The children were taken in conveyances, and carried flags and banners. On the way an halt was made at Brook Cottage, Broughall, the residence of Mr. R. J. Fletcher, by whose kindness the children were regaled with oranges. Arriving at the Woodhouses, a sumptuous tea was provided for both children and adults. Before leaving, each child was presented with a toy. After the singing of the hymn, "Now the day is over," the company started homewards, much delighted with the day's enjoyment. In all there were about 260 present, including 100 of the scholars of the Free Christian Church.

NOTICES TO CORRESPONDENTS.

H. B. W.—Too late for this week.

COMING WEEK.

DEVONPORT.—On Sunday morning at 11, and evening at 6.30, discourses by the Rev. J. Longland, on "Affection," and "Light from God."

HUDDERSFIELD.—On Sunday, school anniversary. Preacher: Rev. John Thomas, B.A. Morning at 10.45, evening at 6.30.

LONDON: SUNDAY SCHOOL ASSOCIATION.—This day, annual breakfast, business meeting, and conference, at the Freemasons' Tavern, Rev. S. A. Steinthal in the chair.

LONDON.—Ministers' meeting, this day, at Dr. Williams' library, at 6 p.m.

LONDON: THE MALL, NOTTING HILL.—On Sunday, at 11 morning, and 6.30 evening, sermons by the Rev. H. W. Perris.

MIDLAND CHRISTIAN UNION.—On Sunday, sermons and collections in aid of the Union at the Church of the Messiah, Birmingham; Evesham, Oldbury, Stourbridge, Whitchurch, and Wolverhampton.

PRESCOT.—On Sunday, annual sermons by the Rev. S. Fletcher Williams. Afternoon at 3, evening at 6.30.

SOUTHPORT: PROVINCIAL ASSEMBLY.—On Thursday next, service at 10.30. Preacher: Rev. J. C. Lunn. Business meeting at 2.

Marriages.

DEAKIN-SMART.—On the 6th inst., at Hope Chapel, Salford, by the Rev. R. W. Selby, B.A., F. J. Deakin, to Alice Frances Smart, both of Salford.

NIGHTINGALE-DEAKIN.—On the 12th inst., at Christ Church, Blackpool, Joseph Nightingale to Josephine Rosa Deakin.

SMITH-CARPENTER.—On the 11th inst., at Unity Church, Dewsbury, by the Rev. C. Hargrove, M.A., of Leeds, assisted by the Rev. W. G. Cadman, of Manchester, the Rev. John Henry Smith, to Ellen Clara, third surviving daughter of the late T. D. Carpenter, of Dewsbury.

Death.

DAWBBER.—On the 19th April, at German Bay, New Zealand, suddenly, from suffocation caused by swallowing a bean, Maud, daughter of Robert Dawber, aged five years.

FREE WORD: Monthly Free Thought Magazine. One Penny; 9d. per doz. T. LEYLAND, Burnley.

MYSTERY OF PAIN, DEATH, AND SIN: AND DISCOURSES IN REFUTATION OF ATHEISM. By the Rev. CHARLES VOYSEY: price 7s. Williams and Norgate, 14, Henrietta-street, Covent Garden, W.C., and 20, South Frederick-street, Edinburgh.

To be published in July.

A SHORT SUPPLEMENTARY HYMN BOOK of 60 Hymns. All the hymns are Supplementary to Dr. Martineau's books: all the hymns are unaltered: price of the book will be 1s., a liberal discount if a number of copies are taken: a sample sheet of first verses will be sent on receipt of one stamp: only a limited number will be printed.—Application should be made before June 29th to the Rev. B. L. GREEN, Newport, Isle of Wight.

WHAT IS UNITARIANISM? A LECTURE by Rev. C. D. BADLAND, M.A. Price sixpence, post free. From the Writer, or R. Keene, All Saints, Derby.

RECENT PUBLICATIONS OF THE SUNDAY SCHOOL ASSOCIATION.

THE BIBLE FOR YOUNG PEOPLE.

Translated from the Dutch of Drs. OORT, HOYKAAS, and KUENEN, by the Rev. P. H. WICKSTEED, M.A.

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THE SUNDAY SCHOOL ASSOCIATION,
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THE TRUTHSEEKER, Edited by the Rev. JOHN PAGE HOPPS, and published on the first of every month, is a free and unsectarian Review of all books and events relating to the development of religious life and liberty in the Christian Church. Every number contains original lectures and essays, together with reviews of present and permanent interest. Price Threepence.—London: Williams and Norgate, Covent Garden. Manchester: Johnson and Rawson, 89, Market-street; and John Heywood, Deansgate.

LONDON: SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's Square, Bloomsbury. Beds from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

RUPTURES.—Exhibition Prize Medal, 1862, was awarded to R. WESTBURY, inventor and sole maker of the IMPERCEPTIBLE CURATIVE TRUSS. Deformity Instruments; Artificial Limbs, Crutches, Elastic Stockings, and Ladies' Supporting Belts, Chest Expanders for round shoulders, &c., 26, Old Millgate, Manchester.

ZUCCO.—We again beg to draw attention to this Wine, which we had the pleasure to bring before the notice of the public for the first time last year. It is a Pure, Natural, Light Wine of Madeira character, without any spirit added, the produce of the Sicilian estates of the Duc d'Aumale. We have pleasure in being able to announce that we can now reduce the price to 24s. Per DOZEN.

JAMES SMITH & CO., Wine Merchants, 26, Market-street, Manchester.

ILLUMINATION of the PENNY'S LANE ROCK SALT MINE, NORTHWICH, in Whit-week, on Thursday, Friday, and Saturday. Admission: first day, 2s., last two days, 1s. each. Refreshments at moderate charges. Music during the whole period of the illumination. Dissolving views each day, illustrating 20 different subjects.—See handbills and posters. JOHN THOMPSON & SONS.

MIDLAND RAILWAY. WHITSUNTIDE HOLIDAYS.

On Saturday, June 8, and Monday, June 10, 1878, a Cheap Excursion Train to LONDON, by the Midland Railway Company's route, will run as follows (by which passengers may also be booked from principal stations to Paris, Holland, Belgium, and the Rhine):—Manchester (London Road), 9.15 a.m.; Stalybridge, 8.40; Ashton (M.S. & L.), 8.44; Guide Bridge, 9.33; Hyde, 9.38; Woodley, 9.42; Marple, 9.50; Hayfield, 8.30; New Mills, 10.0; London, St. Pancras (arrive about), 4.15 p.m. Returning from St. Pancras Station on Wednesday, June 12th, and Saturday, June 15th, at 10.5 a.m., and Kentish Town, at 10.10 a.m.

Children under three years of age, free; above three and under twelve, half fares. Luggage must be conveyed under the passengers' own care, as the company will not be responsible. Tickets are not transferable, and will be available for returning by either of these trains only.

Tickets, bills, and all particulars may be obtained at the Midland Company's Booking Offices, and at Cook's Excursion Office, 43, Piccadilly, Manchester, or at any of the above stations.

Ten minutes will be allowed at Trent Station for refreshments both in going and returning.

An Excursion Train will also run from London (St. Pancras) to Manchester, Liverpool, &c., at the same fares, on Saturday, June 8, returning on Monday, June 10, or Thursday, June 13.

JAMES ALLPORT,

Derby, May, 1878.

General Manager.

MIDLAND RAILWAY. WHITSUNTIDE HOLIDAYS.

THREE DAYS' TRIP TO LONDON.

On Saturday, June 15th, 1878, a Cheap Excursion Train to LONDON (St. Pancras Station), by the Midland Company's route through the Peak of Derbyshire, for Three Days, will run as follows:—Manchester (London Road), 12.5 a.m.; Guide Bridge, 12.15; Hyde, 12.20; Stockport (Tiviot Dale), 12.15; Woodley, 12.27; Marple, 12.35; New Mills, 12.43; Chapel-en-le-Frith, 12.55; St. Pancras (arrive about), 7.5. Returning from St. Pancras on Monday, June 17th, at 11.30 p.m., and Kentish Town at 11.35 p.m.

Children under three years of age, free; above three and under twelve, half fares. The tickets are not transferable, and will be available for returning by this train only. Luggage must be conveyed under the passengers' own care, as the company will not be responsible. Ten minutes will be allowed at Leicester Station for refreshments both in going and returning.

Tickets and bills may be obtained at Cook's Tourist and Excursion Office, 43, Piccadilly; at the Midland Booking Office, London Road Station, Manchester; or at any of the above stations.

MIDLAND RAILWAY. TOURIST ARRANGEMENTS, 1878.

FIRST AND THIRD CLASS TOURIST TICKETS, AVAILABLE FOR TWO MONTHS, will be issued from May 1st to the 31st October, 1878. For particulars see time tables and programmes, issued by the Company.

JAMES ALLPORT,

Derby, April, 1878.

General Manager.

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The Unitarian Herald.

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REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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Price 1d.

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CHANGE OF ADDRESS.—Applications for Supply of Pulpits by Students of the Home Missionary Board, and other letters for Mr. BLACK, are to be addressed to him at HEATHLAND COTTAGE, SHAWHEATH, STOCKPORT.

STRANGWAYS UNITARIAN FREE CHURCH.—On Sunday next, June 23rd, the ANNIVERSARY SERMONS will be preached, morning and evening, by the Rev. ALFRED PAYNE, of Newcastle. At 3 o'clock in the afternoon Mr. WM. HOUGH will conduct the Children's Festival Service. Special hymns (including one by the Rev. Brooke Herford) will be sung. The church will be decorated with plants and flowers. Services: 10.30 and 6.30. Collections.

PENMAENMAWR.—There is Service every Sunday, at 11 a.m., in the Pendyffryn Schoolroom. Preacher for next Sunday: Rev. JOHN GOW, B.A.

BLACKPOOL UNITARIAN FREE CHURCH.—On Sunday next, June 23rd, Mr. T. WIGLEY will conduct the services. Morning, 10.45; evening, 6.30. Collections.

HALE CHAPEL.—The ANNUAL SUNDAY SCHOOL SERMON will be preached on Sunday, June 23rd, by the Minister, Rev. T. LLOYD JONES. Service at 3 p.m. Collection in aid of the School Funds.

FAILSWORTH.—DOB LANE.—On Sunday, June 23rd, SERMONS in aid of the Day School Funds. Morning, 10.45; evening, 6.30. Preacher: Rev. F. H. JONES, B.A., of Oldham. Children's service in the afternoon at 2.30, conducted by Mr. JOHN REYNOLDS, of Hyde.

GORTON.—BROOKFIELD CHURCH.—The ANNUAL SUNDAY SCHOOL SERMONS will be preached on Sunday, June 23rd. Morning, at 10.45, by the Rev. G. H. WELLS, M.A.; evening, by the Rev. H. E. DOWSON, B.A. Collections will be made on behalf of the School Funds.

SALE UNITARIAN CHAPEL.—The ANNUAL SUNDAY SCHOOL SERMONS will be preached on Sunday, June 23rd, 1878. Morning, at 10.45, by the Rev. CHARLES WICKSTEED, B.A., of London. Evening, at 6.30, by the Rev. T. LLOYD JONES, of Hale. Collections in aid of the School Funds.

MANCHESTER NEW COLLEGE,
UNIVERSITY HALL, GORDON SQUARE, LONDON.

The ANNUAL EXAMINATION will be held in the Hall on Monday, Tuesday, and Wednesday, the 24th, 25th, and 26th June, 1878.

The Rev. CHARLES BEARD, B.A., will deliver the Address to the students on Wednesday, 26th June, at four o'clock p.m.

The ANNUAL MEETING of Trustees will be held in the Library on Thursday, 27th June, at eleven o'clock, a.m.

A Valedictory Religious Service, dedicating to the Christian Ministry the Students who have completed their Course of Study, will be held at 8 p.m. on Thursday, 27th June, in Little Portland-street Chapel.

R. D. DARRISHIRE, } Secs.
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PROGRAMME OF LECTURES FOR THE SESSION 1878-9.

Principal, Rev. JAMES MARTINEAU, D.D., LL.D.
Grounds and Truths of Religion.
Greek (Plato or Aristotle).

Professor JAMES DUMMOND, B.A.
Introduction to the Textual Criticism of the New Testament.
Catholic Epistles: Introduction, Criticism, and Exegesis.
History of Doctrines: The Jewish Alexandrian Doctrine of the Logos.
Reading from a Latin Father.
Junior History of Doctrines.

Professor J. ESTLIN CARPENTER, M.A.
Hebrew.
Ecclesiastical History: Senior—The Founders of Latin Theology, Ambrose, Jerome, and Augustine.
Junior—General Place of the Church in the History of Europe to the Reformation.

Old Testament: The Criticism of the Pentateuch in connection with the History of the Religion of Israel.

Professor C. B. UPTON, B.A., B.Sc.
Junior Psychology and Logic (with reference to the requirements for graduation in the University of London).

Senior Mental Philosophy.
Ethical Philosophy: The Chief Theories described and examined.

Latin Reading from some Philosophical Writer.

These Lectures or any of them are open to students of either sex on payment of the usual fees. For particulars apply to

R. D. DARRISHIRE, } Hon. Secs.
George-street, Manchester, }
Rev. CHARLES BEARD, B.A., Liverpool. }

MANCHESTER NEW COLLEGE.—The ANNUAL DINNER of the Students (Past and Present) will be held on Wednesday evening, June 26th, at "The London," Fleet-street, at 7.30 p.m. Tickets, 5s. each. Friends may be invited.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The FIRST MEETING of the COUNCIL will be held at the office, 37, Norfolk-street, Strand, London, on Thursday, June 27. The President, HENRY S. BICKNELL, Esq., will take the chair at two o'clock.

HENRY IERSON, Secretary.

WEST-RIDING DISTRICT SUNDAY SCHOOL ASSOCIATION.

The ELEVENTH ANNUAL MEETING of this Association will be held in the Schoolrooms of the Westgate Chapel, Back Lane, Wakefield, on Saturday, June 29, 1878: tea will be provided at four o'clock. After tea the chair will be taken by the president, the Rev. W. J. KNAPTON, of Bradford: the reports for the past year will be read, the officers for the ensuing year elected, and other business despatched. The Rev. C. C. COE, F.R.G.S., of Bolton, will then read a paper on "The Duties of our Elder Scholars," to be followed by discussion. Deputations are expected from the Manchester District and North Midland Associations. Tickets for tea, 6d. each; admission after tea, free. The attendance of teachers, elder scholars, and friends of the Association, is specially invited.

CHORLEY.—SCHOOL SERMONS, June 30, by Rev. S. A. STEINTHAL. Afternoon, 3 o'clock; evening, 6.30.

NORCLIFFE CHAPEL, STYAL.—ANNUAL SERMONS on Sunday, June 30th, by Rev. G. H. WELLS, M.A. Services to begin, Morning at 11, evening at 6. Collections for the Sunday School.

STOCKPORT UNITARIAN CHURCH.—CHILDREN'S MIDSUMMER FLORAL FESTIVAL, Sunday afternoon, June 30th. Address by Rev. JOHN JAS. WRIGHT, of Leicester.

HYDE CHAPEL, GEE CROSS.—The ANNUAL SERMONS on behalf of the Sunday School connected with the above place of worship will be preached on Sunday, June 30th, 1878, by the Rev. DOUGLAS WALMSLEY, B.A., of Bury. Service will commence in the morning at eleven in the evening at half-past six. Mr. James Thorley will preside at the organ.

BOLTON.—BANK STREET CHAPEL.—On Sunday, June 30th, 1878, the ANNUAL SERMONS will be preached by the Rev. CHARLES HARGROVE, M.A., of Leeds. Morning service, 10.30 a.m.; evening, 6.30 p.m. In the afternoon A SERVICE OF SONG, entitled "The Seasons," will be given in the chapel at 2.30 p.m.: Reader, Rev. E. TURLAND, of Ainsworth. A collection will be made at each service in aid of the funds of the Sunday and Day Schools. Tea will be provided at 4.30 p.m. at a charge of 6d. each.

MISSIONARY CONFERENCE.—The ANNUAL MEETING will be held in the Memorial Hall, Manchester, on Thursday and Friday, July 4th and 5th, commencing at 10 a.m. each day.

JOHN G. SLATER,

Mossley, nr. Manchester.

Secretary.

UNITARIAN HOME MISSIONARY BOARD.—Memorial Hall, Manchester.

The ANNUAL PUBLIC EXAMINATIONS of the STUDENTS will be held in the Memorial Hall on Tuesday and Wednesday, July 2nd and 3rd, commencing each day at ten a.m. The Visitors' Address will be given by the Rev. G. VANCE SMITH, D.D., of Carmarthen, at five p.m. on Wednesday; and at seven o'clock the same evening a Religious Service will be held in Cross-street Chapel, when an Address to the Students retiring from the Board will be delivered by the Rev. SILAS FARRINGTON, of Manchester.

H. E. DOWSON, } Hon. Secs.
F. NICHOLSON, }

BEARD MEMORIAL UNION.—The ANNUAL MEETING of the above will be held on Thursday Evening, 4th July, 1878, when a report and statement of accounts will be presented, and the office bearers for the ensuing year appointed.

The Rev. WILLIAM GASKELL, M.A. (President of the Union) will afterwards give "A Talk on the Lancashire Dialect." The chair will be taken at seven o'clock, and tea will be provided from six to seven p.m. at 6d. The attendance of members and friends of the Union is respectfully requested.

Memorial Hall, W. C. BOWIE, Hon. Sec.

Manchester, June 21st, 1878.

UNIVERSITY COLLEGE, LONDON.

FESTIVAL OF FIFTIETH ANNIVERSARY.

On Tuesday, July 9th, at One o'clock p.m., The Right Hon. EARL GRANVILLE, K.G., Chancellor of the University of London, will lay the FIRST STONE of a Further Extension of the College Buildings, and will preside at the Luncheon—For information as to tickets, &c., apply to the Secretary.

TALFOURD ELY.

University College, Gower-street, W.C.

PARIS.—ENGLISH SERVICES.—Ministers who intend visiting Paris during the Exposition, and who would be willing to conduct Service in English for one or more Sundays in the Salle Saint-André, will oblige by communicating with the Rev. H. IERSON, 37, Norfolk-st., Strand, London, W.C.

NOTE.—The regular service of the church is held every Sunday at 12 o'clock, in the Salle Saint-André, Cité d'Antin, 29.

CARTER LANE MISSION.

The Teachers earnestly SOLICIT ASSISTANCE to enable them to take the children of the Sunday, Day, and Evening Schools for their ANNUAL EXCURSION.

Contributions will be thankfully received by Miss Philpot, 37, Norfolk-street; Rev. J. Taylor, 27, Albert Road, Finsbury Park; or Mr. W. J. Hawkins, at the Mission.

ABERDARE: ENGLISH UNITARIAN APPEAL.

	£	s.	d.
Messrs Tingcombe, per Rev. W. J. Odgers, Bath	5	0	0
Mr. Charles Thompson, Cardiff	2	2	0
Church of the Messiah Fellowship Fund, Birmingham, per Mr. G. H. Kenrick	5	0	0
S. Sharpe, Esq.	10	0	0
Liverpool—Fellowship Fund, per Mr. D. P. Carr	5	0	0
F. Nettlefold, Esq., London	5	0	0
Miss Henry, Oswestry	2	0	0
Mr. H. J. Morton, Gainsboro'	1	0	0
Herbert Thomas, Esq., Bristol	5	0	0
Silas Leigh, Esq., Swinton	2	10	0
Mrs. J. Booth, Swinton	2	10	0
J. Wrigley, Esq., Windermere	3	0	0
D. Davis, Esq., Aberdare	5	0	0

WHOLESALE CLOTHING.—WANTED, a Respectable YOUTH, to learn cutting, and to make himself generally useful.—Address "M. H.," Herald Office.

WANTED, a middle-aged WOMAN, as HOUSEKEEPER: must be able to market and know plain cookery: unexceptionable testimonials required: would have servants under her: a permanent home and good wages to a competent person.—Apply "Housekeeper," 26, Market-street, Manchester.

A Highly-respectable, thoroughly domesticated person Desires a Situation as HOUSEKEEPER, useful Companion under matron, or any position of trust: accustomed to child en, and a good needlewoman.—Address A. B., Post-office Tadmorden.

NAUTICUS.—A Unitarian gentleman, of high character, under 40 years of age, and very energetic, who has commanded ships for one firm for many years, and is well acquainted with India, China, Japan, and the Colonies, is desirous to meet with a gentleman who would give him the COMMAND of a STEAMER, or who would kindly use his influence in that direction: unexceptionable references can be given: the assistance of Unitarian friends is earnestly solicited.—Address "Nauticus," at the office of this paper, 20, Cannon-street, Manchester.

LANCASTER.—The Rev. D. DAVIS, B.A., will REOPEN School on Friday, the 16th of August. (Present address—care of Mrs. Davis, Almswood, Evesham.)

KINDER GARTEN AND PESTALOZZIAN SCHOOL, Argyle House, Shakspeare-street, Nottingham. Miss LEWIN RECEIVES several little Boys and Girls as BOARDERS.—Miss Lewin has also two vacancies for girls desirous of attending the Nottingham High School.

BROOK HOUSE, KNUTSFORD, CHESHIRE.—BOARDING SCHOOL FOR GIRLS, conducted by Mrs. FRANK SHAWCROSS, assisted by Resident English and Foreign Governesses. Teachers of eminence attend for instruction in Music, Singing, Harmony, Drawing, Dancing, &c.—Prospectus and references forwarded on application.

EDUCATION.—STUTTGART.—Mrs. JOHN PHIPSON RECEIVES a Few YOUNG LADIES into her family at Stuttgart, where great Educational advantages are combined with the comforts of an English home: a resident German governess: there will be Two Vacancies in September: references to Mrs. Edward Nettlefold, The Grove, Highgate, London, N.W.; Dr. Carpenter, F.R.S., 56, Regent's Park Road, London, N.W.; or, Alexander Strasse, Stuttgart.

MYSTERY OF PAIN, DEATH, AND SIN; AND DISCOURSES IN REFUTATION OF ATHEISM. By the Rev. CHARLES VOYSEY: price 7s. Williams and Norgate, 14, Henrietta-street, Covent Garden, W.C., and 20, South Frederick-street, Edinburgh.

To be published in July,
A SHORT SUPPLEMENTARY HYMN BOOK, of 60 Hymns. All the hymns are Supplementary to Dr. Martineau's books: all the hymns are unaltered: price of the book will be 1s., a liberal discount if a number of copies are taken: a sample sheet of first verses will be sent on receipt of one stamp: only a limited number will be printed.—Application should be made before June 29th to the Rev. B. L. GREEN, Newport, Isle of Wight.

BRIGHTON.—12, LOWER ROCK GARDENS.—Visitors will find here every home comfort: tariff sent on application. Mrs. WOOD, Proprietress.

BRIGHTON. CHANNING HOUSE, ALBANY VILLAS.—To visitors requiring 13-roomed house, 18 guineas monthly: close to sea: or apartments, 3 guineas weekly.

LONDON: SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's Square, Bloomsbury. Beds from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

POLISHED GRANITE MONUMENTS, tasteful designs, carefully executed in select material (Red or Grey): terms moderate.—Send for drawings and prices to J. TAYLOR, Monumental Yard, Leadside, Aberdeen.

BOARD and RESIDENCE for those seeking a Delightful Country Health Resort may be had at Capel Lodge, near Folkstone: extensive grounds: house overlooks the channel, and is high above the sea.—For terms apply as above.

ZUCCO.—We again beg to draw attention to this Wine, which we had the pleasure to bring before the notice of the public for the first time last year. It is a Pure, Natural, Light Wine of Madeira character, without any spirit added, the produce of the Sicilian estates of the Duc d'Aumale.

We have pleasure in being able to announce that we can now reduce the price to

24s. Per DOZEN.

JAMES SMITH & CO., Wine Merchants, 26, Market-street, Manchester.

DOING AND SAYING.

The Archbishop of Canterbury has referred to John Henry Newman as "the best and noblest son of Oxford."

The London University has elected Mr. R. W. Dale, M.A., as its representative on the board of the Free Grammar School, Birmingham.

Mr. Samuel Morley, M.P., says that one of the greatest dangers of the present time is the tendency to self-indulgence, which finds its outcome in undue expenditure that is working ruin in thousands of families.

The Bishop of Manchester, speaking on the Lancashire strike and lock-out, remarked that the land could never again prosper unless the English people become more sober and industrious. Drunkenness seemed to be creeping everywhere, like leprosy.

The Belfast *Northern Whig* congratulates its Irish Presbyterian friends of Ulster on the progress made during the past year, and the Presbyterian Assembly on the "fine spirit and kindly conciliation displayed in all their debates" at their recent meetings.

Mr. Mackonochie has addressed a local meeting of the English Church Union in terms forbidding all hope of compromise. He has appealed to the Common Law Courts for protection against the sentence of the judge of the Court of Arches. He contends that the proper punishment for contempt of court is fine or imprisonment, and not what he says is in effect deprivation of the freehold.

M. Henri Martin, the historian, and M. Renan, the author of *The Life of Jesus*, have been elected members of the French Assembly, M. Taine, who was one of the competitors, being defeated. It was thought that M. Taine, a more accomplished writer than M. Martin, would have been chosen. The return of M. Henri Martin is a great tribute to the honesty of his *History of France*—perhaps the most solid and careful book which deals with the past of France.

Bishop Ellicott writes that "the very existence of our National Church is now menaced by Ritualistic doctrines and practices." He expresses a wish that it should be made perfectly plain "to these disturbers of our peace" that the choice must now promptly be made between loyal obedience to the law, or withdrawal from the position and privileges which the preference of the nation has assigned to the National Church." This idea of "the preference of the nation" is rather a good joke, as though the present generation of Englishmen had been in any way consulted in the matter. But this by the way. What is important to remember is that the Bishops of Gloucester and the warden of St. Raphael, Bristol, are much in the same position as the lion and the bear in *Punch's* recent cartoon, which cannot pass each other in a narrow causeway. Which will give way?

The St. Petersburg papers relate that the Jewish inhabitants of Berdichev have issued a manifesto to all Europe, as simple as it is forcible: "We Israelites of Russia, freely confess before the entire Russian people that we have positively no connection whatever with the Prime Minister of England, the Lord Disraeli-Beaconsfield, and that we have no desire to make common cause with him." In reply to this curious declaration, the *Journal de St. Petersburg* contains the following sarcastic remarks: "Berditschew shall therefore not be connected with Besika Bay by a subterranean canal, and the news must be false that a *corps d'armée*, to be formed from the men of Berditschew, under command of Hersch Berko Perlmutter, is to attack the flank of the Russian army and to cut off its retreat across the Pruth. Benjamin Disraeli-Beaconsfield is now baffled, England's isolation is complete; Berditschew has given peace to the world!" Berditschew is a Russian town with a population of from 20,000 to 30,000 souls, nearly all of whom are Jews.

It is stated that the Church Association will shortly apply to the Court of Queen's

Bench for a mandamus to compel the Bishop of Oxford to show cause why proceedings should not be taken against the Rev. Canon Carter, of Clewer, near Windsor, for Romanistic practices. Under these circumstances the *Times* has recently published a long article descriptive of the institutions carried on by Canon Carter in this village. Among them is a convent, the books used in which are well-known Romish works. One of them is entitled *The Treasury*. In this, says the *Times*, "several methods of self-examination before confession are prescribed. One of these is by means of the Commandments, and the examination is so framed that every offence is made an offence against the clergy and the Church. This choice volume deserves to take its place besides that abominable work, *The Priest in Absolution*. Whatever good may be done at the Clewer institutions, we do not hesitate to say that the practices carried on there are a scandal and a disgrace to a Church which is professedly a Protestant establishment." The Bishop of Oxford is the visitor of the convent, and Mr. Gladstone is, or was until recently, not only a trustee, but also a member of the committee.

AMERICAN NOTES.

MR BEECHER ON SCEPTICISM AND INFIDELITY.

MR. HENRY WARD BEECHER recently preached a remarkable sermon on "Scepticism and Infidelity." He made public admission of facts which most intelligent people believe, but which few, however slightly connected with an orthodox church, would have the courage to proclaim. After dwelling on the rapid spread of scepticism, he said: "It is more widely diffused among the laity than is generally supposed. Thousands of men sit in church and hear a sound, orthodox sermon every Sunday for twenty years, and don't believe a word of it. They go to church from different motives; some because they have been brought up to do so; others because they like the moral teaching; others again because they want their children, while young, to get in the way of it for the sake of its moral influences; and others again because it is respectable and profitable and fashionable. But the church is filled with men whose opinions are constantly fluctuating, never firmly established. Multitudes more than of old think they can settle the question for themselves. The churches are slimly attended, and if one should be always crowded, it is attributed to the claptrap attitudinizing of the minister. It is taken for granted that people don't want to go to church. The pulpit is no longer the chief instructor." Mr. Beecher closed hopefully. He said that the new theology will be broader and better than the old. To satisfy the needs of man it must contain the revelations of the present as well as those of the past.

THE REFORMED EPISCOPAL CHURCH AND THE THEATRE.

THE General Council of the Reformed Episcopal Church of America, has denounced the theatre as "tending to lower the tone of Christian purity, hinder the growth of personal piety, and weaken the influence of the church in the community." Rev. Dr. Sabine heartily endorsed these resolutions. He is the clergyman who, some years ago, made himself rather unpleasantly conspicuous by refusing to perform the funeral rites over the remains of amiable and gentle-hearted old George Holland. This kind of phariseism finds a significant commentary in the life of Charlotte Cushman, written by Miss Emma Stebbins, her devoted, life-long friend, and just issued from the press of Houghton, Osgood & Co. Miss Cushman warmly testifies to the excellent traits of character manifested by the laborious, humble members of her own beloved profession. Such lives as Charlotte Cushman, Macready, and many other actors and actresses, have lived, ought to exempt the profession from the sweeping denunciations of fanatical self-righteousness.

Rev. Dr. Newman, ex-President Grant's pastor, has been delivering in New York a

series of ten sermons on the "Seven Great Religions of the World." He advanced the theory that German rationalism was borrowed from Buddhism; that the Chinese are the descendants of Noah; that they originally worshipped the monotheistic God of the patriarchs, and ought to be brought back to their ancient faith.

LONDON SUNDAY SCHOOL ASSOCIATION.

THE forty-fourth annual breakfast, business meeting, and conference of teachers, was held on Friday morning, the 14th inst., at the Freemasons' Tavern, Great Queen-street, London.

In the absence through illness of the Rev. S. A. Steinthal, of Manchester, who had been announced as chairman, Councillor MATHERS, of Leeds, presided. The attendance was large and full of an influential character. Among those present were:—The Revs. W. Binns, Birkenhead; J. B. Lloyd, Knutsford; J. Taylor, London; John Bevan, Pudsey; T. Rix, Stratford; R. A. Armstrong, B.A. Nottingham; P. M. Higginson, M.A., Dean Row; A. Chalmers, Cambridge; A. Payne, Newcastle-upon-Tyne; J. D. Hirst Smyth, London; P. W. Clayden, T. B. W. Briggs, J. Ellis, and T. Dunkerley, B.A.; and the following students of Manchester New College: Mr. C. J. Perry, B.A., minister elect of Hope-street, Liverpool; Messrs. V. D. Davis, B.A.; C. J. Street, B.A.; G. Evans, M.A., F. W. Stanley, C. H. Waid, and G. Boros, and also Messrs. R. Bartram, S. S. Taylor, H. New, F. Nettlefold, Jos. Lupton, F. Allen, &c.

Mr. WADE introduced Mr. Councillor Mathers, and asked for him a more than ordinary hearty welcome in taking the chair under the circumstance they all, he was sure, so deeply regretted. (Hear, hear.)

Mr. F. NETTLEFOLD, in submitting his financial statement of the Association's affairs, explained that the increase in the amount due to treasurer at the present moment, compared with last year, was not a cause for such despondency as might be at first imagined, the increase being attributable to the publication of several new works. The receipts had been £1,672. 6s. 11d.; balance due to treasurer, £427. 1s. 10d.; total, £2,099. 8s. 9d. Payments, £1,729. 3s. 8d.; balance due to treasurer, £370. 5s. 1d.; total, £2,099. 8s. 9d.

Mr. WADE, the secretary, then read the

COMMITTEE'S REPORT.

After a few introductory remarks, referring to the claims of the Sunday school upon the church, and the duties of the Association and its claims upon the schools, the report noticed the publication of the Rev. Brooke Herford's *Story of Religion in England*, which has on all hands been well received, the press having spoken of it in the highest terms, and in the schools where it has been introduced great interest having been enlisted, some of the scholars having purchased it for themselves. *Young Days* has entered on its third year, promises to retain the great interest which its appearance first secured, and still shows signs of vigorous youth. The sales of the society's publications had last year reached the sum of £1,094. 5s. 9d. The special appeal for further subscriptions had been well responded to, but the very heavy expenses incurred in printing and binding, and in carrying on the general business of the Association, had been so much greater than the income, that the balance due to the treasurer had been increased. The committee have in contemplation the publication of a small volume of prayers suitable for the opening and closing of the schools, and a few short liturgical services for the children. A fresh supply of illustrated reward cards has been obtained, the task of selection having been kindly performed by Lady Wilson. To obtain full statistical returns, forms had been sent to every congregation in the United Kingdom appearing in the *Unitarian Almanac*, and one hundred and ninety had been received from England, Scotland, and Wales, but only nine from Ireland. These returns are in excess of former years; they show the total number of scholars to be 23,441, with an average morning attendance of 10,323, and an afternoon ditto of 14,581. The number of teachers is 3,145, whilst 4,562 children are over sixteen years of age.

MR. COUNCILLOR MATHERS ON SUNDAY-SCHOOL WORK.

THE CHAIRMAN, after some introductory remarks, said: I suppose that all of us who are engaged in Sunday-school work can give vent to at least some ideas in connection with our theories and our experiences. The future of Sunday-school work is now stirring the anxiety of all earnest teachers, at least throughout our own body. This, to a large extent, is being brought about by the national system of education, which, I venture to say, is in our schools as well as in those of every other denomination already making

its influence felt. This brings me to say that I do not at all agree with those who affirm that our work has just begun, while I equally disagree with those who allege that our work is now finished. Sunday schools, like all other institutions, must vary according to the circumstances of the society and time in which we live, and unless they alter and adapt themselves to those circumstances, we may depend upon it that to some extent they will decline. How we are to alter our Sunday-school teaching in order to meet the special interests and requirements of the day is not, at least to my mind, at present very clear. I think that no definite plan can be laid down to guide all the various schools connected at least with our denomination. Each school must, according to its own circumstances, find out the plan which is best adapted to give it life and vitality in the world. (Hear, hear.) It appears to me that the smaller towns in the country may, to a larger extent than those centrally situated, devote themselves to a systematic scheme of teaching and training, because they have not those continual political and social excitements and distractions which occur in large towns. You are well aware that we who live in industrial centres, full of bustle and activity, have many claims upon our time and attention in connection with the political and social problems of our day, which prevent us giving that undivided attention we would wish to devote to Sunday-school work. Such teachers as we would have in our schools can only be trained and brought into work by degrees for this reason—and I suppose your schools in the country are very much like the one to which it has been my pleasure to be attached for over thirty years—that the bulk of our teachers are drawn from the working classes, and as they have their own interest in social and political problems they can devote but a limited time to prepare themselves for the work of the Sunday school; but, my friends, I am speaking amongst those who do believe that, after all, such teachers can and will be found. (Hear, hear.)

Now, if the various schools connected with our Union vary in their requirements, I know of no better association or institution than the central one to supply our various demands, because it would be utterly impossible for any of our local unions to go to the expense requisite for furnishing the necessary materials for carrying on the work in a Sunday school; but there may be half a dozen or more schools whose requirements are very similar in their nature, and thus I take it that this is the best institution that could be in existence to meet our particular demands. (Hear, hear.) And with the co-operation of the minister, who, after all, even amongst his numerous calls and duties, ought to be and really is the natural head and guide and instructor of Sunday schools, we may hope that year by year we shall get a higher class of trained teachers to take their position in our Sunday schools.

Publications of the Association.

My friends, this Association has indeed done a great deal during the past three or four or five years in connection with the publications it has issued. I believe we have now almost all the publications of this Association in our own school, and let me just remind you that the influence of our books ought not and need not stop within the limits of our own schools. I have made it my duty to give a copy of almost all our works to several of my orthodox friends connected with other denominational schools, and although our books have not yet been adopted as class books, yet I know that the Bible is being interpreted by means of some of our publications, and that they have secured a position such as I could never have anticipated. Now, we can all do something in this direction, and I would urge your attention to the point, because I am convinced the most beneficial results will flow from the wider circulation of our literature. (Hear, hear.)

Amusements and Entertainments.

My experience in Sunday-school work, though extending over a period of thirty years, is in a sense limited, because with the exception of some two or three years when I was connected with a large undenominational and unsectarian school, which has produced some of the finest congregations in our town, I have been connected with only one school all my life. Therefore I cannot be said to have had an extended experience. But my theory and my practice have led me to this conclusion, that the Sunday school ought to be made the second home of the child. We have been far too long too apt to leave our scholars at the very moment when we ought to be nearest to them—that is, when they are seeking their pleasure, and when they are trying to adapt themselves to the coming struggles of life. Man is a social being, and unless we bestir ourselves, and in connection with our Sunday schools provide them with innocent recreation and amusement, you may depend upon it, do what you will, give as many systematic lessons as you will, be as well prepared

as you will, your work will fail to realise the full benefits you desire to secure. With us—and my friend Mr. Lupton will bear me out when I say this—we have made it a point in the government of our Sunday schools to provide entertainments throughout the whole year. In the summer we have upon Saturday afternoons short excursions into the country, and some of us make it our duty to prepare some short notice of the district into which we are going—(hear, hear)—and in winter we give dramatic entertainments. We have a perfect stage, and apparatus for the purpose. Now, let me tell you that though this alone has shocked the sensitive feelings of many of our orthodox friends they have felt the necessity of following our example, because the children of their own denominations are seeking two sources of pleasure—they are either going into the town or coming down to us. And in order to rival the attractions we hold out, they are introducing a class of entertainments which I should trust Unitarians will ever be ashamed of encouraging. Now, in connection with our schools we have a library and reading-room, and also a room in which various games, such as draughts and chess, are played. Then we have our old scholars' society, which four or five times a year gathers the old scholars and teachers together. We have also our parents' gatherings, which are very delightful occasions indeed; our temperance association, and several other methods in practice for promoting and strengthening the bonds of union among us. (Hear.)

Systematic Teaching: Personal Intercourse

Now, I will just for a moment touch upon a delicate point in connection with our Sunday-school work—I mean the subject of systematic teaching. In its way it is very good, but you may carry your systematic teaching too far. I find that not only old boys and girls, but young boys and girls like a change, and however good your systematic teaching may be, if you carry it too far you will defeat the very object you have in view. Then, in addition to the organisations I have mentioned, we have a Sunday morning class in which our young men and women join together, and to which our parson undertakes to explain the views that are held by our own body in contradistinction to those held by other denominations. In the afternoon we have papers read and discussions held upon political, social, and theological subjects—subjects which assist them in their daily work. By such means we find that we can keep our old scholars together better than in any other way. But, my friends, it is not by the papers which I have read, it is not by the lessons which I have gone through in my class that I have secured my greatest influence in our Sunday school—it has been by personal contact—(hear, hear)—by being in the society of my scholars and fellow-teachers as much as my other public duties during the week would allow me. (Renewed applause.) My experience teaches me that our interest must not be confined merely to our association with them on a Sunday; but we must visit them, and succour them in sickness; we must advise with them in their hours of trial and adversity, and if a young lad or young lass come to us seeking our help to advance them in the world, we must strive to do all in our power to obtain them employment. (Hear, hear.) If any one of your scholars has fallen, be not the first to throw the stone. (Applause.) Shield them with your pitying love, no matter how dark the deed has been. You had far better keep them within the shadow of your schools than let them come within the shadow of the prison wall. (Hear, hear.) Seize all the occasions you can, my friends, by bringing them within the influences of your own fireside to soften and humanise their natures. Remember that many of them have not the firesides that you enjoy. Some people talk of the blessings of the domestic circle. Why, in the case of some it is a perfect godsend to take them away from their domestic circle, and to gather them round your own hearth. (Hear, hear.) I think it is necessary that we should have systematic teaching and periodical examinations, but we may carry them too far; and, depend upon it, it is by our daily, hourly, and personal contact with the children, sitting with them, advising with them, talking with them, and walking with them, that you will be able to instil those principles which are calculated to guide their course aright in their future life. (Hearty and continued applause.)

PROFESSOR DRUMMOND ON THE INFLUENCE OF SUNDAY SCHOOLS ON CULTURE AND SOCIAL LIFE.

The Rev. Professor DRUMMOND, in seconding the resolution moved by the chairman for the adoption of the report, spoke in eulogistic terms of Sunday-school teachers, and then proceeded: Now, sir, I desire to offer a few remarks upon the possible necessity of adapting our Sunday schools, by certain modifications, to the altered requirements of our time. The influence of day schools

must necessitate some change in our Sunday schools, and this change must be in the direction of improvement, inasmuch as it will release the teachers from giving instruction they ought not to be expected to impart; while it will also place in their hands a more enlightened class of scholars. (Hear, hear.) But, notwithstanding all the secular education, the need of Sunday schools is never likely to be superseded. It surely is an important part of education that people should know something about the religious mysteries of the world; that they should have some familiarity with religious ideas, and some clear conceptions of their own about the great matters of faith. And I say that it is quite impossible that any adequate instruction upon these points can be given in the homes of the great mass of our people. Now, the question we have to consider is whether it is desirable that the attempt to exercise religious influence upon one another should be confined to the formal services of our churches, and that the minister, as such, is the only one to speak to his fellow-creatures upon the most vital and important topics that can engage our attention. It is one of the misfortunes of the Christian church that its spiritual influence should be so much confined to a particular class; and instead of wishing to limit the means and opportunities for the interchange, between all the members of a community, of mutual comfort, guidance, and encouragement, I desire rather to increase them, and to enable those among us, who possess the power, to bring their own elevated thoughts and noble feelings to bear upon the elevation of their fellows. (Hear, hear.) Then, in addition to the more direct influences of the Sunday school, there are certain collateral effects which seem to me to be of the very highest importance. One is the establishment of good relations between class and class. And, surely, when we think of what is going on at the present moment in my own favourite Lancashire, it is impossible to under-value this great agency for good. During a previous period, when the civil war was raging in America, I have seen these same Lancashire men and women, their faces growing daily paler and thinner under the influence of starvation, and yet never a murmur was raised, nor were any of the higher classes molested. And it is a source of deep regret that now, under a far less severe pressure of distress than fourteen years since, there has been in some quarters a display of brute force, and an antagonism and violence manifested towards the higher classes, which I know the great mass of the labouring population deplore as much as we do ourselves. (Applause.) If these employers and artisans had met one another as teachers and taught, and grown up with feelings of mutual sympathy, esteem, and respect, we should not have to deplore these sad scenes of outrage. Therefore, although this is only a collateral effect of our Sunday schools, it is one that we should not undervalue, for its power for good is incalculable, tending as it does to raise the standard of culture and social intercourse in all the grades of our population. (Hear, hear.) There is another influence, one of which our chairman gave a very interesting description in connection with the Sunday school work at Leeds. Every efficient Sunday school has a variety of connected agencies, and through them a very wide and beneficial influence is exercised upon the people at large. I may just refer to the library and reading room, to the bands of hope and other aids to temperance, by which the most gigantic and terrible evil from which our country suffers may be attacked at the very root—(hear, hear)—and to the mutual improvement societies; while, lastly, there is one other influence to which, as a minister, I may allude. The Sunday school provides for the minister, by an easy and natural process, a great parish of the poor, in which he may devote as much of his time as he can spare. Our ministers are not clergymen who have a kind of official right to visit the people of their parish, and it seems to me a matter of very considerable importance that there is this field naturally opened to them in which they can bring to bear whatever influence they possess upon the social surroundings of the people. (Hear, hear.) For reasons such as these it seems to me that the need for Sunday schools is not likely, at least in our time, at all to cease or to grow less, and instead of trying to depress the energies of our teachers by finding fault with their poor accomplishments and insufficient training, and charging them with dilettante philanthropy, surely it is our duty to stimulate their enthusiasm, to provide means for enlarging their culture, and to endeavour to save them from the chill that is apt to fall upon us from, I am afraid, the growing self-indulgence of our time, or from the kind of spurious liberalism in thought so fashionable in the present day—a liberalism which only enfeebles our energies and prevents us taking up the cross—the only symbol of true salvation; of large, wide, and universal love; of self-denying charity towards all men—

the symbol of high and noble life which begins on earth and reaches into eternity. (Applause.)

The resolution was carried unanimously.

The CHAIRMAN next moved "That the following ladies and gentlemen be the officers for the ensuing year: Treasurer, Fredk. Nettlefold, Esq.; Hon. Sec., I. M. Wade, Esq.; Assistant-Secretary, Rev. J. Taylor; Committee, Miss Preston, Miss Teschemacher, Messrs. R. Bartram, H. Jeffery, L. Scott, F. W. Stanley, C. J. Street, S. S. Tayler, and the Rev. P. H. Wicksteed, M.A., with the aid of the Principal and professors of Manchester New College when scholarly reference is required on the subject of books; Auditors, Messrs. J. T. Preston and W. Titford."

Mr. HERBERT NEW seconded the resolution. In the course of his address he referred to the books published by the Association, and selected for special praise Brooke Herford's *History of Religion in England*, and expressed the indebtedness of the whole Unitarian body to the writer for so valuable a contribution to their literature.

THE SUNDAY-SCHOOL VIEWS OF THE REV. JOHN PAGE HOPPS.

The Rev. J. PAGE HOPPS, of Leicester, then read a paper entitled "Feed my Lambs," from which we make a few extracts:—

The Teaching of Religious Beliefs.

The injunction "Feed my lambs," when freely translated into "Teach religion to the young," suggests a right and a duty. The "right" brings us face to face with the old vexed question whether it is proper to teach definite religious "views" to children. To that question, I have only to answer: It must be right for us to teach the children who are naturally in our care or who are put in our care, *anything* that seems to us to be good for them; and for this reason—that being in our care *means* being in our hands to be helped to live a useful, good, and happy life. But how can we doubt our right, when the eager receptivity of the child, or the very restlessness of the child, is in itself the cry, "Give me this day my daily bread?"

But it is not only our "right;" it is also our *duty* to feed them. For anyhow, food of some kind will reach them; and if we do not provide what we believe to be good, they will assuredly "go further and fare worse." If I am quiescent, the Catholics are not inactive: if I hesitate to prepossess the child's mind, the revivalists will not be so particular: if I leave the child alone, to choose ultimately for itself, there is a little army of explorers who will be eager to occupy the vacant ground. It may be that in a few years they may have to learn to unlearn what I teach them, and that they may find my poor pasture narrow or bare, and my little stream dry; but what of that? In after years they may also choose to adore Tory politics, and cherish the memory of Earl Beaconsfield as the saviour of his country; but none the less it is my duty to give them the faith as well as the meat and drink I now deem good for them—none the less ought I to attempt to lead them in the way of religious as well as political righteousness, while I can. Let us not suffer our love of freedom, then, to shut our mouths; or permit our distaste for proselytism to build a barrier between a child's soul and our own. For my own part, I give fair notice to all who put children in my care, for religious influences—that, please God, I will tell them all I know, in so far as what I know seems to be good for them. For surely, if I try to influence them with regard to the politics of earth, none the less ought I to try to influence them with regard to the claims of heaven; and if I take pains to provide for them the bread that perisheth, surely I ought none the less to point to them the bread that endureth unto everlasting life.

The Convenient Food.

"Feed me with food convenient for me," said a devout man once; and this would children say if they were wise; but if they are not wise, then their unwisdom says it for them. Postpone, therefore, for awhile the problems connected with the Pentateuch, and the entanglements of the history of the Jews; and do not care to hear "that blessed word Mesopotamia;" and try to put these English boys and girls into the way of becoming sound-hearted, right-minded English men and women, with a pure love for all manly and womanly things, and a taste for natural beauty, and a keen sense of honour, and a real dislike for base language, and a loathing for lying lips, and a sweet and cheery loyalty to the God of the heavens and the earth—the God of the vivid human mind, the sensitive conscience, and the loving heart. And so "feed" the lambs.

That is a charming saying of the old Hebrew poet concerning the Great Shepherd—"He maketh me to lie down in green pastures; He leadeth me beside the still waters." I think our grown sheep want more of that from us—more of the green pastures of religion, and less of the stubble of mere theology—more of the still waters of quiet trust in God, and less of the rushing and some-

times unpellucid torrent of modern criticism. But if the sheep want more of these, what of the lambs? How can they do with the stubble and the torrent? Time enough for their young feet to rough it over the prickly fields, and for their young heads to risk the noise of many waters. For the present, let the sweet old-fashioned green pastures of simple goodness suffice, with the still waters of childlike love and trust in God.

From this it will be gathered, and it is right to gather, that I regard the work of the Sunday school as a purely religious one. At the same time, it is clear that the great end can be reached in many ways. Religious teaching is not necessarily Bible teaching or theological teaching. A shrewd man once said that "too much time is spent in the Sunday school upon theological matters;" and he went on to say that the question, "How old was Methuselah?" might very profitably be exchanged for the more pertinent question, "How old ought a boy to be before he is ashamed of lying?" and that though it may be good for him to know how far it is from Joppa to Jerusalem, it is better for him to know the distance between the feebleness of anger and the manly strength of self-control. But that would be splendid religious teaching; and if reading a tale or writing out a copy can help in that direction, no one need object, only it should never be forgotten that the one permanent object of the Sunday school is to lift up the young people to the light, and to the purer atmosphere of the world, where God and goodness and the beauty of holiness are supreme.

Experiences at Dukinfield, Glasgow, and Leicester.

Human beings, as well as sheep, are gregarious, and like to go in flocks. One of our richest fields, therefore, is unused till we learn the value of common worship, thought, and prayer. And now forgive me if I here become a little personal, and talk somewhat of my own experiences; though, as this is a kind of conference of friends and fellow-workers, this will not be really out of place. About ten years ago these things became plain to me, and ever since I have rejoiced in the discovery that the very brightest and most useful part of our work was that connected with what I have called "common worship, thought, and prayer." At Dukinfield, more than nine years ago, our monthly services, in the dear "Old Chapel" there, were meetings never to be forgotten—at least by me. The spiritual aroma of those delightful afternoons lingers about me still, and I think they were very dear to the young people, for I remember hearing of children who begged to go on *that* day, in spite of wind and weather—or even, O wonderful! without dinner. There we met together, teachers, and lads and lasses of all ages from nine to nineteen, for a simple religious service, free from all sensational and artificial attractions, and depending only on the old-fashioned delights of praise and prayer, and homely speech, but everything kept as bright and as human as possible. And out of that and kindred movements there came an exodus of over eighty young people into the regular congregation, who from that time formed the most reliable element in a fluctuating evening congregation. In Glasgow, for seven years, I conducted the worship of a "Children's Church" which met every Sunday afternoon. And now I want to tell you the latest experiment in this direction. In addition to reviving, at Leicester, the monthly afternoon service for the scholars, we have tried the experiment of turning the regular morning service, once a quarter, into a service for young people generally. The special charm of this is that the congregation are invited to bring their own children, or to give hospitality in their pews to the young people we can send; and so the old and the young meet together, and I know that as many sheep as lambs feel it good to be there. For myself, I can truly say that no congregation I ever had has seemed to me so truly real, and natural, and comprehensive, as that we get on the young people's day. At these services I have felt as never before how true are the words of Coleridge:—

"He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

On that day too, above all others, we find it indeed good

"To walk together to the Kirk,
And all together pray,
While each to his great Father bends,
Old men, and babes, and loving friends,
And youths and maidens gay."

But do not imagine that all our young people on these occasions have belonged to the "elect." On the last occasion we sent in with the rest a few of the worst boys on the face of the earth, and these we scattered up and down the chapel among the good people, who, for that blessed morning, adopted them as their own. And very beautiful it was to see these wild lambs with the tame sheep—in plain words, to see boys, some of whom, a year ago, laughed in my face when I

tried to offer prayer, now looking upon everything with respectful interest, and listening to everything with unbroken attention.

Mr. F. NETTLEFOLD moved a cordial welcome to the Rev. P. M. Higginson and Mr. John Reynolds as representing the Manchester District Association; to Mr. H. S. Marriott as representing the North Midland Association; to Mr. Jos. Lupton as representing the West Riding Association; to the Rev. T. Broadrick as representing the Midland Christian Union; to the Revs. J. C. Street and Alexander Gordon as representing the Irish schools, and to any other representatives of Sunday schools from any part of the world. He desired to express on behalf of the Association its deep sense of obligation to kindred societies for the assistance they had rendered during the past year. In the course of the twelve-month many cordial invitations had been received to attend meetings in various parts of the country, and wherever possible deputations had been sent by the Association, which had in every instance been cordially welcomed. As treasurer to the Association, finance was the subject most prominent in his thoughts. He was not going to ask the meeting for subscriptions, the Association stood in no need of pecuniary help. They had plenty of stock to pay off outstanding liabilities; all they wanted was an increased demand for their publications. Now it was sometimes said that the Association, in order to secure a good profit, asked too high a price for its publications. He might assure them such a notion was wholly erroneous, for every book was published at a loss more or less owing to the limited sale. Now, with the view of testing whether there was any truth in the assertion that the demand would be greater if the price were less, he desired to take this opportunity of offering to supply—quite independently of the committee, acting solely on his own account—a substantial order, say for fifty of the Association's publications, at half the published price. (Loud applause.)

The Rev. Professor UPTON heartily seconded the resolution, commending in terms of high eulogism the great and noble work effected by the Association, which he regarded as the herald of that better time when all sectarian differences would be merged into one grand Christian liberal spirit, when they would be glad to come together from all parts of the world calling themselves non-subscribing followers of the son of Mary of Nazareth, and so diffusing abroad that spirit of love and truth with which they were all inspired, and which was the true link between them and the spiritual world.

The greeting was acknowledged by the Rev. P. M. Higginson, Mr. H. S. Marriott, the Rev. T. B. Broadrick, and the Rev. C. D. Badland, and their brief addresses were followed by a few words from the Rev. J. Wright, of Birmingham, and the Rev. A. Chalmers, of Cambridge.

PROFESSOR CARPENTER ON THE DISTANCE FROM JOPPA TO JERUSALEM.

The Rev. Professor J. E. CARPENTER, in moving a vote of thanks to Mr. Hopps for his paper, said he should like to say something of the value of the knowledge of the distance from Joppa to Jerusalem. ("Hear, hear," and laughter.) If it were necessary to put knowledge of that kind into competition with that high feeling of morality, that earnest trust in God which Mr. Hopps assured us it was the object of the Sunday school to cultivate, I need not say that there could be no doubt whatever in which direction our efforts must be made. But I think there is still something to be said for the distance between Joppa and Jerusalem. (Laughter.) I remember in a very interesting book, written a few years ago by Baron S—, describing his journey up the Nile and subsequent trip through Palestine, an anecdote somewhat to the point. After his return, the author had a little talk one morning with his gardener as to where he had been, and in the course of his remarks he said, "Well, John, I then went to Jerusalem." "Indeed, sir," said the man, "I thought Jerusalem was only a Bible word." Now, if you can once get into children's heads the distance between Joppa and Jerusalem, you will relieve them from the erroneous impression that the names in the Bible belong to some country which has no reality at all, and no relation to the facts and experiences of their daily life. (Hear, hear.) And it is because even from Jewish antiquities some vividness may be brought to make the Bible a real record of living personal experience that I would still say the place may be found in the Sunday school even for descriptions which may sometimes appear in *Teachers' Notes* in a somewhat dry and unattractive form, but which nevertheless in the hands of a skilful, trained teacher may be made to clothe the pages of that book in new and brilliant colours. And, believe me, the Bible is a book which must ever be for us the highest record of religious experience, combined with a freshness and an actuality of application which will make it the most effective instrument of that very moral and

intellectual teaching for which Mr. Hopps so eloquently pleaded. (Applause.)

The Rev. ELI FAY, of Sheffield, seconded the resolution in a forcible and humorous speech.

The CHAIRMAN said there were many points in the paper with which he thoroughly agreed, and which touched him most deeply. One portion, in particular, he would not readily forget—that in which the speaker had alluded to the incorrigibles, and the way in which we ought to treat them. In connection with their own schools at Leeds they had had three or four of the roughest lads imaginable. At length their conduct had become so bad that their expulsion from school was in contemplation—a system to which he never had and never would consent. If they could not control lads within the walls of the school or home, they would not be able to control them in the outer world. (Hear, hear.) Holding these views very strongly, it had come about that the expulsion of the lads would have been followed by his separation from the school also. The boys had learned the course he intended to take, and when one Sunday afternoon he went up to the school for the purpose of delivering a lecture the lads met him at the door, and took some photographs he was carrying away from him, and taking them into the chapel hung them up for him. This, he knew, was their apology for their conduct. No words passed; no words could pass, the lads themselves would have broken down in the attempt, but he had seen the motive and that sufficed. (Hear, hear.) In eloquent words, Mr. Mathers urged the necessity of forbearance and tenderness towards unruly scholars, who, if properly treated, as a rule turned out the best men and women.

The resolution was then put, and carried with acclamation.

The Rev. J. P. HOPPS, in acknowledging the compliment, observed that if the few suggestions he had thrown out proved of any help to those whom he addressed in their future work, or of benefit to the poor children whom they were all anxious to raise and elevate, he would be abundantly rewarded.

Mr. R. PINNOCK, J.P., Isle of Wight, had much pleasure in proposing a vote of thanks to the Chairman for so kindly presiding over the meeting at such short notice.

Mr. BLESSLEY, of Portsmouth, seconded the resolution, which was carried with acclamation.

The Chairman briefly returned thanks, and the proceedings, which had lasted upwards of three hours, and of which the foregoing account is but a summary, then terminated.

OUR SUNDAY SCHOOLS.

SPIRITUAL PREPARATION FOR THE TEACHERS' WORK.

We have discovered extraordinary powers in nature, and yoked them to our purpose. Air, water, steam, electricity, are giant forces, but after all the mightiest agent is spiritual power. We have all felt it. In the company of men and women who were living so near to God as to be filled with His spirit, we feel subdued, touched with their words, humbled yet lifted into quite a high region. In listening to ministers we find many instructive and interesting, some learned and powerful; but we have heard men whose words seemed simpler than they are, yet who seized on hearts at once, and swayed us as with a Divine power: there was that indefinable something about their look and tone which told us that they had come out of "the secret place of the Most High." That is the kind of power which we as teachers need to exercise. That power can come to us, but can come only out of spiritual preparation.

Perhaps you say, "What can be meant by that?" Is it not enough if I have well studied the lesson, and am prepared to interest, explain, and illustrate it? No, that is not enough if you really wish to be an inspirer of souls. Head may be ready, but you will need to have heart ready also. What you have to say needs to be baptised in a fire of holy feeling, entering into the soul of the children as it comes forth from you warm and glowing. Christ's words seemed such as none other ever spoke, because they welled up from such a fount of holy feeling.

Suppose then that we have this matter of spiritual preparation in serious thought, how shall we best prepare our heart?

It might have been urged upon us that it would come naturally if we laid our life every day in the joy of a near fellowship with God as Jesus Christ himself did: face, voice, and tone would then insensibly catch the likeness

and power of Christ. Be all Christians indeed, and the holy force would course through everything we did or said. But soul-culture has several modes. Silent thought aids it. Meditation on the words of prophets, evangelists, and apostles is an important agency. Prayer for our class, remembering each one, and trying to understand each one, as we put them into the light of eternity; prayer with those we desire to bless: these bear on spiritual preparations. Our fathers were mightier than we because they could meditate as well as read; and because they believed in and made a life-business of prayer. Let but our souls be on fire with the constraining love of God, how mightily it would tell on our work, its motives, its patience, its earnestness, and its spiritual tone.

FIRESIDE READINGS.

LIGHT AND AIR v. DRUGS.

DR. R. T. TRALL.

Mrs. Rogers lay in her bed,
Bandaged and blistered from foot to head.
Blistered and bandaged from head to toe;
Mrs. Rogers was very low.
Bottle and saucer, spoon and cup,
On the table stood bravely up;
Physics of high and low degree—
Calomel, catnip, boneset tea;
Everything a body could bear,
Excepting light and water and air.
I opened the blinds; the day was bright,
And God gave Mrs. Rogers some light.
I opened the window; the day was fair,
And God gave Mrs. Rogers some air.
Bottles and blisters, powders and pills,
Catnip, boneset, syrups and squills;
Drugs and medicines, high and low,
I threw them as far as I could throw.
"What are you doing?" my patient cried.
"Frightening death," I coolly replied.
"You are crazy?" a visitor said;
I flung a bottle at his head.
Deacon Rogers he came to me
"Wife is a getting her health," said he,
"I really think she will worry through;
She scolds me just as she used to do.
All the people have poohed and slurred;
All the neighbours have had their word;
'Twere better to perish, some of 'em say,
Than be cured in such an irregular way."

HARD TO CONVERT A MOHAMMEDAN.

THE Tartars cannot unconsciously imbibe Christianity as the Finns have done. Their religion is not a rude, simple paganism, without theology in the scholastic sense of the term; but a monotheism as exclusive as Christianity itself. Enter into conversation with an intelligent man (a Finn) who has no higher religious belief than a rude sort of paganism, and you may, if you know him well and make a judicious use of your knowledge, easily interest him in the touching story of Christ's life and teaching. And in these unsophisticated natures there is but one step from interest and sympathy to conversion. Try the same method with a Mussulman, and you will soon find that all your efforts are fruitless. He has already a theology and a prophet of his own, and sees no reason why he should exchange them for those which you have to offer. Perhaps he will show you more or less openly that he pities your ignorance, and wonders that you have not been able to advance from Christianity to Mohammedanism. In his opinion—I am supposing that he is a man of education,—Moses and Christ were great prophets in their day, and consequently he is accustomed to respect their memory; but he is profoundly convinced that, however appropriate they were for their own times, they have been entirely superseded by Mohammed, precisely as we believe that Judaism was superseded by Christianity. Proud of his superior knowledge, he regards you as a benighted polytheist, and may perhaps tell you that the orthodox Christians with whom he comes in contact have three Gods, and a host of lesser deities, called saints; that they pray to idols called Icons; and that they keep their holy days by getting drunk. In vain you endeavour to explain to him that saints and Icons are not essential parts of Christianity, and that habits of intoxication have no religious significance. On these points he may make concessions to you; but the doctrine of the Trinity remains for him a fatal stumbling-block. "You Christians had a great prophet," he will say; "but

you deified him, and now you declare that he is the equal of Allah. Far from us be such blasphemy! There is but one God, and Mohammed is his prophet."—Wallace's Russia.

THE LITTLE LOAF.

ONCE when there was a famine throughout the land, a rich man sent for the twenty poorest children in the town to come to his house, and said to them, "In the basket there is a little loaf for each of you. Take it and come back to me every day at the same hour till the good God sends us better times."

Eagerly did the hungry children fall upon the basket, and quarrelled and struggled for the bread, because each wished to have the best and largest; at last they went away without having even thanked the good old gentleman. But Gretchen, a poorly but neatly-dressed little maiden, remained standing modestly in the distance; then she took the smallest loaf, which alone was left in the basket, gratefully she kissed the rich gentleman's hand, and went quickly home.

Next day the children were just as ill-behaved, and the poor timid Gretchen received this time a loaf which was scarcely half the size of the other. But when she came home, and her sick mother cut the loaf open, many new silver pieces of money fell rattling and shining out of it.

The mother was not a little alarmed, and said, "Take the money at once back to the good gentleman, for it certainly got in the dough by accident. Be quick, Gretchen! be quick!"

But when the little girl came to the rich man, and gave him her mother's message, he said kindly, "No, no, my child, it was no mistake; I had the silver pieces put into the smallest loaf to reward you. Remain always as contented, peaceable, self-denying, and grateful. She who would rather take the smallest loaf than quarrel for the larger ones will obtain far richer blessings than even if money were baked into the loaf. Go home now, and greet your good mother very kindly from me."—S. S. Times.

CURIOSITIES.

An Irishman accosted an acquaintance thus: "When first I saw you, I thought it was you; but now I see it's your brother."

A petition was addressed to a lady in Ireland whom Miss Edgeworth knew, which began, "That your poor petitioner is now lying dead in a ditch."

A tipsy fellow struck his nose against a low-placed barber's pole. On looking at it he asked, "what'n thunder 'zat women wi' striped stockings on got agin me?"

Here is a bull which Miss Edgeworth tells us was particularly admired by Lord Oxford: "I hate that woman," said a gentleman looking at one who had been his nurse; "I hate that woman, for she changed me at nurse."

"No, George," she said, in response to his question, "it is not true that a string of new belt-buckles in a shop-window would make any woman lose a train; but," she added, musingly, "sometimes she might have to run a little."

Not long ago the Duke of Argyll heard a young Scotch lady of his acquaintance, in answer to the question, "Do you remember Donald Ferguson?" make the following discriminating reply: "No; I recollect his face, but I don't recollect him by name."

PRESTON AND LANCASTER.—On Whit-Tuesday, the members of the Lancaster Unitarian Sunday School paid their annual visit to the Percy-street congregation, Preston. The day was spent in visiting the Parks and places of interest in the town, such as the Guild Hall and the Reform Club. After tea, a meeting under the presidency of the Rev. Gwenogfryn Evans was held in the chapel. The programme commenced with singing "God of all power and might," by the Percy-street Glee Party. Then Mr. Williamson extended a cordial welcome to the visitors, which was replied to by the Rev. W. M. Ainsworth in a very appropriate speech. Messrs. G. and F. Williamsons gave readings and Messrs. Dutton and Elliott recitations. The Lancaster and Preston Glee Parties rendered several anthems and glees with much taste. Thus a meeting of over two hours was pleasantly passed. A vote of thanks to the Lancaster friends, proposed by Mr. Richardson, and seconded by Mr. Mayor, was carried by acclamation. Mr. Molyneux responded in choice and fitting words, and the evening's proceedings terminated with singing "Sleep, gentle lady."

PATIENCE.

REV. SAMUEL W. DUFFIELD.

With patience sour grapes become sweetmeats, and mulberry leaves turn to satin.—*Oriental Proverb.*

Calm daughter of the might of God
Large-handed, firm, not prone to speak,
Delighting to make strong the weak,
To lift with those who bear the load.

I long for that I do not find;
It rests above, high out of reach.
Then comest thou, with skill to teach
The better habits of the mind.

I wait uneasily and strive,
Resentful at the motion slow
Of leaves which spread and worms which grow,
And, unproducing, seem to thrive.

But, after all, the grape will round,
Ruddy and ripe, with perfect juice;
And, after all, the worm hath use,
When its cocoon is fully wound.

And then I drink, at length, the wine
Of long-enduring sun and rain,
And wear the rope which I was fain
In other days to seek for mine.

—Independent.

NOTICE.

CHANGE OF OFFICE.

The Office of the *Unitarian Herald* is REMOVED from 55, Market-street to No. 20, CANNON-STREET, MANCHESTER. Post-office orders to be made payable to Mr. JOHN PHILLIPS, 20, Cannon-street, to whom all orders and business communications should be addressed.

The Unitarian Herald.

FRIDAY JUNE 21, 1878.

A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power.

WILLIAM ELLERY CHANNING.

EXPLORATIONS IN MIDIAN.

THE land of Midian now adds to the store of wonders, and speaks to us with a silent but very distinct voice from a more than traditionary past. Captain BURTON, whose exploits have often aroused astonishment, has returned from an expedition, carried out under the authority of the KHEDEIVE of Egypt, with a view to verify some hints and surmises derived on a previous visit. The discovery of some old worked mines excited inquiry, and it was thought a fuller acquaintance with the land where they were found might have useful and profitable results. From what has been reported this seems likely to be the case, and though it can hardly be expected, as in the cases of California and Australia, that multitudes would rush to a country where a fierce and deceitful people dwell, to attempt what only permission and scientific means can achieve, yet doubtless many imaginations may be excited, and not a little bold enterprise developed. Captain BURTON has thus confirmed the existence of mines of silver, copper, turquoise, besides sulphur beds, salt lakes, and chalcidony. Especially in the south he has come upon considerable traces of gold mining, and has carried to Cairo specimens of the quartz, seamed and filmed with the precious metal for which so many toil and in pursuit of which so many lives have been lost. The discovery comes at an opportune time for the lavish but needy VICEROY of Egypt, and is decidedly appetising in its character. Who knows what further exploration may reveal? The Romans did not exhaust the mines they worked in England. Lead from the Mendips, tin from Cornwall, and copper from Wales, are still in plenty to be obtained. Is it likely

then that the former inhabitants of Midian went far into the riches of their rocks? The snowy quartz doubtless holds still large treasure to be crushed out of it; and how far, wide, and deep the possibility of yield may be, none can tell but many may wonder. The question is started: Was Ophir here? Were these mines the fountal sources of that marvellous wealth, in amount nearly as large as our National Debt, that was expended on the Temple? Are we at the places where Solomon drew his treasure to make it so plentiful in Jerusalem?

LIBERAL TRIUMPH IN BELGIUM.

AN event of great importance has occurred in Belgium. There has lately been a revision of of the representative system in that little State, with a view of bringing it into harmony with the changes of the population. Of course, the Government strenuously resisted a reform which was almost certain to be fatal to themselves and their Ultramontane allies, but were at length obliged to concede it. The election under the new laws took place last week. The Liberals gained a victory in Antwerp and Ghent, cities which the Papal party have hitherto held in spite of their unpopularity. The entire result of the appeal to the constituencies is the triumph of the Liberals. In the Chamber of Representatives they will have a majority of ten, and in the senate of three. The elections have been followed by the resignation of the Catholic ministry, which allowed Belgium to be governed on the principles of the Syllabus, and the Romish bishops to take their own course in reference to ecclesiastical and educational matters without let or hindrance. M. FRERE ORBAN has formed a Liberal Cabinet. The defeat of the Church has made a great impression in the Vatican, and the POPE has held long consultations with Cardinal FRANCHI respecting the conduct to be adopted in Belgium.

MEMOIRS OF A DISCIPLE OF THE LORD.

It has frequently been attempted, in late years, to call back in imagination the actual life of the Master; to bring up to our eyes the scenery which he beheld, the people with whom he conversed, the interests and passions of that bygone age, which, through him, has so deeply affected all the ages after it. The most effective of these was undoubtedly the work of Ernest Renan. That biography of the Prophet of Nazareth was, however, to our English taste, at the same time too fanciful and too rational. It did not seem to show an adequate feeling for the profound personality of the Founder of Christianity. Instead of that Nature-deep Spirituality we found there only what the French call *esprit*. The life of Jesus was made an Idyl to begin with in the Galilee years, and then a matter of the law-courts with a martyrdom disguised under the popular excitement over a supposed criminal. It was certainly a work of much power, and the first of a series which greatly improves in the later volumes, showing the rise of Christianity from the simple lessons of Jesus to the complicated doctrine of the Church.

To pass from Renan's *Life of Jesus* to the work before us, is like a change from the lively atmosphere of cities to the impressiveness of mountains, deep-set lakes, and agitated rivers. Here there is everything to call forth the sacredest feelings; to awaken and gratify both the imagination and the Spirit.

The work is entitled "Philochristus: Memoirs of a Disciple of the Lord." Philochristus

is represented as having been with Jesus during the most momentous events of the public life, and in his old age as coming to Britain, then a Roman province, and writing for the sake of the Christians, who already formed a small community in this island of ours.*

The dedication of the book is in Apostolic terms: "Philochristus, the Elder to the Saints of the Church in Londinium, Grace, mercy, and peace from the Lord Jesus Christ: Forasmuch as almost all those disciples who with me saw the Lord Jesus in the flesh are now fallen asleep, and I myself am well stricken in years and daily expect the summons of the Lord; it hath therefore seemed good to me to bequeath unto you some memorial of Christ in writing; which, instead of my voice, shall testify to you of him for ever."

The style, it will be seen from this, is that of our English New Testament, and the account given of the words of Jesus is very closely taken from the Gospels. Indeed, except one or two phrases gathered from tradition, such as "Verily for the sorrowful I am sorrowful, and for the sick I am sick," no word is put into the mouth of Jesus himself which is not found in one or other of the synoptist Evangelists—Matthew, Mark, and Luke. Some persons are introduced, like Philochristus himself, whose names do not appear in the Gospels. Others, again, who are named in the Gospels, but with little prominence, are represented as characters living, moving and speaking in the foreground of that society which Philochristus knew.

The name "Lover of Christ" was, of course, assumed in later days. His former name was Joseph. He was son of one Simeon, and was born in Sepphoris, the capital city of Galilee, about four years before the death of King Herod. He is thus represented as being nearly a contemporary of Jesus. The mention of Sepphoris as the capital of Galilee at once reminds us how differently things appeared to different eyes in those days. There were two worlds within the little outline of Palestine: the one the native world—what the Jews saw in it and cared for in it; and—more interesting still for us—what those of the Jews who became Christians saw and cared for. Outside of that there was the view taken by the citizens of the Great Empire, whose castles, and palaces, and theatres were planted down on the Holy Soil for the use of the conquerors. Sepphoris was a strong, well-garrisoned, Roman town. Josephus tells how the Jews in their fury rose against the Romans here, and how a great Roman army came upon them and took the city, and burnt it. Of all this the Gospel story knows nothing. The writer of this book may have introduced it here as the birthplace of his hero, to bring forcibly to our minds at the outset the fact that those two different worlds were there—the world we see in the New Testament, and the world we read of in Josephus and the Roman histories and geographies.

The Galilee of those times was full of troubles, the proud spirit of the Jews always chafing against their oppressors. Thus we read here that in the fourth year of this child Joseph "the Rabbi Matthias was burned alive by Herod for causing his scholars to cast down the golden image of an eagle which the King had set up over the gate of the temple of the Lord." Not many months afterwards the Romans marched through Sepphoris in order to bring succour to Sabinus, who was hard beset by the men of Jerusalem in the fortress called Antonia; and the men of Jerusalem fought against them, and the father of Joseph was taken captive and crucified by Varus, the

*The writer is understood to be Dr. Edwin Abbott Head Master of the London School.

governor of Syria and commander of the troops which had come from Galilee. We read also of the child's recollection of being brought back to Sepphoris after its destruction. The family had fled to the Caves of Arbela, as many of the Galileans then did, and when they came to seek their home, where Sepphoris stood there was not now one house standing: "And I saw," he says, "the bodies of many of my kinsfolk, which lay unburied and crying unto the Lord for vengeance. Yet the Lord sent no avenger."

Afterwards we hear how there stood up about this time divers to lead Israel; but they were no true leaders of the people, and the Lord had not sent them. Athronges the shepherd, a man of great stature, and Simon, one of the servants of Herod, the King, rose up in the South of Judah, but they both perished, and their followers were scattered. Again, about the time of the numbering of the people, when the decree went forth from the Emperor Augustus that all Israel should be taxed, there rose up Judas of Gamala. This was about the 33rd year of the Emperor Augustus. The people came to Judas from all sides; and he taught them that it was not lawful to pay tribute to Cæsar, nor to call any man Master save God alone. At that time Joseph (or Philochristus) was some 13 years old, and he saw Judas when, with 1,000 men, he marched into Capernaum, and burned down the House of Customs there, and as he looked on his face and saw the number of his followers, he thought within his heart, "Surely the hand of the Lord is with this man, surely this is the Redeemer of Israel, even the Messiah to whom all the prophets bear witness, that he must rise and judge the land." But five Sabbaths had not passed away before Judas also had been cut off; and all the men that were with him were either scattered to their homes or slain. In such descriptions we are made witnesses of the agitation of the Jewish people, their hope of a deliverance, and their many attempts to follow some likely leader.

The coming of the Baptist John was an event which aroused much questioning in that circle to which Joseph belonged. In the 14th year of Tiberius Cæsar, he says, a rumour went forth that a new prophet had of late appeared, John by name, the son of Zachariah a priest, who was calling the whole of Israel to repent, and to be purified with baptisms, prophesying that the Lord would soon send the Deliverer that was to come. Some said that John himself was the Messiah; others denied it, but said that the Lord had sent down Elias from heaven, and that John was Elias. Many other rumours also were noised abroad, and this rumour prevailed most, that "One from the East would come forth to rule the world," which saying had spread even to Italy and Spain; and we in Galilee, says Joseph, thought that this conqueror from the East would be our Messiah. Some of the earnest spirits among them then held a conference in a little valley between Sepphoris and Nazareth (Sepphoris having been in part rebuilt), when they discussed whether the hour had not now come to rise in greater numbers than ever against the Romans. One speaker painted well the state of the times: "While we sleep," he said, "the heaven spreadeth: Greek cities cover our land: our own cities are being defiled with Gentile abominations. They are stealing from us even our language. No man may earn a living now in Galilee unless he speak Greek. With Greek theatres and amphitheatres, and baths and market-places; with Greek pictures, and images, and feasts, and games; with Greek songs, and poems, and histories, they purpose, by easy degrees, to beguile the hearts of our young men from the religion of their forefathers. Our princes (the Herods) are Edomites in the pay of Rome. Our rich men long for the fleshpots of Rome, and call themselves by the name of Herod (Herodians). Our scribes, our wise men, cry peace when there is no peace, and wink at the payment of tribute. Publicans (taxgatherers) and harlots bring down the wrath of God upon the nation, and go unpunished. All these things are as the meshes of the net

wherein Rome is encompassing our city. And lo! the fowler layeth the net, and the silly bird stayeth still." That meeting broke up without any settled resolution, and some of them resolved to go to Bethany, where John baptised, and to see and hear the prophet. John is described as we know him from the Gospel story, but all is here made very vivid and affecting to the eye and mind.

The next incident in the life of Joseph, or Philochristus, is one that has a great significance for us, because it brings forward the connection between the ideas which afterwards prevailed in the Christian Church, and that system of philosophy and Bible interpretation which had arisen in Alexandria. Philochristus now went to Alexandria to pass some time with an uncle, who was one of the large community of Jewish settlers in the capital of Egypt. The Jewish scholars of Alexandria had for a long time been more or less deeply touched with the higher lessons of the Greek sages—especially Plato. And at this time there was a Jew, Philo, whose name stands out in a foremost place in the roll of the world's Great Thinkers. Philochristus was taken to visit Philo, and one of the most interesting chapters of this book records the interview, presenting a clear and beautiful summary of the doctrines of Philo. Philo explained to him that he was not one of them that rejected the law of Israel: he diligently observed it, believing that it contained all knowledge and all wisdom. He considered that Moses was the greatest and most perfect of men, and that he attained unto the very pinnacle of wisdom. As for the wisdom of the Greek, it is but a handmaid in respect of "our" wisdom, even as the slave Hagar was in respect of her mistress and Queen Sarah. Still, when Philo spoke of the Scriptures he said that there were two interpretations of every Scripture. There was first the outer meaning—which is as the body; but there was next the inner Spiritual meaning—which is, as it were, the soul (the principle which Swedenborg adopted and applied). Again, speaking of the *Revelation of God*, Philo explained that, just as there is in human life the Thing (the Existence or fact) and the Word that revealeth the thing, even so there is on the one hand God—the true God, that which is; and on the other hand the Word of God (*logos*), who revealeth God to the minds of men. We are here led to the vestibule of the Fourth (or Interpreting) Gospel, and learn whence it was that Christians were taught to speak of the Word which was God, and yet with God, and was the light that lighteth every man who cometh into the world. It was, we are made to see clearly, the Philonism of Alexandria that gave this language to the world.

All these relations and descriptions form the background of the picture into which the Coming One is to be introduced, who should draw the hearts of all men unto him. Philochristus tells us that Jesus of Nazareth was first known to him as he was healing some who were possessed. As healer Jesus came to his mother's house, after which he accompanied Jesus part of the way to Capernaum. Jesus of Nazareth, he says, did not speak many words by the way, but in all things he was different from the Rabbis and Pharisees. He looked on all things, and in all things seemed to see joy and gladness, taking note even of the smallest matters, such as the flowers of the field and the birds of the air, and also of the trees and the cornfields. But most marvellous of all was the manner of his dealing with children. For so it was "that when we were passing by a hamlet about six furlongs from Sepphoris, a little child ran out from the door of a house even under the feet of our asses, insomuch that we had much ado to prevent the asses from trampling down the child. But when I rebuked the child somewhat vehemently, Jesus chid me. And presently, after we had ridden on awhile in silence, he turned to me and bade me always have respect unto little children. 'For,' said he, 'these angels do always behold the face of my Father, which is in heaven.' Then he added words still stranger and harder for me

to understand, that 'Except a man were born again and became as a little child, he could in no wise enter into the Kingdom of Heaven.'

But our space will not allow us to present our readers to-day with more from these deeply-interesting pages. We shall, however, return to them once and again. Meanwhile, as to the theological position of Philochristus we have just this indication:—if asked, Why believest thou that Jesus Christ is God? he would reply "(1) Because God is Love, and Jesus is Love; (2) Because God is might, and Jesus is might; and lastly, Because if Jesus was not indeed Divine, then must he needs have been a poor and deluded creature, unfit and unable to do any great work for the children of men. But it was surely a much more divine thing that the Word of God should come into the world as a poor man, and the child of the poor, as if to show that no estate of man is too low to be sanctified by the Divine Word; and that he should subdue all men unto himself not by force nor portents, but by love, patience, and suffering, submitting himself patiently to all the laws of the world; yea, even to the law of death, and yet trampling over them all through the force of righteousness."

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

CHURCH FINANCE.

Our account of the proceedings of the conference of the Association held in the Essex-street Chapel, London, on Thursday the 13th, closed with the report of the paper read by Mr. Frank Taylor, of Bolton, on "Church Finance." A discussion followed the reading of the paper.

Mr. N. M. TAYLER thought that special subscription was the best mode of raising the income of a congregation. No doubt the offertory was a good way of getting at the poor; but he did not think it was a good way of getting at the rich; and though the sense of shame was not the highest sense that a person could have, still he believed it to be a right thing to attack that sense of shame if necessary, and a list of subscriptions was a proper way of doing so. By doing away with special seats they would to a large extent get over the difficulty with regard to class membership. No doubt there should be a minimum rate to constitute membership, and he believed five shillings would be as good an amount as could be imagined; but one member of the church had nothing directly to do with what another member gave. The proper way of looking at it was that there was a fair proportion of a person's income which might reasonably be expected to be devoted to religious purposes.

The Rev. T. W. FRECKELTON said it seemed to him that in ordinary congregations, where the area from which the income to be raised was small in proportion to the amount required, to depend upon an offertory mainly for the income would create a very serious difficulty in the way of benevolent work. The congregation was anxiously and urgently engaged in raising the necessary funds, and they seemed to have neither time nor disposition to raise money for any benevolent work, and as a rule in those congregations where the income depended upon the offertory very little was done that cost money, except supporting the ministry and keeping the doors open. Further, he was sure that the system hindered the growth of congregational feeling. The people came and went, they gave their twopence, and they considered that that paid for the sermon, and there was an end of the whole business. In such congregations there was a lack of real home-like feeling.

The Rev. A. CHALMERS wished specially to mention the plan by which the financial system of the Free Church of Scotland was carried on. That Church was the greatest financial success in Christendom. It was composed of nine hundred congregations, and raised upwards of half a million of money every year, and this could only be done by an admirably worked system of finance. Indeed it was done, as many of its enemies said, by "begging." The plan of the Free Church was that a body of deacons was appointed, each of whom had charge of a small district. In the case of Unitarians he would not use the title of deacon, but would suggest that these districts should be under a member of the Committee. The deacon of the Free Church of Scotland collected the subscriptions of the Sustentation Fund once a month, and very frequently his wife and daughters did this for him. All these sums were handed in monthly to the central office in Edinburgh, and if the usual amount was not forthcoming, a letter of remonstrance was sent from

head-quarters, which had the desired effect of keeping up the subscriptions. Of course, the Unitarian body could not carry out any such process of centralisation as that; but he thought the system of dividing the congregations into a number of districts or groups of families might be admirably worked. A large amount of money in the churches of Scotland was collected by means of the plate at the door; and he thought this plan might be introduced into their own churches with great advantage. There was no feeling of disagreeableness about it. The people dropped in their coppers, and sometimes their sixpences and shillings; and one advantage attending it was that the children were trained to the habit of giving, which adhered to them in after life. The great secret lay in teaching the children to give.

Mr. J. H. REYNOLDS, of Manchester, said that his experience of the offertory as a means of obtaining a sufficient amount of funds with which to pay for the services of their several ministers was that it had been an utter failure; in fact, the funds collected by this means in the several chapels in the district fell so miserably short that they could not by any means maintain a minister. He belonged to what he would call the aristocratic Unitarian congregation in Manchester, and the seats had been thrown open, to give those who wished an opportunity of giving; but after watching the matter for three or four years, what was the result financially? There was a large chapel in the very centre of Manchester, with two ministers sufficiently able, he supposed, to attract out of something like four hundred thousand people a sufficient number to hear them, and he had been to the chapel in the evening when there were from seventy to ninety people present, and the addition to the fund was just about sufficient to find money for the Committee to pay for advertising, but the practical point of giving the ministers that which they ought to receive was, he might say, simply nil. He thought that there should be a supplementary fund, to enable the congregation to do what they ought with regard to their ministers.

Mr. RHODES thought that the system suggested of individual members placing themselves on a subscription list seemed to be the right one, as they would contribute what was fair and equitable, having regard to the whole of the circumstances under which they were placed. It must be admitted by all who have observed the tendencies of the age that the attendance at church very much depended on the style of the services. He thought the time was come when, in view of the tendencies of the age, it should be considered whether it would be advisable to make the services in their churches more ornate.

After remarks from the Rev. H. Williamson, of Dundee, Mr. Herbert Bramley, of Sheffield, and the Rev. A. Webster, of Perth,

The PRESIDENT said it was most essential that there should be a most cordial feeling with regard to financial matters between the minister and the congregation. First of all the minister should feel that the congregation should do and were doing their best for him. Confidence would beget generosity. That confidence should be established not only by agreement between the parties at the first, but by every mode of organising that agreement, which was possible. The minister should know the whole resources of the congregation with regard to endowments, funds, and pew rents. He should be assured that he got what was intended for him, and then he would be satisfied; but if a certain sum was fixed as a maximum salary a very uncomfortable feeling would be created if it was not reached. The minister should be given to understand that if there was any increase of the pew rents or subscriptions during his ministry he should sooner or later have the benefit of it. All the members of the congregation should be fully informed of the condition of the funds, by annual statements of the list of subscriptions, the resources of the endowments, &c. Let the congregation be put in perfect harmony with their minister, and a great deal would be done towards encouraging benevolence.

Rev. A. WORTHINGTON then read a paper on THE TERMS OF RELIGIOUS COMMUNION.

The Rev. A. W. Worthington, after a personal reference, touched upon the marked indications of a desire for union that have appeared during the last thirty years, alluding especially to Dean Stanley's comprehension proposal, to the Pan-Anglican Synod, to the Old Catholic movement, and to the Free Christian Union among ourselves. He then proceeded to say that the most recent attempt at a broader religious platform has created considerable excitement during the last twelve months. A section of the Independents is endeavouring to establish religious communion independent of dogmatic agreement. In May last the supporters of this movement expounded their views to a large meeting in the Cannon-street Hotel, and on the next day members of the Established Church and of various Dissenting bodies, including our own,

joined together in worship. This movement meets with strenuous opposition, and if it seeks to organise itself into definite shape, it may be forced to secede from the old Independent body. It would perhaps do better to follow the example of the Free Christian Union, and freely confide in the power of God's spirit of truth and love, rather than add another organisation which would only divide in the very effort to unite.

Discussing the terms of religious communion, Mr. Worthington said: They are surely to be sought by us in the pages of the New Testament rather than in the creeds of Christendom, or even in the rules of our own Association. The subject clearly divides itself into two branches, viz. :—(1) The terms of religious communion among those who unite as a congregation of worshippers, and (2) the extent to which such congregations can hold religious intercourse with those who differ in more or less degree from their faith and ritual. The latter question we can alone consider to-day. We have not yet fathomed the wisdom of Jesus, and I recognise in him the very free-est teacher at whose feet we can sit. The New Testament may speak upon this subject with somewhat varying tones; but when we consider that the Jewish Apostles brought a sectarian spirit to the understanding of Jesus, that Paul had to deal with bitter opposition from the Jewish party, and recognise on the other hand that Luke may have been influenced by a desire to combine these opposing elements, we shall be surprised at the united voice with which they declare the broadest terms of religious communion. It appears to me that no one can be a true disciple of Jesus unless he is prepared to hold religious communion even with some who do not call themselves his disciples. For what did Jesus say and do himself? He joined in the worship of the Jewish Synagogue and Temple. He approved the faith of the Canaanite woman who besought him to cure her daughter. The Roman Centurion won the favourable word, "I have not found so great faith—no, not in Israel." He declares that men shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the kingdom of God; and announces as the terms of fellowship with himself: "Whosoever shall do the will of God, the same is my brother, and my sister, and mother." Obedience to God, which is thus announced as the bond of fellowship, is also the test of truth. "If any man will do God's will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." It is the condition of salvation. "Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven."

The distinction, then, of the true child of God is the willingness to do His will. It is certainly not a dogmatic knowledge about God, or even a right knowledge as to His requirements from men, but the desire to do His will. If this be the real test of religious communion, who, we may next ask, is to apply it? The answer is—God! The Saviour's lesson on this point is conveyed in the parable of the tares sown in the field of wheat. The householder forbids his servants to gather and cast out the tares prematurely. The good and the evil are to mingle together in the field of the world till the angels separate them at its termination. The judgment is forbidden even to the servants of the householder—i.e., to the ministers of Christ.

Mr. Worthington proceeded to refer to other teachings of Jesus, and to those of Paul, continuing: The disciples were thus to have the strongest spirit of brotherly love. With all who sought to do the will of God they were to hold themselves in brotherly communion; neither seeking to determine dogmatically what the will of God may be; nor yet judging one another in matters about which a difference of opinion might arise.

But this Christian brotherhood: this abstinence from mutual condemnation of each other's opinions; this recognition of each other's upright will and purpose, even though it should result in different opinions; this unity of spirit amid difference of faith, does not cover the whole ground of religious communion. The act of worship has also to be considered. The lessons of both Old and New Testament strongly condemn idolatry. I suppose no one would contend that we could join in an act of worship with actual idolaters. Our Puritan descent at once raises the question as to whether the use of the crucifix may not be an act of idolatry. There is no need, however, to attempt to draw a nice line of distinction between idolatry and symbolism; for if there be any vital distinction between the Unitarian and the Trinitarian faith, if we recognise that Jesus is a created being, we must hold ourselves apart from any act of supreme worship addressed to him, whether figured on the earth or glorified in heaven. The words of Jesus give us instruction in this matter. "After this manner therefore pray ye, Our Father

who art in heaven, hallowed be thy name;" and St. John records him as saying, "In that day ye shall ask me nothing." A Unitarian cannot consistently with his faith join in any act of worship which is addressed to Jesus.

However freely, therefore, we may hold ourselves towards our brethren, here is a limit which no spirit of united good wish can transgress. We may hold the spirit of religion to be consistent with every form of theology. We may be sure that God will accept the prayers of all His children by whatever name they may address Him, however imperfectly they may understand His nature, under whatever errors they may conceive His person. We may believe that He will accept the prayers and service which they offer in submission to His will, even though they mistake His requirements; as when He blesses the faith of Abraham, while He forbids the sacrifice of Isaac. We may hold our brother's conduct and opinions no bar to brotherly intercourse so long as they are not opposed to the manifest law of right. We may thus believe him, equally with ourselves, in a position to receive the Divine acceptance and blessing. But no recognised terms of religious communion can be settled between those for whom the object of worship is fundamentally different. The idolater cannot be admitted to communion with those who hold that the living God is an invisible Spirit. Those who believe in the Deity of Jesus, the incarnation of God in a body of created flesh, and those who hold that God is a Spirit not to be seen by fleshly eye, may attribute to their God the same attributes of wisdom and goodness, but their conceptions of His essence and nature are distinctly opposed. You cannot arrange terms for united worship which will entirely satisfy the conscience of both; for to do so you must either bid the Unitarian join in prayer to a created being, and an impersonal Spirit, or you must omit all prayer to two of the persons in the triune Godhead whom the Trinitarian holds himself bound to adore.

It will be understood that in so decisive a statement, to which I have long felt myself reluctantly reduced, I am referring only to definite terms for an organised intercommunion, to a "concordat" that could be arranged between different churches. It is surely possible, however, to establish an occasional union for worship of the Father. It is, I trust, permissible to join occasionally in worship whose expression is not altogether consistent with our own faith, and where religious communion must be partial, and not complete. It is an exquisite pleasure to me occasionally to attend the evening prayer of the Established Church in one of our national cathedrals; but when many years ago I was residing for three months in Wales, where the only accessible English service was the morning prayer of the Establishment, I felt conscientiously compelled to abstain from habitually joining in it. My religious emotions and sympathies have rarely been more deeply stirred than when I stood amid the devout multitudes that knelt at the tinkling of the Sanctus bell in Continental churches of the Roman Catholic faith; but even in such a moment of devotion my worship must have been utterly distinct from that which adored the elevated host as being miraculously changed into the flesh of God the Son. I would gladly arrange for an occasional interchange of pulpits between an orthodox Dissenter and myself; but it must be under the express condition of addressing prayers to the Father only, which would make it an exceptional, however welcome an act.

I find myself led to a somewhat remarkable conclusion, which would justify religious communion wider in extent, but less complete in its character, than might have been anticipated.

In a Jewish synagogue, in an Arab mosque, in the assembly of the Brahmo Somaj, worship would be addressed to a Divine Spirit, conceived of as corresponding in essence, and to a great extent in character with the Father whom we recognise, and probably the form of worship would not greatly conflict with the feelings of a true disciple of Jesus. Yet between the Jew, the Mohammedan, and the Unitarian a very wide distinction of personal feeling, conviction and habit renders any complete unity of religious life practically impossible. On the other hand, those who study the New Testament; whose characters and feelings are imbued with the spirit of its teachings, and whose religious sympathies may be of the closest nature, are practically debarred from any complete and solid union for worship by differences in the form of their theology. The Trinitarian and the Unitarian may be in almost perfect sympathy as to the religious life, but their conceptions of the Deity are so distinct that they cannot, except by special arrangement, which must needs be rare, join together in worship. Even in the recent meetings for religious communion, when the presence of Unitarians was expected, one of the hymns was an adoration of Jesus, and another an invocation of the Holy Spirit.

There may come a time, and I devoutly trust it is not far distant, when these creeds that divide shall be recognised as merely human forms of thought; when the Lord, whom they seek, with faltering tongue, to define, shall be seen to be more than they; when men can understand, with Jeremiah, that they must no longer forsake the fountain of living waters, and hew them out cisterns, broken cisterns, that can hold no water; when they shall leave God free to call each of his children as he will, and, like Eli, bid the listening ear of devotion to reply at once, "Speak Lord, for thy servant heareth." There may come a time when men shall trust God to lead their souls into communion with Himself, to let his word declare His truth, and his Spirit to bear witness with their own, and teach them [how] to pray. Then they will recognize that the same God worketh all things in all men, and will be ready to kneel devoutly, hand in hand with every worshipping brother, with the utterance of spiritual worship, in the attitude of expectant reverence; and to feel that such sympathy in prayer enhances its truth and efficacy beyond measure. If the time seem far away, let us hail every effort that may be made to hasten its approach. I believe that we, as Unitarians, would willingly run forward to meet any such advances; and if I have thought it my duty to utter a word of caution lest we may forget, in our delight at such proposals, anything that is due to our Father and our conscience, I would also range myself in the front rank of those who are ready to offer and to grasp the right hand of an honest and sincere fellowship with any brother in the family of the Universal Father.

The Rev. C. WICKSTEED said his opinion was that the term of communion amongst the creatures of God were not to be found in any existing Church or in all existing Churches combined, but in the spirit of Jesus Christ himself. No doubt a portion of the spirit has been embodied in Churches, and that was the way in which the work of the world and the work of good had been practically promoted. But Jesus Christ had been degraded by having been made the head of a great sect, and if Christians were in any way separated from any other branch of the human family they were not acting, or thinking, or feeling, in the spirit of our Lord. The terms of communion established by Jesus Christ were the communion of God with His creatures and His creatures with God, and if he appeared at this moment upon earth there was not a living creature to whom his spirit would not be bound by great affinities—not one who might not at once become his disciples. He would not confine himself to any existing Church, to any existing religion, to any existing nation. The spirit of Christ was co-extensive with the human family. Religious communion should not stop short of the communion of the sons of God with their Father in Heaven—the terms of communion laid down by Christ himself.

The Rev. H. SOLLV thought there was a distinction to be made between general religious communion and Christian communion. He could not understand how there could be Christian communion except on some dogmatic basis. Christian communion had been spoken of as if it was to be based upon obedience to God in reference to the great commandment of love to God and love to man; but these existed long before Christ appeared upon the earth. They were the practical bases of the Jews communion, but the Christian communion was a distinctly new departure, and had reference especially to the relation of the disciples to Christ, acknowledging his authority both as a ruler and as a teacher. Men must always have various opinions; but where there was a deep true love and allegiance to Christ that ought to be sufficient to unite all his disciples; but even that must be placed on the dogmatic basis of his authority as the Christ, the Son of God.

The Rev. M. C. GASCOIGNE said the spirit of sectarianism had rendered Christianity obnoxious to many minds, and would do so until the world had learned the sublime principle "If ye are my disciples love one another." This, in his opinion, was the only mode in which the name of Christ could be made a sacred name, when all men should be as brothers recognising Christ as the head of the family, worshipping in the true spirit of love and charity, the one only living and true God.

Mr. T. C. CLARKE said it would be a most admirable result of the Conference if they expressed a feeling of warm sympathy with those fine-hearted men who had lately in the metropolis and elsewhere been endeavouring to widen the bounds of Christian communion. He thought that the Association should show their deepest sympathy with those men who were struggling amid much unpopularity and semi-martyrdom among their own sect, and he was convinced that the younger men of the Congregationalist body were to a large extent in sympathy with them. They wanted to

be cheered by the enlightened thought of the country. It was the older men who were trying to crush out the movement in the Congregational body. The great practical aim of a meeting like that should be to give a warm expression of Christian sympathy without any reference whatever to dogmas, to those men who were struggling to promote what would be a great social benefit to the religious opinion of the country. There was amongst them an earnest loving piety and devotion which Unitarians as a body would do well to imitate.

The Rev. A. B. CAMM said that if the Congregationalists who regarded Unitarianism as cold found that there was some recognition on the part of Unitarians of those truths that were enshrined in the old dogmas, that were still the life of their spiritual blessing, there would be a broader basis for union than had yet been found. If their friends who had such an aversion to the name of Unitarianism could be led to feel that it did not only mean anti-Trinitarianism, but the great principle of the correlation of natural forces and spiritual forces, the gathering up of all that was good in all the systems past and present, he believed there would be a broader basis found for the communion which was one of the finest tendencies of the age.

The Rev. R. SPEARS said that many Unitarians were not prepared to say that all Christian societies should be formed upon an undogmatic basis, and, therefore, they could not enter into full sympathy with the gentlemen who were forming the nucleus of the movement which had been alluded to; but there was one thing every Unitarian could do, they could worship with men every where, with every sect, and every nation—with the Jew and with the Mohammedan.

Professor EVERETT said that in America he knew of no common general movement towards any form of religious union between Unitarians and other Christian people, but the lines of distinction were slowly fading out.

The Rev. E. B. WILSON (of Salem, Mass.) said as the discussion had gone on he had felt anew what he always felt at home—how safe it was to trust to their highest and deepest emotions in regard to a matter of this kind. His own thoughts had been almost precisely expressed by Mr. Wicksteed. If he desired to follow most closely the dictates and spirit of Christianity he could find no other clue so clearly indicating its essence as those great guiding emotions of love to God and man. These things were very much a matter of temperament. He had none of that fear of vagueness which seemed to haunt so many, nor did he feel the anxiety of exactness of definition on these points. He began to suspect himself whenever he began to value definitions too highly—he suspected that something of the great natural world was to be excluded by these definitions.

The Rev. A. W. WORTHINGTON having replied, the CHAIRMAN said there was extreme difficulty in arriving at any statement as to the terms of religious communion; and the difficulty he thought arose from trying to establish a system before a clear idea was formed as to what was intended. The religious question underlay it all; he knew persons and Churches in which the idea of religious communion existed; but when these instances became sufficiently numerous, no doubt some terms would be furnished, but those terms would not be arrived at in a hurry.

Mr. H. BRAMLEY proposed a vote of thanks to the readers of the papers.

Mr. S. S. TAYLER seconded the motion, which was agreed to, and the meeting terminated.

THE SOIREE.

MR. HERBERT NEW'S RELIGIOUS OUTLOOK.

On Thursday evening upwards of three hundred guests sat down to a collation in the Alexandra Palace; HERBERT NEW, Esq., presided.

The usual loyal toast having been patriotically responded to—

The CHAIRMAN said it had been his happiness at the present meetings of the Association to hear of its increased prosperity in the abundant extension of its useful work. The Association had now been placed on a wider basis than ever before; those who lived in the different provinces had been encouraged to form themselves into separate societies in order that they might do their work with increased strength. Unitarianism was a useful and recognised power all over the country. He trusted that the future of the Association would be one of extended usefulness and constant active work. He for one did not believe that Unitarian was an extinct word, or a word that had lost one item of its most important meaning. It was said with truth, that the Unitarian body was not definable, and that they were all more or less anxious to shake of the imputation of sectarianism. They were not distinctly definable; they had no common organisation which represented their Churches, and they did not require one. They stood upon a basis of distinct independency, and

they did not choose to delegate any portion of that independency to any body of men whatever—(applause). But the report showed that the propagandism of particular notions formed but a small part of their work. Their object was to assist to establish assemblies for the pure worship of God and the open and free recognition of Christianity everywhere where people would gather together and seek their aid and assistance. Not merely was there liberal and open thought, but pure and free worship, for unless the worship followed the thought, he for one should not feel disposed to go after it—(hear). They must work out their faith in all its lines with the greatest simplicity and the greatest earnestness for religious purposes. They had done this from age to age, and it had come to pass that wherever heretics had turned up the stigma of Unitarianism in some form or other had invariably attached to them; but they were now living in an age when it was no longer necessary for orthodox religions to show forth the doctrine of the Trinity as an essential one—(applause). This Unitarianism was a thing which they had felt bound to support and to stand by, and in maintaining the name of which he wished the Society all success in the future. The position of Unitarians to the Established Church was that they were for the present Dissenters; but this was an ecclesiastical and not a doctrinal one. For the most part, he believed that the members of the Unitarian body were not desirous that they should continue Dissenters. Some looked for the principle of wide comprehension, by which the Church would be what he would call vague enough to include everybody who was either indifferent to the forms of religious doctrine or who wished to find a shelter for a profession of their own. He did not look forward in that direction, because he believed there must be honesty of thought in order to secure depth of religion, both at the present time and in all time coming. (Applause.) Some of them joined with their Dissenting brethren in endeavouring to promote the separation of Church and State—(applause)—and he might say that that purpose openly and honestly avowed by Dissenters everywhere had come to be regarded by a great many Churchmen as not a declaration of hostility towards their religious interests. He believed their Church friends—if he might call them so—were willing to recognise that they themselves would have great advantage if they joined in loosening the bond he had alluded to. That bond would be loosened, he believed, not from action from without, but from the operation of causes acting within the body of the Church; and it was most important, when a great body of that kind was to break up, the Dissenters should be prepared to watch the progress of disestablishment in order that justice and equity might be done to the whole nation. (Applause.) Having alluded to the relations that subsisted between Unitarians and the different sections of the Established Church, he then alluded to the proceedings of the Independent body, and their action with regard to the late Leicester conference. He described them at that time as being in a state of panic, and he looked with honour and esteem to the position taken up by Mr. Baldwin Brown on that occasion. (Applause.) The competition of heresy on the one hand would lead to the competition of orthodoxy on the other. They were both wrong, and the sooner they were reconciled on a firmer basis the better. They all wished for the widening of the basis of religious worship, and their highest aspiration was for that time to arrive when all should gather before the throne of God a multitude whom no man can number, when all those defects, differences, jealousies, heresies, and orthodoxies would pass away. But the widening of the basis of religious communion between the Independents of the older and the newer school and between themselves might become a fact, and in some instances it had become a fact. But what was their duty in regard to this? They must first show sympathy with the whole body; in fact, they must make this religious communion before they began to discuss the terms of it. He believed that if they took a strict Protestant Puritan principle into their habits, thoughts, and feelings, they would be even freer than they were in some respects, and would find a large body of persons ready to sympathise with them on purely religious and not on secular grounds. There was, in his opinion, a defect at present in their body as to the great principle of faith. They were also defective on the side of worship. He did not like to hear preachers invariably judged by their sermons. Some preachers whom he most admired he had judged by the very simple test of reading the Scriptures, which convinced him that the man had felt the power of the Scriptures himself, and was reading it to others through his own heart. If they were satisfied with seeing crowded churches and with having their external senses impressed, and if these were to be put as factors in their religious belief and habits, they were in a very

dangerous condition. With all his heart he desired to see that respect for public worship which he remembered as a child. They had yet to make the poor feel that their religion was something not merely for them, but common to them. They ought to have the poor amongst them, and the Sunday schools were the means at present of reaching them. They ought to take up their position among the churches of Christendom as having the poor for their Christian brethren, as having worship as a means of keeping alive their religious life, as having a belief that the honesty of a personal faith is the living factor, as having an assurance that they should be a very small part of that gathering together of the worthy and the true unless their methods became nobler, their ideas larger, their love deeper, and all their actions and associations tinged by a pure and perfect Christianity. (Applause.)

Dr. ASPLAND proposed the toast of "Civil and Religious Liberty all the World over," and in doing so referred to Lord John Russell, who, full of years and honours, had just passed away. (Applause.) Looking abroad, there were many things that were very cheering. In France especially, a great conspiracy against liberty had ignominiously failed, and afforded great ground for hope that at last that country was about to enjoy a period of freedom and prosperity. (Applause.) At home, the state of things in respect to civil liberty was not so satisfactory as it might be. Certainly, at present, England was enjoying the blessings—if blessings they were—of personal government to an extent which was somewhat unusual. (Laughter.) All that was permitted to the people now was to shut their eyes and see what Lord Beaconsfield would send them. (Laughter.) He did not think that civil liberty was in any danger, but it was necessary to be watchful, and when once the attention of the English people was directed to the necessity of preserving their liberties, the appeal to them would not be made in vain. (Applause.)

The Rev. H. W. PERRIS proposed "Prosperity to the British and Foreign Unitarian Association." He had many personal grounds for being deeply interested in the work of the Association. It was to him the large and general expression of forms of worship, and of liberty of religious association, which he had found after a temporary life of Christian ministry in a religious body of a more restricted range. It also served to symbolise the religious freedom in which they all so much rejoiced.

The Rev. H. IERSON acknowledged the sentiment.

The Rev. J. C. STREET proposed a vote of thanks to the two ministers who conducted the religious services in Essex-street Chapel on Wednesday morning, and in doing so spoke highly of both the devotional service and the sermon.

The Rev. R. A. ARMSTRONG, having gratefully acknowledged the kind sentiments which Mr. Street had expressed,

The Rev. W. BINNS returned thanks for the kind way in which the sermon he had preached had been spoken of. It seemed to him that Unitarians had in many respects improved their position during the last few years. He did not think that any of them would care about defining their limits, because they seemed so wide that they would not really know where to fix the boundaries. No doubt they were all, in an historical sense, Christians, and they might fairly style themselves Christians, and personally he would look upon it as a very absurd thing to try to break loose altogether from their spiritual ancestry. He supposed that some kind of word other than Unitarian, which he considered etymological, philosophical, and historical—wider even than Christian—would better define their condition. He was not there, however, to throw any apple of discord amongst them; because, if he remembered mythology rightly, the original apple of discord was thrown among questionable people. Juno wanted to be a domineering wife, and Minerva was rather cantankerous, and Venus was slightly loose. (Laughter.) He should leave all this on one side, and should not attempt to define the sense in which he himself understood these words. It was unnecessary for him to do so. This was certain, that they were all Christian Unitarians in the general sense of the word. He believed they were all at one for the establishment of a free theology. All their representative men and financial organs said this. The *Herald*, which, according to its editors, had now alighted on a heaven-kissing hill, proclaimed that from week to week; and the *Christian Life* proclaimed that as the basis on which it rested; and in quest of it the *Inquirer* ransacked the whole world of scientific and philosophical thought; and the *Theological Review* every quarter sheds down mystic beams of light from the place where its brilliant and untheological editor dwells. (Laughter.) He honoured all those people and every man that had waged a long complicated

war with speculation and philosophy, and so endeavoured to build up a scientific theology. All they had a right to insist upon with respect to religious theories was that they should be regarded as stepping-stones towards a higher truth. No theory presented merely as a theory, so long as it did not profess to be conclusive, ever tried his own patience; it only put him out when the people who had found that particular theory said, "Oh, this is the final goal." As a labourer in scientific theology he protested against the doctrinal system of finality, even though it professed to stamp with infallibility the faith which was dearest to his own soul, for he hoped and trusted that God had not finished his educational work either with him or any one else. Mr. Binns closed a long and excellent speech by observing that Unitarians found it possible to follow their religion in harmony with a free mind. They could trust the perfect love of God which casts out fear; they could work for the establishment of a scientific theology; and although they could not be permitted to see the Temple arise, yet they felt it would arise at the time to which the world was hastening when so many bad things would pass away, and when so many good and better things would take their place. For the rest—if he might venture upon such an assertion—

"The Monarch and the Anarch will pass away,
And the dawn will break, and morn awake
In the light of a better day."

(Loud applause.)

The CHAIRMAN then, in the name of the Association, welcomed the visitors, mentioning specially the names of Mons. Le Pasteur Dide, from Paris; Mr. William Kay, from Adelaide, South Australia; the Hon. Mr. Everett, of Harvard College, Cambridge; and the Rev. Mr. Willson, of Massachusetts. There was, he said, a brotherhood amongst Unitarians everywhere; but this was especially the case between English Unitarians and their brethren in America.

LIBERAL RELIGION IN FRANCE.

M. DIDE, in reply, spoke in French to the following effect: I have the pleasure and the honour to salute the English Unitarians in the name of the liberal Protestants of France, and especially in the name of the liberal Protestants of Paris. Many sympathies and remembrances unite us. You have been for us, in the midst of our struggles and our trials, the best of friends and the most devoted of brethren. Athanasius Coquerel was accustomed to say that he found himself at home when he was with you. Among you, indeed, he found sincerity and elevated convictions, an indomitable love of truth, desire for progress in all its forms, hate of fanaticism, of hypocrisy, and of spiritual tyranny. After telling you of our affectionate and grateful feelings towards you, it is my duty to speak of what Protestantism is doing in France, and of important progress. We are but small in number—a few thousands only amidst forty millions of people, but we are great in influence. Of the nine ministers who guide the destinies of our dear French Republic, five are Protestants. In the academies, in the high administrative functions, in the arts, in the great industries, we find the Protestants. Such men as M. Taine, the illustrious author of the *History of Literature in England*, have their children baptised by liberal pastors; M. Renan, the author of the *Life of Jesus*, sends his daughter to our friend Etienne Coquerel for a course of religious instruction. These are signs for rejoicing. But there is the reverse of the medal. Those Protestants, who, united, could transform France, are divided—tear each other to pieces. They are the one to the other as the Capulets to the Montagues. Their best forces are lost in sterile and grievous quarrels. We hope, nevertheless, that these things will take another aspect, and that justice shall also be done to the liberals who have so long been persecuted. To encourage us in passing through the trials which yet remain to us, I solicit anew your friendship. It has been of service to us in the past, it will be good and helpful to us in the future. Such is my prayer, and that of all your friends in France. Your applause assures me that we are right in counting upon your fraternal affection.

Mr. Wm. Kay, from Adelaide, also replied, and gave some interesting details as to the progress of Unitarianism in Australia.

The Hon. Mr. EVERETT also responded. He said that if the question was asked in America, of any cultivated Unitarian, who the persons were who contributed most to modern Unitarianism, as it existed in that country, he would give the names with little hesitation, of Channing and Martineau; Channing had laid the foundation and Martineau had been able to build upon it. With regard to the Unitarian life in America, he would simply say that was very much the same as in this country, and that they were working more harmoniously than they had for years.

The Rev. E. B. WILSON, of Salem, Mass., also replied, and spoke of the warm feelings the

Unitarians in America entertained towards their brethren in England.

A vote of thanks was then passed to the stewards, on the motion of J. T. PRESTON, Esq.

Mr. BICKNELL, the President for the ensuing year, then took the chair, and after a brief address acknowledging the honour conferred upon him, he proposed a vote of thanks to the retiring President, which was duly acknowledged, and the meeting separated at nine o'clock.

MINISTERS' CONFERENCE.

The proceeding of the Anniversary week were brought to a close by an exceedingly pleasant open meeting of the London Ministers' Conference, at Dr. Williams's Library. There were about forty ministers present, presided over by the Rev. Dr. Sadler. The proceedings of this Conference are always regarded as private, and therefore, much to our regret, we cannot report the very valuable and interesting discussion which took place; but it is permissible to record that a paper was read by the Rev. J. E. Odgers, M.A., on "Some Changed Aspects in our Ministry," and that the speakers were the Revs. A. Chalmers, J. Worthington, R. A. Armstrong, A. W. Worthington, E. B. Wilson, and H. Solly.

During the meetings, in addition to the names we gave last week, there were present H. Y. Brace, financial secretary, and the following vice-presidents: Lady Bowring, Miss Anna Swanwick; Revs. Charles Wicksteed, B.A., Dr. Sadler; Messrs. F. Collier, E. Lawrence, D. Martineau, R. Pinnock, and J. Troup; also, the Hon. W. Everard, and Mr. W. Kay, of Adelaide, Australia; Sir Rowland and Lady Wilson, Drs. Aspland, Haward, Higginson, and Longstaff; Revs. Professor Everett, Cambridge, U.S.A., J. Estlin Carpenter, M.A., C. B. Upton, B.Sc.; Revs. J. T. Whitehead, Dendy Agate, B.A., James Pantou Ham, M. C. Gascoigne, E. M. Geldart, M.A., C. Howe, J. Bevan, J. Heywood, J. Taylor, C. Corkran, R. E. Birks, J. D. Hirst Smyth, R. Blackburn, A. N. Blatchford, B.A., J. Marten, W. Blazeby, B.A., C. D. Badland, M.A., T. B. W. Briggs, J. A. Brinkworth, A. B. Camm, T. B. Broadrick, A. Chalmers, T. W. Chignell, W. A. Clarke, C. C. Coe, F.R.G.S., R. C. Dendy, R. B. Drummond, B.A., Eli Fay, E. R. Grant, W. M. Jones, P. M. Higginson, M.A., Rowland Hill, P. W. Clayden, H. A. McGowan, C. C. Nutter, G. Carter, J. C. Odgers, B.A., H. W. Perris, Richard Pilcher, B.A., W. A. Pope, Harold Rylett, W. Robinson, R. Shaen, M.A., J. H. Smith, J. Trist, W. Carey Walters, A. Webster, C. H. Wellbeloved, W. Whitelegge, M.A., B. Wright, A. Worthington, J. P. Hopps, J. C. Means, J. E. Odgers, M.A., J. Owen, R. Crompton Jones, B.A., A. Macdonald, M.A.; Alderman Manfield, Councillor Mathers, Joseph Lupton, George Buckton, Herbert Bramley, Hugon Taylor, H. Blessley, Herbert Burroughs, T. Huxtable, J. E. Mace, J. H. Brooks, J. Fretwell, and G. J. Holyoake.

NEWS OF OUR CHURCHES

THE PROVINCIAL ASSEMBLY.

THE annual meeting of this Assembly was held at Southport yesterday. The day was fine, and the chapel was crowded. The devotional service was impressively conducted by the Rev. C. C. Coe, and the sermon was preached by the Rev. J. C. Lunn, from Hebrews, xi., 1—"Faith is the evidence of things not seen." The preacher said we were not here to-day to re-assert our principle of liberty: that stood unchallenged. We had found no flaw in our orders. The question of the moment was that between those who were satisfied with a purely natural explanation of the universe and those who recognised beyond the natural sphere, though nowise in opposition to it, another and a higher—the supernatural. The discourse was an able and effective vindication of the supernatural element in man's being, realising by faith the truths of God and Immortality.

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

ACCRINGTON DISTRICT SUNDAY SCHOOL ASSOCIATION. The fourth conference in connection with this association for the session 1877-8 took place at the Burnley, Trafalgar-street Schoolroom, on Saturday last, when about forty persons were present. After tea, the president, Mr. Peter Bibby, took the chair, and made a few introductory remarks: after which, Mr. John Heys, of Manchester, read a paper on "An outlook on our position as Sunday-school teachers," wherein he pointed out the difficulties that the teachers had to contend with in the state of transition through which our schools are passing. He also laid down several

suggestions, which, if practically carried out, teachers might see their way to make the Sunday school a more beneficial institution than perhaps it has been in the past. One suggestion was that collective lessons should be given in place of class lessons; and he urged that the introduction of more singing between lessons would tend to interest and bring out the religious element in our scholars. The meeting was addressed by the President, the Revs. W. Matthews, H. S. Solly, M.A., Messrs. John Mackie, Anderton, and Hartley. After a vote of thanks to Mr. Heys for his instructive and most valuable paper, the conference was brought to a close by a reply from Mr. Heys, the singing of a hymn, and the benediction.

COLYTON.—A respected correspondent writes to us in reference to recent statements as to the population of this town and the attendance at the Unitarian Sunday school. The last census, he says, makes the population of Colyton, inclusive of the village of Colyford, to be 2,500. He doubts the accuracy of the figures given by Mr. Dare, as representing the number of children attending the Sunday school; but the question here assumes too much of a personal form for our columns.

DEWSBURY.—A tea party was held on Saturday, June 8th, to bid farewell to the Rev. J. H. Smith before leaving our church for Sydney, New South Wales, where he is to take charge of the Unitarian pulpit. Invited friends of neighbouring towns visited us on this occasion. After tea, an artistically-written address, expressing the thanks of the congregation to Mr. Smith for his valuable services during the years of his ministry, was presented to him. Speeches, songs, and pianoforte recitals followed, and finally Mr. Smith spoke in eloquent words, reviewing the years of his pastorate, concluding by bidding the assembly good bye. On Sunday, June 9th, at the evening service, Mr. Smith preached his farewell sermon to a full congregation.

HUDDERSFIELD: FITZWILLIAM-STREET CHURCH.—The Sunday-school anniversary, with assistance of the Philharmonic Society's orchestra, came off duly last Sunday. The church was full in the morning, in the evening to overflowing full, benches having to be provided. Great satisfaction was expressed at the improvement of the service by the orchestral addition. The offertory music was especially taking. Hopes were freely expressed that this union of choir and orchestra and organ would become an oft-repeated exercise in the devotions of the church. We regret to say the collection can hardly be considered commensurate with the size and character of the congregation assembled—being but £7. 8s. However, the state of trade may explain and justify.

LEICESTER: FREE CHRISTIAN CHURCH.—Since September last a literary class, for the study of English authors, has been held in connection with the above place. The session was opened by the Rev. J. J. Wright reading a paper on "Books: how to choose and how to use them." In beginning the literary class it was carefully explained to all members that the object of meeting together was not merely elocution and dramatic recital, but rather an earnest attempt to understand and appreciate the mind and heart of an author. This aim has been kept in view throughout the year. The meetings have been well attended by both old and young people. They have read and studied together from twenty to thirty shorter poems of Longfellow, Shakspeare's "Macbeth," and the whole of Tennyson's "In Memoriam." This latter study, it is felt, has been quite an education in itself. Last Tuesday week the year's work was brought to a close by the members meeting to take tea together; after which Mr. Wright read a paper, covering the whole ground gone over, and explanatory of the plan and details of the "In Memoriam."

LIVERPOOL: UNIVERSITY DISTINCTION.—Mr. T. Thorneley, LL.B., of Liverpool, who was the senior in the history trips of 1877 and second in the law trips of 1876, has been elected a Whewell scholar in moral philosophy and international law in the University of Cambridge. The value of the scholarship is £50 per annum, and it is tenable for four years. Mr. Thomas Thorneley is the son of Mr. James Thorneley, a well-known Liverpool Unitarian.

UNITARIAN HOME MISSIONARY BOARD.—At the last committee meeting of this institution, of fifteen candidates for admission, eight were admitted—namely, Messrs. Francis Martin Blair, of Raloo; William Davies, of Aberdare; William Fielding, of Ballymena; Peter Holt, of Astley; Alfred Lancaster, of Padham; William Parry, of Carmarthen; James Ruddle, of Trowbridge; and Harry Bodell Smith, of Leicester. In view of the fact that the Board will, during the next session, which commences in September, have the unprecedented number of twenty students, we are confident that our readers will willingly render it the increased support, without which it will be wholly unable to meet the enlarged demands upon its funds.

WHITBY.—The Unitarian Chapel at this place was re-opened for divine worship on the 16th inst., after having been closed for the annual cleaning. The preacher was E. Wiseman, Esq., of York; and the day being Trinity Sunday in the calendar of the orthodox, he discoursed in the morning from I. Cor., viii., 6—"To us there is but one God, the Father;" and in the evening from Matt., xxii., 42—"What think ye of Christ?" The congregations were good (that of the evening much above an average), and included several orthodox friends, chiefly men, who were most attentive. The sermons were argumentative and eloquent, and such as must be most powerful in the shaking of the dry bones of orthodoxy, and the giving of life to those who are asleep in the arms of their well-to-do mother church as by law established in this realm.

NOTICES TO CORRESPONDENTS.

H. A. M. (Ballyvaughan), J. W. (London), J. K. R. (Kendal).—Too late for this week. See usual notices.

COMING WEEK.

BLACKPOOL.—On Sunday, morning and evening, Mr. T. Wigley will preach.

DEVONPORT.—On Sunday morning at 11, and evening at 6.30, discourses by the Rev. J. Longland, on "Science and Religion," and "Fear."

FAIRSWORTH.—On Sunday morning, at 10.45, and evening at 6.30, sermons by the Rev. F. H. Jones, B.A. At 2.30, children's service by Mr. John Reynolds.

GORTON.—On Sunday, school sermons. Morning, by the Rev. G. H. Wells, M.A.; evening, at 6.30, by the Rev. H. E. Dowson, B.A.

HALE.—On Sunday, at 3, annual school sermon by the Rev. T. Lloyd Jones.

LONDON: MANCHESTER NEW COLLEGE.—On Monday, Tuesday, and Wednesday, annual examination; old students' dinner on Wednesday; and on Thursday, annual meeting of trustees.

MANCHESTER: STRANGEWAYS.—On Sunday, school festival; morning and evening, by Rev. A. Payne. Afternoon address to children by Mr. William Hough.

MIDLAND CHRISTIAN UNION.—On Sunday, sermons and collections in aid of the Union at West Bromwich.

PENMAENMAWR.—On Sunday morning, at 11, service in Pendyffryn Schoolroom. Preacher, Rev. John Gow.

SALE.—School sermons; on Sunday morning, at 10.45, by Rev. Charles Wicksteed, B.A.; evening, at 6.30, by Rev. T. Lloyd Jones.

Birth.

VANCE.—On Wednesday, the 12th inst., the wife of Rev. G. H. Vance, of Dukinfield, of a daughter.

Marriages.

JONFS-WARREN.—On the 13th inst., at St. Dunstan's Church, Stoney, Charles Edwin, son of E. Jones, of Kennington, to Priscilla, eldest daughter of W. G. Warren, of Mile End and Peckham.

PALMER-FRANCIS.—On 17th inst., Alfred Neobard Palmer, to Esther, youngest daughter of the late John Francis, civil engineer, both of Manchester.

Deaths.

ASHWORTH.—On the 17th of May, at Shawclough, Newchurch, Mary, beloved wife of Richard Ashworth, aged 58 years.

BARLOW.—On 16th inst., at 57, Beaumont-street, Liverpool, George Barlow, aged 24, an earnest teacher and helper at the North End Mission. The deceased was a candidate for admission to the Home Missionary Board in the ensuing term, and had passed the Committee.

HAWORTH.—On May 18th, at his residence, Waterfoot, Newchurch, Richard Haworth, in his 86th year.

HOLT.—On the 12th inst., at Piercy, Newchurch, Susannah Holt, in the 34th year of her age.

NORTHEY.—June 15th, at Alexandra Villa, Watts-road, Tavi-stock, Elizabeth, widow of the late Gilbert Northey, Esq., aged 82 years.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

At the FIFTY-THIRD ANNUAL MEETING, held in Essex-street Chapel, Strand, London, on Wednesday, June 12th, 1878,

HERBERT NEW, Esq., in the Chair,

The Treasurer's Accounts and the Report of the Executive Committee having been read, the following Resolutions were passed:—

Moved by the CHAIRMAN, seconded by the Rev. A. PAYNE:—

"That the Reports of the Committee and Treasurer be received and adopted, and printed for circulation."

Moved by JAMES HOPGOOD, Esq., seconded by R. PINNOCK, Esq.:—

"That Mr. Henry S. Bicknell be requested to accept the office of President for the ensuing year."

Moved by F. NETTLEFOLD, Esq., seconded by the Rev. R. E. B. MACLELLAN:—

"That the thanks of this Meeting be given to the retiring Committee for their services during the past year; that the election of the Executive Committee be now made, and that Mr. R. Pinnock and Mr. I. S. Lister be appointed Scrutineers for this election."

Moved by the Rev. W. A. CLARKE, seconded by the Rev. J. BIRKS:—

"That the Vice-Presidents and Home and Foreign Correspondents be elected as follows:—

VICE-PRESIDENTS.

Thomas Avison, Esq., Liverpool
T. W. Bagehot, Esq., Langport, Taunton
William Blake, Esq., Ilminster
Lady Bowring, Exeter
H. A. Bright, Esq., Liverpool
G. B. Brock, Esq., Swansea
George Buckton, Esq., Leeds
Rev. J. E. Carpenter, M.A., London
W. Clark, Esq., Nottingham
Joseph Clephan, Esq., Gateshead-on-Tyne
Joseph Cliff, Esq., Leeds
Charles Cochrane, Esq., Stourbridge
T. Colfox, Esq., Bridport
F. Collier, Esq., London
Samuel Courtauld, Esq., Gosfield Hall, Halstead, Essex
Rev. H. W. Crosskey, F.G.S., Birmingham
J. M. Darbishire, Esq., Belfast
J. W. Dowson, Esq., Norwich
Charles Ellis, Esq., J.P., Maidstone
Richard Enfield, Esq., Nottingham
W. Evans, Esq., London
Joshua Fielden, Esq., M.P., Nutfield Priory, Nutfield, Surrey
Henry Fordham, Esq., Royston
Rev. W. Gaskell, M.A., Manchester
T. F. Gibson, Esq., Tunbridge Wells
John Grundy, Esq., Summerseat, Bury, Lancashire.
J. T. Hart, Esq., London
Richard Harwood, Esq., Pendleton
Rev. H. Hawkes, B.A., Portsmouth
James Heywood, Esq., F.R.S., London
Rev. E. Higginson, Swansea
Rev. T. Hincks, B.A., F.R.S., Clevedon
William Hollins, Esq., Mansfield
James Hopgood, Esq., Clapham Common
C. H. James, Esq., Merthyr
Timothy Kenrick, Esq., Birmingham
James Kitson, Esq., Leeds
Alderman William Lawrence, London
Sir James Clarke Lawrence, Bart., Ald., M.P., London
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C. Moore, Esq., Bath
I. R. Mott, Esq., Birmingham
Joseph Munn, Esq., Tenterden
Jerom Murch, Esq., Bath
Rev. S. C. Nelson, Downpatrick
Herbert New, Esq., Evesham
F. Nettlefold, Esq., London

H. Follett Osler, Esq., Birmingham
R. Peacock, Esq., Gorton Hall
Robert Pinnock, Esq., Newport, Isle of Wight
J. T. Preston, Esq., London
W. P. Price, Esq., Tibberton Court, near Gloucester
W. Rathbone, Esq., M.P.
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Rev. J. Robberds, B.A., Cheltenham
W. Robertson, Esq., Belfast
Dr. Russell, Birmingham
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Samuel Sharpe, Esq., London
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Rev. Dr. G. Vance Smith, Carnarthen
Rev. Robert Spears, London
The Right Hon. James Stansfeld, M.P., London
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S. Seaward Tayler, Esq., London
Rev. J. H. Thom, Liverpool
Christopher J. Thomas, Esq., Bristol
John Tribe, Esq., Rochester
John Troup, Esq., London
John Warren, Esq., Edinburgh
Rev. G. H. Wells, M.A., Gorton
Rev. C. Wicksteed, B.A., Croydon
P. J. Worsley, Esq., Clifton
James Wrigley, Esq., Windermere

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Rev. Goodwyn Barmby, Wakefield
Rev. W. Binns, Birkenhead
Rev. J. Birks, Taunton
Rev. James Black, M.A., Stockport
Rev. A. N. Blatchford, B.A., Bristol
Herbert Bramley, Esq., Sheffield
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G. S. Coxwell, Esq., Southampton
G. B. Dalby, Esq., Preston
Rev. T. R. Dobson, Brighton
Rev. H. E. Dowson, B.A., Hyde
Rev. R. B. Drummond, B.A., Edinburgh
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John Fretwell, Esq., London
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Rev. D. Griffith, Cheltenham
Rev. J. Page Hopps, Leicester
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A. L. Knox, Esq., Glasgow
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Rev. D. Maginnis, Stourbridge
Rev. J. E. Odgers, M.A., Bridgewater
Rev. J. Orr, Comber
Rev. A. Payne, Newcastle-on-Tyne
Rev. H. W. Perris, Norwich
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Rev. W. Sharman, Plymouth
Rev. J. G. Slater, Mossley
Rev. J. D. H. Smyth, London
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Rev. W. Whitelegge, M.A., Cork
C. Woollen, Esq., Sheffield
Rev. A. W. Worthington, B.A., Mansfield
Rev. Jeffery Worthington, London
Rev. John Wright, B.A., Bath

FOREIGN CORRESPONDENTS.

FRANCE—M. Auguste Dide, Paris; Dr. Reville.
SWITZERLAND—Professor Chastel, Geneva; Dr. Lunge, Zurich
ITALY—Professor Bracciforti, Milan.
HUNGARY—Hon. Alexis Jakab; John Paget, Esq., Klausenberg.
GERMANY—Dr. Bluntschli; Dr. Mancho.
HOLLAND—Professor Kuenen; Professor Tiele.
ICELAND—Rev. M. Jochumsson.
AMERICA—Rev. Dr. Bellows, Rev. Dr. R. Laird Collier, Rev. Robert Collyer, Rev. Brooke Herford, Rev. C. Mayo.
CANADA—Rev. Dr. Cordner, Montreal.
AUSTRALIA—Rev. J. C. Woods, Adelaide; Miss Turner, Melbourne.
INDIA—Rev. C. H. A. Dall, Calcutta; Rev. William Roberts, Madras.

Moved by JOSEPH LUPTON, Esq., seconded by the Rev. J. ESTLIN CARPENTER:—

"That the following gentlemen be appointed to the respective offices for the ensuing year:—Treasurer, Mr. S. S. Tayler; Secretary, Rev. Henry Ierson; Financial Secretary, Mr. Henry Y. Brace; Solicitor, Mr. Walter C. Venning; Auditors, Mr. N. M. Tayler, Mr. Henry Sharpe, Mr. Jesse Fagg; Trustees, Mr. D. Martineau, Mr. H. S. Bicknell, Sir J. C. Lawrence, Bart., M.P., Mr. S. S. Tayler."

Moved by the Rev. R. A. ARMSTRONG, seconded by Mr. Councillor J. S. MATHERS, and the Rev. W. BLAZERVY:—

"That this Meeting observes with satisfaction that a considerable addition has been made during the past year to the regular income of the Association, and expresses the hope that the continued efforts of the Committee to augment the resources of the Association will be cordially seconded in the towns and districts in which the canvass has been for a time deferred."

Letters were read from Germany, Holland, and France, and it was

Moved by the Rev. ALEX. GORDON, seconded by the Rev. A. CHALMERS:—

"That this Meeting receives with pleasure the friendly communications which have been presented from the Liberal Associations of the Continent, and expresses its cordial interest in the success of the religious reforms which they seek to promote; that the Meeting heartily welcomes M. le Pasteur Dide, the representative of the Liberal movement in the Reformed Church of France; Mr. George Boros, our honoured guest from the community of the Unitarians of Hungary; and the representatives of the American Unitarian Association, the Rev. Professor Dr. C. Everett, and the Rev. Edmund B. Willson."

Moved by the Rev. T. W. FRECKELTON, seconded by GEORGE BUCKTON, Esq.:—

"That this Meeting regards with interest the diffusion of Unitarian principles in the British Colonies, and cordially welcomes the visit of Mr. William Kay and the Hon. W. Everard from Adelaide, South Australia."

"That this Meeting rejoices to learn that at the desire of the Unitarians of Sydney, New South Wales, a Minister from England is about to reopen Religious Services in that place, and heartily

wishes the Rev. J. Henry Smith every success in the important work which he has undertaken."

Moved by the Rev. R. SPEARS, seconded by JAMES PHILIP, Esq.:

"That this Meeting heartily welcomes the Missionaries and Representatives of Missionary Societies from various parts of the United Kingdom, and expresses warm sympathy with every effort to promote the principles of Unitarian Christianity."

Moved by T. CHATFIELD CLARKE, Esq., seconded by HERBERT BRAMLEY, Esq.:

"That this Meeting fully sympathises with the expressions of congratulation and respect which were offered to the venerable Statesman, the late Earl Russell, on the occasion of the Fiftieth Anniversary of the Repeal of the Corporation and Test Acts."

"That the Meeting recalls with satisfaction the numerous civil and religious reforms which have been effected in this country during the last half century, but that it cannot consider the great work of Liberal Reformation complete so long as any vestige remains of civil privilege on account of religious beliefs, whether in regard to endowments or fellowships in the chief National Universities, or the allowed teaching of denominational creeds in schools supported in whole or in part by public money, or the exclusion of Dissenters as such from the free use of the parochial burying-grounds, or the national maintenance of public worship in connection with any favoured Church or religious sect."

Moved by the Rev. H. AUSTIN, seconded by the Rev. H. WILLIAMSON:

"That the thanks of the Meeting be presented to the Rev. James Panton Ham for his kindness in allowing the use of the Chapel for the Anniversary Meeting of the Association."

Moved by the Rev. W. H. POPE, seconded by the Rev. J. C. ODGERS:

"That the hearty thanks of the Meeting be given to the President for his many valuable services to the Association during the past year."

On the motion of the PRESIDENT:

"The thanks of the Meeting were given to the Scrutineers, Mr. Pincock and Mr. Lister."

EXECUTIVE COMMITTEE.

Mrs. Akroyd
L. M. Aspland, Esq., LL.D.
Henry S. Bicknell, Esq.
T. C. Clarke, Esq.
P. W. Clayden, Esq.
F. Collier, Esq.
C. J. G. Filoart, Esq.
Rev. T. W. Freckleton
J. T. Hart, Esq.
James Heywood, Esq., M.A., F.R.S.
James Hoggood, Esq.
Sir James C. Lawrence, Bart., M.P.
E. Lawrence, Esq., LL.B.
Rev. T. L. Marshall
David Martineau, Esq.
W. Shuen, Esq., M.A.
W. Spiller, Esq.
Miss Anna Swanwick
J. Troup, Esq.
I. M. Wade, Esq.
Rev. P. H. Wicksteed, M.A.

HENRY IERSON, Secretary.

37, Norfolk-street, Strand, London, W.C.

ROTHERHAM NEW UNITARIAN CHURCH.

MINISTER: REV. WM. BLAZEY, B.A. (Member of the School Board.)

This new church, now in course of erection, is of the Gothic style, with spire 10 feet high. Total cost about £3,100, including £560 for site, secured on advantageous terms, and fronting a principal thoroughfare. Accommodation for 320. The old chapel will be used for educational purposes. The congregation have done their very utmost, and therefore appeal with all the more confidence to Unitarian friends of other places for further generous assistance, so that their new church may be finished clear of debt.

£500 more required.

Subscription List as under:—

	£	s.	d.
Rotherham Congregation (including bazaar)	1000	0	0
Ditto ditto additional effort	101	0	0
Rev. Wm. Blazeby, B.A., minister	100	0	0
British and Foreign Unitarian Association	400	0	0
Mr. J. Dufton, per Miss Dufton, Rotherham	3	0	0
Rev. Dr. Falding, Rotherham College	2	2	0
Mr. Councillor Wright, Rotherham	5	0	0
Robert Owen, Esq., Rotherham	10	10	0
— Haywood, Esq., per Miss Owen, Rotherham	5	0	0
— Bakewell, Esq., per Miss Owen, Rotherham	5	0	0
Other Friends, per Miss Owen, Rotherham	1	10	0

SHEFFIELD: UPPER CHAPEL AND UPPERTHORPE CHAPEL.

	£	s.	d.
Rev. Eli Fay	10	0	0
Thomas Jessop, Esq., J.P.	100	0	0
Mrs. Jackson	50	0	0
Mr. Herbert Bramley	25	0	0
Mr. John Hoggood	20	0	0
Mr. Michael Hunter, jun.	20	0	0
Mr. Joseph Slaggs	20	0	0
Mr. John Armitage (and £10 of goods)	10	0	0
Mrs. Beckett	10	0	0
Mrs. Matthews	10	0	0
Mrs. E. Stevenson	10	0	0
Miss Mary Keble	10	0	0
Mr. John G. Lowood	10	0	0
Mr. Edward T. Atkin	10	0	0
Mr. Charles Woolen (and £10 of goods)	10	0	0
Mr. Alfred Chubb	10	0	0
Mr. Robert Thomas Eadon	10	0	0
Messrs. Alfred Beckett and Sons	10	0	0
Messrs. Thomas Oley and Sons	10	0	0
Mr. W. Holdsworth	5	0	0
Mr. Hoggood	5	0	0
Mr. John Stevenson	5	0	0
Mr. Newman H. Hunt	5	0	0
Mr. J. B. Wostinholm	5	0	0
Mr. F. G. Dalby	5	0	0
Mr. Henry Townsend	5	0	0
Mr. William H. Beckett	5	0	0
Mr. Stephen Bacon	5	0	0
Mrs. Bramley	5	0	0
Mr. H. J. Morton	3	0	0
Mr. Robert Renton	2	0	0
Mr. John Beckett	2	0	0
Mr. Eli Paddy	2	0	0
Mr. W. Martin, jun.	2	0	0
Mr. John Oley	2	0	0
Mr. Samuel Charlesworth	2	0	0
Mr. Richard Bagshawe	2	0	0
Mr. Guest	2	0	0
Mr. Frederick Harris	2	0	0
Mr. Benjamin Bagshawe	2	0	0
Mr. J. Wostinholm	2	0	0
Mrs. Maria Hattersley	2	0	0
Mrs. Charles and Miss Fisher	2	0	0
Mr. C. J. G. Filoart	1	0	0
Mr. Charles Vinter	1	0	0
Mr. John Gladwin	1	0	0
Mr. Josh. Blackwell	1	0	0
Mr. Josh. Stancer	1	0	0
Mr. M. Dodworth	1	0	0

Mr. R. Syles	1	0	0
Mr. Alderman Beal	1	0	0
Mr. James Laycock	1	0	0
Mr. Edwin Thickett	1	0	0
Mr. Henry C. Booth	1	0	0
Mr. Isaac Barnes	1	0	0
Mrs. Stephenson	1	0	0
Mrs. Ibbotson	1	0	0
A Friend (Upperthorpe)	1	0	0
Mr. Higgins	0	10	6
Mr. Chas. Webster	0	10	0
Mr. G. Travers	0	10	0
Mr. W. W. Renton	0	10	0
Mr. John Barnes	0	10	0
Mr. George Wing	0	10	0
Mr. L. Gregory	0	10	0
Miss Skinner	0	10	0
Mrs. Irving	0	5	0
Mrs. Sheldon	0	5	0
Miss Dewnap	0	5	0
Miss John on	0	5	0
Miss Holson	0	5	0
Mr. Blackwell	0	5	0
Mr. White	0	5	0
Mr. Taylor	0	5	0
Mr. Cox	0	5	0
Mr. Blinstone	0	5	0
Mr. Fisher	0	5	0
Mr. Appleyard	0	5	0
Mr. C. F. Dalby	0	5	0
Mr. Clark	0	5	0
Mr. Bramwell	0	5	0
A Upperthorpe Sunday School Scholar	0	2	0
Mr. J. Rivett, Stanington	1	0	0

LEEDS.

Messrs. Joshua and Geo. Buckton	50	0	0
Josh. Lupton, Esq., T.P.	25	0	0
Josh. Cliff, Esq., J.P.	25	0	0
Mr. James Kitson, jun.	20	0	0
Mr. John Lupton	10	0	0
Mr. Wm. Brown	10	0	0
Mr. Grosvenor Talbot	5	0	0
Mr. J. S. Mathers	5	0	0
Mrs. Charles Bulmer	5	0	0
Messrs. J. & R. Ward	5	0	0
Mr. Francis Lupton	2	0	0
Mr. Arthur Lupton	2	0	0
Mr. Darnton Lupton	2	0	0
Mr. Edwin Gaunt	2	0	0
Dr. Greenhow	2	0	0
Miss H. E. Talbot	2	0	0
Mr. Quambush	1	0	0
Mr. John Scott	1	0	0
Mr. John Wm. Read	1	0	0
Mr. Child, and photographs	0	10	0

HALIFAX.

Robt. Eddleston, Esq.	10	0	0
Mr. John Stott	1	0	0
Mr. J. S. Stott	1	0	0

ELLAND.

A Friend	5	0	0
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BRADFORD.

Mr. Zachaeus Rhodes	5	0	0
Mr. J. Hiley	2	0	0
Mr. W. T. Kirk	2	0	0
Mr. F. R. Pesel	2	0	0
Mr. Edward Sugden	2	0	0
Mr. Thomas	2	0	0
Mr. R. W. Morrell	1	0	0
Mr. C. H. Ellis	1	0	0
Mr. Silson	0	5	0

WAKEFIELD.

W. T. Marriott, Esq.	10	0	0
Rev. Goodwyn Barnby	1	0	0
Mr. Henry Clarkson	1	0	0
Miss Clara Clarkson	1	0	0
Mr. Peter Read	1	0	0
Mr. Backshell	1	0	0
Mr. John Whitaker	0	10	0
A widow lady	0	10	0
Mr. Horridge	0	5	0
Mrs. Wood	0	5	0
Mr. Sharpley	0	5	0
Mr. J. W. Whitaker	0	2	6

YORK.

T. Hollings, Esq.	25	0	0
F. Swaine, Esq.	2	0	0
Mr. Walker	1	0	0
Messrs. Cowling Brothers	1	0	0
Mr. Wiseman	0	10	0
Mr. Edward Wiseman	0	10	0
Mr. Cox Walker	0	5	0

CHESTERFIELD.

Rev. J. F. Smith	0	10	6
Mrs. and Miss Pearson	2	0	0
Mr. Wages	1	0	0
Mr. John Parkin	1	0	0
Miss Jackson	1	0	0

Mr. L. Shaw	1	0	0
Mrs. L. Shaw	1	0	0
Mr. and Miss Piper	1	0	0
A friend	1	0	0
Mr. Gothard	1	0	0
Mrs. North	1	0	0
Mr. Sam Lowe	1	0	0
Mr. Edmund Barnes	0	10	0
Mr. Wm. Glossop	0	10	0
Mr. Tupman	0	10	0
Mr. Broomhead	0	10	0
Mrs. Thompson	0	10	0
Mrs. Limb	0	10	0
Mr. Mitchell	0	5	0
Mr. Job Slack	0	5	0
Mr. Alfred Taylor	0	5	0
Mrs. Shaw	0	5	0

MANSFIELD.

William Hollins, Esq.	10	0	0
Rev. A. W. Worthington, B.A.	2	0	0
Mr. Aves	1	0	0
Mr. Birks	1	0	0
Mr. J. F. Birks	1	0	0
Mr. Andrew Thompson	1	0	0
Mr. Wm. Vallance	0	10	0
Mr. Austin	0	10	0
Mr. Hemstock	0	10	0
Mr. Heywood	0	10	0
Mr. Vallance	0	10	0
Mr. Handley	0	10	0
Mrs. Chapman	0	10	0
Mrs. White	0	10	0
Mrs. Melham	0	10	0
Misses Wakefield	0	10	0
Mr. Wm. Thompson	0	2	6
Mr. Parker	0	2	6
Mr. Bowskill	0	2	6
Mr. Watt	0	2	6
Mr. Parr	0	2	6
Mr. Sam Short	0	2	0
A Widow	0	2	0

NOTTINGHAM.

Mr. James Alfred Jacoby (sheriff)	5	0	0
Mr. H. Heymann	5	0	0
Mr. Heymann	5	0	0
Mrs. J. J. J.	5	0	0
Messrs. Woodard and Clarke	5	0	0
Mr. William A. Richards	5	0	0
Mr. Richard Enfield	2	0	0
Mrs. Eames	5	0	0

Mr. Wm. Wright, jun.	2	0	0
Mr. G. Swanwick	2	0	0
Mr. Jesse Hind	1	0	0
Mr. J. Black	1	0	0
Mr. Henry Farmer	1	0	0
Mr. Joseph Wright	1	0	0
Mr. E. R. Morley	1	0	0
Mr. E. Smith	1	0	0
Mr. Johnson	1	0	0
Mr. A. F. Kirby	1	0	0
Mr. Ben Dowson	1	0	0
Mr. J. C. Warren	0	10	6
Mr. J. W. Keating	0	10	0
Miss Hardmett and Miss Chapman	0	10	0
Mr. Travell	0	10	0
Mr. Wm. Richards	0	10	0
Mr. Gill	0	5	0
Mr. A. Hussey	0	5	0
Mr. T. W. Lewis	0	2	6
Mr. Griffin	0	2	0
A Friend	0	2	0

GLOUCESTER.

W. Price, Esq.	5	0	0
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LONDON.

Mr. James Hoggood (last fifty)	50	0	0
Mr. Thomas Ainsworth	20	0	0
Sir J. C. Lawrence, Bart., M.P.	20	0	0
Alderman W. Lawrence	20	0	0
Mr. Edwin Lawrence	5	5	0
Mr. Hugh Martineau	5	5	0
Mr. Rogers Field	5	5	0
Mr. Jas. Heywood, F.R.S.	5	5	0
Mr. Edward Enfield	5	0	0
Mr. J. B. Smith	5	0	0
Mr. F. Nettlefold	5	0	0
Mr. John Warren	5	0	0
Mr. T. F. Gibson	5	0	0
Rev. Dr. Martineau	2	0	0
A Friend, per Dr. Martineau	3	0	0
Professor J. Estlin Carpenter	2	2	0
Mr. L. M. Aspland, LL.D.	2	2	0
Mr. Naughton H. Vertue	2	2	0
Mr. Thomas Chatfield Clarke	2	2	0
Mr. S. S. Taylor	2	2	0
Mr. G. F. Simons	2	2	0
Mr. Russell Scott, jun.	2	2	0
Mr. C. F. Pearson	2	2	0
Mrs. Warren, Manor House	2	2	0
Mrs. Sarah Martineau	2	2	0
Miss Swanwick	2	2	0
Miss Preston	2	2	0
Miss Coates	2	2	0
Mr. Edwd. Wright	1	1	0
Mr. W. C. Vennings	1	1	0
Mr. Herbert New (President B. & F.)	1	1	0
Mr. David Martineau	1	1	0
Mr. J. S. Lister	1	1	0
Mr. W. Booth Scott	1	1	0
Mr. E. B. Squire	1	1	0
Mr. J. Troup	1	1	0
Rev. Jeffery Worthington	1	1	0
Rev. R. C. Jones, B.A.	1	1	0
Mr. Henry Jeffery	1	1	0
Mr. Fred. Collier	1	1	0
A Friend, Hampstead	1	1	0
Mr. J. M. Pearson	1	1	0
Mr. W. A. Sharpe	1	1	0
Mr. Rd. Kinder	1	1	0
Mr. W. Wilson	1	1	0
Mr. Addley Bourne	1	1	0
Mrs. Fanny Garrett	1	1	0
Miss Cooper	1	1	0
Miss Mary Martineau	1	1	0
Mr. Stanton W. Preston	1	0	0

DOING AND SAYING.

The present Lord Derby is credited with the shrewd dictum that the reason why boys of the higher classes are better educated than those in a lower social position is not that they learn more, but that they learn less.

Abraham Lincoln told one of his friends, William H. Hannah, that he never could bring himself to believe in eternal punishment; that man lived but a little time here; and that, if eternal punishment is man's doom, he should spend that little time in vigilant and ceaseless preparation by never-ending prayer.

The Ritualists, the Rev. Dr. West announces, have not the slightest intention of allowing themselves to be "squeezed out" of the Church by the Bishop of Gloucester, or by all the Episcopacy combined. On the contrary, they will not rest content until they have secured the repeal of the Public Worship Act, the popular election of bishops, and their expulsion from the House of Lords. We have heard speeches of this kind before: they are simply a means of giving relief to angry feeling, and of educating the public mind as to the best means of getting rid of grievances.

The Old Catholics have abolished the rule of compulsory celibacy. A conservative section have all along resisted a change which must so greatly widen the breach between themselves and Ultramontanists. But the majority of Old Catholic laymen have come to think the wider the breach the better. Herr Eckhard, bank director of Mannheim, spoke for them at the Bonn Synod, at which the matter was settled, when he said that it was not enough merely to protest against Infallibility; it was necessary to make the priesthood independent of Rome, and to abolish celibacy would be an important means to that end.

Earl Granville, presiding at the distribution of prizes to the successful students in the North London Collegiate and Camden Schools for Girls, expressed his opinion that very large numbers of women would be ready to show that they had the ability, industry, and instruction which would enable them to claim degrees from the London University. They were aware that to this time they had given no degree, but they had had examinations, and he was informed that very little difference was observable in the standard arrived at by the two sexes. His belief was that the time would come, if it had not already, when men would know how to appreciate those of the other sex who had fitted themselves, by industry and by study, to become really useful members of the community to which they belonged.

The fiftieth anniversary of the opening of University College falls within this year. It is intended to celebrate the occasion by a gathering of members of the corporation, present and past professors and masters, old students of the college and school, and other friends and benefactors of the institution, to be held within the precincts of the college on Tuesday, July 9th, at one o'clock p.m. The Right Hon. Earl Granville, K.G., Chancellor of the University of London, has kindly accepted the invitation of the president, council, and senate to attend and lay the first stone of a further extension to the college buildings, and preside at the luncheon; and the presence is expected of many other persons of distinction interested in the welfare of the college and in the promotion of university education.

Cardinal Manning in opening the church of St. Albans and St. Stephen—the first Roman Catholic Church in the town of St. Albans since the Reformation—said he had no heart for controversy. He loved England and English people too well to have the slightest disposition to sharpen his tongue. He did not abstain, however, from protesting against what he termed the "modern deception" by which men were taught to use the word "Catholic" not in the sense of expressing that which was identical throughout the world. We should like to know on what authority Cardinal Manning translates the word Catholic by "identical," but if he may be allowed to rise the latter word for the former, we can only say that

High Mass at some of our National Churches has only too much appearance of being identical with that of the Cardinal's own communion.

Mr. W. Rathbone, M.P., speaking at Leicester at the opening of a school for the higher instruction of girls, said there was a most narrow, unmanly, ungenerous, and from an economical point of view very unwise, and even acrid opposition to such schemes as that in a great many parts where there were ample funds, and where such schools were much wanted. He could not understand the ground on which narrow-minded people proceeded. He felt inclined to give same reply to them that was once made by Gibson, the great sculptor. His uncle had a great objection to people wearing long beards, and he was descanting upon the ugliness of a great beard at a time when these things came into fashion. "Well," said Mr. Gibson, "all I can say is this, if you choose to differ from your Maker on a question of taste, I have nothing further to say." All he could say to those who opposed the establishment of girls' schools was, "If you differ from your Maker in a matter of social economy and reform, I have nothing further to say."

A VISIT TO CHICAGO.

It is not many of us who are fortunate enough to visit Chicago, that wonderful city of the West, and of the many to whom the names of Robert Collyer and Brooke Herford are dear and familiar. There are, perhaps, few who have ever seen, or may ever see and hear them, in their own churches in that city. To these it may be interesting to hear something of them and their work out there in the West; and I propose, therefore, to give a brief account of my visit there a few months ago, chiefly in reference to the Rev. Brooke Herford and his church—the Church of the Messiah.

I would first speak of American churches in general as I have found them. The difference between us and our American brethren in these matters is very marked, and I must confess it seems to me that we might, with great advantage to ourselves, take a considerable leaf out of their book—in some particulars at any rate.

The buildings themselves compare very favourably with ours; if not, perhaps, as large or as beautiful in the exterior, the interior I have found superior in many ways. Let us take Mr. Collyer's for example. It is very fine, the largest of our Unitarian churches I have ever seen. It is carpeted throughout, the aisles are spacious, and the seats luxurious and roomy, furnished with a plentiful supply of books for the service. There is no pulpit, but a raised dais, with a large reading desk, around the base of which, throughout the year, plants are tastefully arranged. Upon the desk stand two reading lamps, carefully adjusted to suit the reader.

Most of the light for the church is derived from a large chandelier suspended from the roof. Above the dais is the gallery, where the organ stands, and from which the choir sings. In all the churches I have visited in the States the music, both vocal and instrumental, is excellent. In Mr. Collyer's church the organ is really grand, and I am told that before the fire they had a finer one still.

The choirs are well chosen, for the most part professional, in some cases very large fees being given. Twice or three times in the service selections are sung by the choir alone, either as solos or duets, &c., and the voices are often so beautiful that it is quite a musical treat. In the hymns the congregation joins, so that there is no lack of heartiness in the singing. This is especially the case at Mr. Collyer's church, and the service there is most delightful and impressive.

The Church of the Messiah is neither so large nor so fine, but the building itself is very large, there being many rooms in connection with it, such as the Pastor's study or library, and the committee rooms. There is one large room where the Sunday school is held, another where the Ladies' Industrial Benevolent Society meets once a week. I went there one day, and

found the ladies at work. It was a sight to be admired, and a good example for many ladies of our English congregations. There were about 15 ladies—on the average there are as many as 30 present—at work in good earnest, cutting out material and "fixing" dresses, quilts, aprons, &c., some working at machines, of which three were kept going all the time. They meet at about 10.30, I believe, and stay till late in the afternoon. Lunch is contributed by the ladies in turn, and served by them at mid-day, hot coffee being prepared on a stove in an adjoining little room, which serves as kitchen and storeroom for the necessities. They meet in this way every Friday from October till April. The effects of their industry are given to charities and the poor, and sometimes they execute orders for different ladies.

In all church matters the ladies take a most active part, as is seen from the following extract from a paper, or calendar, printed for the month of May:—

"The Ladies' Congregational Society carries out various parts of the church life and work, under the following branches: The Ladies' Industrial Benevolent Society; The Committee of Charitable Help; The Committee on Church Sociality and Hospitality; The Literary Department; The Musical and Dramatic Fraternity (open also to gentlemen, subscription, \$1)."

But I must now pass on to that which most interested me. After morning service the congregation, instead of dispersing, lingered a few moments, exchanging friendly greetings, and while some at length left the church, others made for an adjoining room. Following the stream, I found myself in a large room, with chairs arranged in a semi-circle, and several children seated in the front rows, all smiling and happy, as if waiting for some pleasure in store for them. Here and there, at short intervals, were banners, on which were inscribed different mottoes, with appropriate designs, such as "The Little Mary's," "The Cross," "Lilies," "The Reapers," "The Crusaders," &c. Under these, in little bands, the children are arranged, and so each little class or set has a banner of its own. The organist seated herself at the piano, and played the accompaniment to some hymns for the children—pretty, bright little tunes, and simple, childlike words. The superintendent spoke in a simple, easy, familiar way to the little ones, and called upon them to suggest any hymns which they would prefer to sing. One little fellow would not rest till we had sung one called "The Beacon Light," evidently a great favourite amongst them. They sing from a book in which both words and tunes are printed, called "The Sunny Side," a book of songs for the Sunday school and home, published in New York. We sang about three hymns all together, the little ones shouting lustily. The superintendent, having addressed to them a few words upon the subject of the sermon we had just been listening to, then read a lesson with responses, in which all joined; and Mr. Herford having concluded this little service with a prayer, the elders adjourned to the pastor's, or church study as it is called, leaving the children to their Sunday-school work. Here in the study we seated ourselves round Mr. Herford who read a chapter with us, and commented upon it, freely discussing it with all who chose. So pleasant was the half hour that it seemed but a few moments when the children's voices, again heard, proclaimed the fact that school was over, and the "Minister's Class" broke up, the parents returning home with their little ones.

It seemed as if we had all been as one large family, so entirely without constraint of any kind, so at home with one another were we, and so simple and hearty was that meeting together. And in everything connected with the church the same spirit seems to prevail. On the paper before quoted, beneath a notice relative to the work and institutions of the church, is written in italics: "Do not wait for us to find you out, but take the initiative yourself. You will be welcome."

Our cities are large, and congregations are scattered, but could not some such spirit as this exist in many of our churches at home? In the matter of Sunday school, how much better it would surely be for little children to join in service such as the above, than to sit in church through a long sermon, tired and fidgety, deriving no benefit from that which they cannot possibly understand, and feeling in their little hearts that the worship of God is but an irksome, weary task. F. B.

CONFERENCE OF LIBERAL THINKERS.

(FROM A CORRESPONDENT.)

AMONG the recent assemblies held in London, those held in South Place Chapel (Mr. Moncure Conway's) were in many respects the most remarkable. The time chosen for this gathering placed it somewhat in rivalry with the Unitarian meetings, which was certainly to be regretted. Apart from this, however, the conference was one in which we could not but feel a deep interest. On the first day Mr. Conway, in a few well chosen sentences, extended a cordial welcome to all who were present, and then proposed that Dr. Wild should preside for that day. The Chairman, having taken his seat, read a very able address in rather a sermonic style, in the course of which he expressed his desire that the young people who were being reared in an atmosphere of free religious thought should be taken care of and provided with some sympathetic comradeship to carry them along. He discussed in a very lively manner the way in which what he called the quasi-rationalists were endeavouring to take the wind out of the sails of the real rationalists, and he seemed to imply that the great proportion of honesty was on the side of the latter. And when he went on to deny the theory that there was no ground for religion without supernaturalism and authority, and to affirm that on the contrary a pure and exalted religion was possible without either, his utterances met with marked approval from the meeting. Dr. Wild was of opinion that free thought was in several ways in danger. He instanced the insidious acts of the clerical party at school boards, together with the influences that were brought to bear in middle-class education. It seemed to me that there was a complete ignoring of the possibility that the clerical and evil geni of middle-class education might be in downright earnest and sterlingly honest; but there was no denying the doctor's affirmation that nothing would exorcise the false religion except the genuine article. The question always is "which is which?" On the whole the Chairman made out a good case for the cause of combination among Liberal thinkers.

At the conclusion of the Chairman's address Mr. Conway mentioned that a number of letters had been received in which the writers with one consent made excuses for being absent, but most of them expressed their entire sympathy with the movement. Dr. Martineau declined to be present, tersely expressing his reason in the aphorism, "Negation supplies no bond." Mr. Matthew Arnold excused himself, thinking that wider culture would do all that was necessary. Some were away for their holidays, and others were detained through various causes, though no mention was made of any being away on their honeymoon. Professor Max Müller, Mr. Rosetti, Rev. Allanson Picton, Rev. Frank Walters, Professor Huxley, Mr. Thomas Scott, and many others sent apologies. Karl Blind was so deeply imbued with the sense of what must for ever remain unknowable that he could not take part in any organisation.

Rev. Chas. Voysey, B.A., then read a paper on "The Religious Needs of our Time," which were, he said, intellectual, emotional, and æsthetic. Creeds and articles needed disestablishing, he thought, and the act of Uniformity should be repealed, for speech being then set free, there would be something reasonable to say about religion. He admitted that difference of opinions showed that the

whole truth about God was as yet, perhaps must always be, unknown, but he thought that the encounter of thought with thought would lead the way to a more complete knowledge.

Mr. Voysey's paper, which was a most admirable and timely utterance, was exceedingly well received by the very mixed and peculiar audience, though there were many present who could not agree with the rev. speaker in several matters of belief. That was, of course, what might be expected in an assembly of which Geo. Jacob Holyoake, Mrs. Harriet Law, Mr. Leslie Stephen were members, and which indeed included blank atheists, and the more fashionable people called agnostics. The discussion became fairly general, and the effort to find common ground of course resulted in many extraordinary, not to say extravagant, utterances. One gentleman gasped out that he could prove the existence of God, knew all about man, where he came from, what he now is, and where he is going to. Another speaker, a lady, knew nothing about anything. She had been a Catholic, but she said she had wandered all over London to discover some teacher who could point out a "path" for her to follow. She had listened to Mr. Conway, and had gone away from the services wanting to do something for humanity—a statement which was received with very hearty applause—the reason of which I could not see, for it seemed to me that if a woman really wanted to do something for humanity, there was an easy way of finding a "path." The nearest policeman could direct her to Whitechapel.

Presently a speaker stepped on the platform and took the Bible for his guide. He turned out to be an evangelist, and to have a very disagreeable way of putting things, but it was scarcely wise to silence him by a direct vote. The Rev. W. Binns followed in a peculiarly characteristic speech, in which, for the most part, he reasserted the fundamentals of God, Communion, and Immortality, after which the Rev. J. Street raised the practical point of organisation, and was followed by Mr. Holyoake, who said that the meeting was like a new world to him, and then recounted the points upon which there had been the most marked change of opinion during the last 25 years. Mr. Holyoake pleaded for the most complete liberty, liberty all round, and said he had no objection to subscribe to a Methodist chapel, or to the support of any other sect. Mr. Leslie Stephen remarked that he enjoyed perfect liberty in publishing his opinions, and he could not see any particular reason for the proposed Association.

On the reassembling of the Conference on Friday, it was evident that the discussion of the previous day had tended to make tolerably clear the "whereabouts" of the various sections represented in the gathering. A letter was read from Mr. Voysey that, after hearing some of the speeches of the preceding day, and the applause which had greeted them, he felt that the Conference was no place for him; a rebuke which it is to be hoped some of the intolerant "free-thinkers" present will take to heart. Mr. A. Ellis presided and delivered a singularly able address. In contending for a combination of Liberal thinkers, he argued for the fullest expression of opinion, for thought unexpressed was thought but half thought out, while the first step towards certainty was doubt. Mr. Johnston Russell followed, and said very truly that much of the discussion on the previous day had had reference to the needs of religious *unbelief*, and therefore was beyond their scope. Mr. Henley contended that spiritualism would simplify matters, which so tickled the audience that the speaker undertook, if the meeting would "give him the chance," to convince every one of them of its truth. After the Rev. J. D. Hirst Symth had added a few words, Mr. Conway read the report of the Scheme proposed for adoption—after which the discussion took a more practical turn—and the adoption of the scheme was moved by Mr. Stuart Glennie, seconded by Mr. Wentworth Higginson, and ultimately carried in the following form.

I. This organisation shall be called the

Association of Liberal Thinkers. Its objects shall be:—

1. The scientific study of religious phenomena.
2. The collection and diffusion of information concerning religious developments.
3. The emancipation of mankind from the spirit of superstition.
4. Fellowship among liberal thinkers of all races.
5. The promotion of the culture, progress and moral welfare of men, and of whatever in any form of religion may tend towards that end.

II. Membership in this Association shall leave each individual responsible for his own opinions alone.

There were several speeches on the general resolution and the points were taken *seriatim*. The alterations were not important and the discussions upon them were only remarkable for the extraordinary amount of hair splitting in which Liberal Thinkers can indulge. Professor Carpenter wished to omit No. 3, inasmuch as there were beliefs cherished by many, and possibly by himself, which others would call superstitious. The Professor's motion was seconded by the Rev. R. A. Armstrong (of Nottingham), and then Mr. Conway gave an elaborate explanation of what he understood by superstition, which was the determinate clinging to doctrine against the weight of evidence. But as it was clear that if the "object" were explained, it would be desirable to add Mr. Conway's explanation, or an appendix, some happy genius—I think Colonel Higginson—suggested the words "the spirit of," with which everybody had to be content.

But it was on number five that the greatest divergence was manifested. Originally it stood thus, "The promotion of pure and universal religion, which includes the culture, progress, and moral welfare of man." But nobody seemed enamoured of pure and universal religion, and one speaker remarked that it was by no means certain that when the element common to all religions was found it would prove to be a pure and universal religion. The only thing that seemed at all to command agreement was the culture, progress, and moral welfare of mankind; but Mr. Binns contended that the object should be made a religious one by the use of the term religion, and so, ultimately, the article was carried as given above.

There were throughout the conference several very remarkable speeches. Mrs. Harriet Law delivered one of considerable point, proposing that South-place Chapel should be hired out to different people by turns, that their different "views" might be declared. Miss Marshall made a speech composed largely of denunciations of the introductory remarks. She would "go ahead," and did go ahead, almost without a head—as it seemed to me. Many smart things, she said, in a smart histrionic style, but her remarks tended less to edification than to entertainment. But Miss Marshall only did what so many others had done—resorted to South Place to unburden their souls of their extravagances of belief or unbelief, or whatever it is, under the impression that it was liberal thought. Mr. Armstrong's remark that Comte had spoken of the superstition of atheism left it by no means certain that somebody would not rise and refer to the superstitions of liberal thinkers. The debates, however, were, for the most part, conducted with reverence and kindness on all hands. I thought I detected an inclination to sneer at religion on the part of some of the speakers, but it was effectually checked, for there was unquestionably a thoroughly genuine and earnest desire on the part of the really thoughtful people present to come to an understanding; and if this had not been the case it would hardly have been safe to sneer in the presence of Professors Upton, Drummond, and Carpenter, Mr. Binns, Mr. Street, Mr. Drummond (Edinburgh) and about 20 other Unitarian ministers, to say nothing of Unitarian laymen.

But to one lady's speech I must specially refer, for while it did not contain a sneer at religion it certainly was a remarkable utterance. Mrs. Rose, an elderly lady, said to be a Pole by birth, and celebrated in America as "an orator," declared all religion to be superstition, and therefore she would eliminate all the

words and references to it from the programme. She thought religion was the great stumbling block of man. The religion of to-day would be the superstition of the future. It did not seem to occur to Mrs. Rose what Mr. Binns, however, pointed out later, that that was very much the case also with science, but we did not therefore abandon scientific inquiry. Further, Mrs. Rose declared she had no time to consider whether there was a God. She found that man made a god more or less of a human kind, as he wanted him; and for her part she held that life was so short that we could not spare an hour for all the gods in creation. She could not subscribe to religion in the programme, for she feared that religion would become a creed, and a creed was a chain—a straight-jacket. But if they would take her help—she was about to say she wished them “God speed”—and the audience burst into roars of laughter—but, instead, she would say she would do what she could. It was the most extraordinary speech I ever heard from a woman; and coming as it did from a lady of advanced years, and spoken as it was with a really deep earnestness, it could not but touch all who listened sympathetically.

But all things human end, and this conference, memorable in some respects, of which I fear I have given but a very hurried and imperfect sketch, ended by the appointment of a committee to take further steps in the direction indicated by the objects. Among the members of the committee I caught the following names:—Mrs. Harriet Law, Mr. Preston, Mr. Stuart Glennie, Rev. R. B. Drummond, B.A., of Edinburgh; Mrs. Dowling, Professor J. E. Carpenter, M.A.; Rev. W. F. Walters, of Glasgow; Dr. Wild, Mr. A. Ellis, Rev. J. D. H. Smyth, of London; Mr. Leslie Stephens, Mr. J. Ellis, Rev. Carey Walters, of Whitchurch; Rev. J. C. Street of Belfast; and several others whose names I did not catch. H. R.

FIRESIDE READINGS.

A BOY'S SONG.

JAMES HOGG.

WHERE the pools are bright and deep,
Where the gray trout lies asleep,
Up the river and o'er the lee,
That's the way for Billy and me!

Where the blackbird sings the latest,
Where the hawthorne blooms the sweetest,
Where the nestlings chirp and flee,
That's the way for Billy and me!

Where the mowers mow the cleanest,
Where the hay lies thick and greenest;
There to trace the homeward bee,
That's the way for Billy and me!

Where the hazel bank is steepest,
Where the shadow falls the deepest,
Where the clustering nuts fall free,
That's the way for Billy and me!

And this I know: I love to play
Through the meadows, among the hay;
Up the water and o'er the lee,
That's the way for Billy and me!

NORMAN MACLEOD AT HIS BEST.

MUCH as one enjoys many things that come from his pen, full as they are of healthy life and human-heartedness, nothing he has written is any measure of the powers that were in him. The sermons he preached, with the language warm from his heart, were far beyond the best he published. His addresses to public meetings were better than his sermons, for they allowed him to flavour his earnest thoughts with that overflowing humour which would have been out of place in the pulpit. Sometimes, when he met a congenial party at dinner, or on an evening, his talk impressed them more than his best speeches—so rich was it, so varied and versatile. But the time to get him at his best and fullest was when you sat up with him till midnight, all alone in his study, with none to hear but one familiar friend, on whose sympathy he could fully rely. It was then that his whole soul came out in all its breadth and rich variety, touching every chord of human feeling, and ranging from common earth to highest heaven. The anecdote, reflection, argument, bright flushes of imagination, drollest humour, most thrilling pathos, and solemn thoughts

wandering through eternity, all blended into one whole of conversation, the like of which you never before listened to. In a moment he would pass from some comical illustration of human character to the most serious reality of sacred truth, and you would feel no discord. In other hands there would have been a jar, but not in his. At such times I used to think that if all the pleasantest, ablest conversations ever heard at Oxford from one's best friends had been rolled into one, it would not have made up such a profusion of soul as came from Norman then. No one, however well he might otherwise know him, could estimate his full breadth and depth of nature, unless they had spent with him some such solitary evenings as these.—*Principal Shairp.*

SMOTHER THE SPARKS.

THE tongue is a little member, yet it boasteth great things. It does a large business on a small capital; it raises a mighty storm on the most trivial occasion; it often leads the whole troop of a man's faculties to revolt against him and to make treasonable cause with his enemies. Few there are, if any, who cannot recall seasons when this unruly bit of flame set on fire the whole course of nature in themselves. A little impatience was the first spark, which a moment's silence would have extinguished; but the unfortunate utterance came, and with it misunderstanding and resentment. Every word that succeeded was a burning one, and as in a great city's conflagration, dwellings take fire from the wind, so persons but distantly related to a wordy quarrel feel its hot breath and are suddenly ablaze. There is not a family, or school, or single village in all the land, which is fire proof, and they are all in momentary danger.—*The Alliance Journal.*

PIN FEATHERS AND QUILLS.

DR. KYNETT tells us a story of Scott Chinn, an eccentric coloured preacher, who, at a missionary meeting in New Orleans, after a tedious and lengthy address from another brother, had to manage the collection.

The preceding speaker had closed with a description of the angel with the everlasting gospel flying over the earth, when Scott Chinn arose and addressed the angelic messenger as follows: “O angel of de mighty wing, flying through de world! You've bin flying a long time, and you've got a long journey yet before you. You look tired. Tarry and rest wid us awile. Dis is de Lord's day of rest; dis is de Lord's house, and we are de Lord's people. Tarry and rest.” Then turning to the congregation the preacher continued:—“De angel is goin' to stay awhile. He is foldin' his wings; he looks like his feddars was wearin' out. Bring on de new feddars for de angel's wings. Bring on de feddars!”

This appeal was answered in the usual fashion of the coloured people, who with songs and fantastic motions and marches came forward and deposited at the altar their offerings. Scott Chinn regarded the gifts for a little while, and noticing that the most of them were pennies or postal scrip, called upon the congregation to stop singing. He said, “Children, stop dat singing. What are dese dat you've been bringin'? Dere's nottin' but *pin-feddars!* Bring along de long quills for de angel. *Bring de long quills!*”

If we were to hazard an opinion we should say there are a good many people who think God's messengers can fly with “pin-feathers,” and who use the *long quills* for their own enterprises. If many people should manage their own business as they do the Lord's they would find bankruptcy and starvation before a year had passed.—*The Wayside.*

CURIOSITIES.

In De Quincey's account of Coleridge's life, mention is made of an old clergyman who knew a little Hebrew. He used to charm and astonish his congregation by quoting Hebrew texts in his sermons, and giving them, as he said, “the very words used by the Holy Ghost.”

A clergyman having been inducted into a living in Kent, took occasion during his first sermon to introduce the word “optics.” At the conclusion of the service a farmer who was present thanked him for his discourse, but intimated that he had made a mistake in one word, softening down the severity of his criticism by saying, “We all knew very well, sir, what you meant.” On the clergyman making further inquiries about the word, the farmer replied: “What you called hopsticks, in this part of the country we call hop-poles.”

At the General Assembly of the Free Church of Scotland a gentleman named Kidston, while conceding that “the former drawing kind of singing” was not a style to be perpetuated, uttered a solemn warning against the adoption of quick time, and said that vocal music, the fruit of the lips, was the only authorised method of praise. It was, he said, in accordance with apostolic practice and precept, and so it continued until the Man of Sin, amidst his growing corruption, attempted to introduce the whole of the Temple services—sacrifices, priests, incense and, last of all, instrumental music.

BELFAST.

ASSOCIATION OF IRISH NON-SUBSCRIBING PRESBYTERIANS AND OTHER FREE CHRISTIANS. THE annual meeting of this association was held on Wednesday week in the meeting house of the First Congregation, Rosemary-street, Belfast. Rev. David Gordon (the outgoing president) preached, selecting as his text Matthew xix., 20 and 21.

On the motion of Rev. C. J. M'ALESTER, seconded by Rev. Professor ORR, Rev. David Thompson (Mountpottinger) was unanimously elected president for the year, and ascended the pulpit, which was vacated by Mr. Gordon.

Rev. Hugh Moore was re-appointed honorary secretary and treasurer for the year.

It was agreed to meet next year in York-street, on the Wednesday succeeding the third Tuesday in June.

The report of the Committee for General Purposes recorded the presentation of a petition to the House of Commons, praying that the University Education (Ireland) Bill might not pass into a law; the said bill having for its object the erection, by Royal Letters Patent, of the seminary known as the Catholic University, into a second college in the university of Dublin. The report included also a resolution of the Committee, recommending that the regulation requiring guarantees on behalf of bursars and exhibitors on the Ministerial Education Fund be adhered to, as it belonged to the original plan, on the faith of which the fund was raised.

Rev. J. SCOTT PORTER moved the adoption of the report.

Rev. J. C. STREET, on whose notice of motion last year the matter had been referred to the committee, said he was still as strongly opposed as ever to the system of guarantees, but he held that, under the circumstances stated in the resolution, there was no course left open but to continue the plan.

Rev. Professor ORR seconded the adoption of the report, and the motion was passed.

The General Purposes Committee was thanked for their diligence during the year, and dissolved.

A new committee was then appointed, which consisted of the members of the former committee, with some exceptions.

A resolution was passed deploring the death of Rev. William M'Cullough, assistant minister of Larne, and conveying the sympathy of the association to his widow.

Mr. SMYTH (elder) reported that the Committee on Temperance had by circular invited ministers to preach to their congregations on this subject, and several of the ministers present reported that they had complied with the request. It was agreed that ministers should preach special sermons on Temperance on the Sunday before the meeting of the Association.

FUNDAMENTAL PRINCIPLES OF THE ASSOCIATION.

Rev. J. A. CROZIER moved the following resolution:—“That, whereas it is desired, on the part of Non-Subscribing Presbyterians of this association, that the basis of union of the four Presbyterian bodies therein should be placed on constantly accessible record, the following resolutions—the former from the minutes of 1833, whereby the association was originally constituted, and the latter from the minutes of 1865, whereby the Northern Presbytery of Antrim was admitted—be hereafter annually printed along with and prefatory to the minutes of the association, viz.:—“That, whereas the Synod of Munster, the Presbytery of Antrim, and the Remonstrant Synod of Ulster are perfectly unanimous in acknowledg-

ing allegiance to the Lord Jesus Christ as the only King and Head of the Church, and in the maintenance of the great principles of the Reformation—namely, the sufficiency of the Scriptures, the right of private judgment, and the rejection of human authority in matters of faith—they do agree to unite under the denomination of the Association of Irish Non-Subscribing Presbyterians.' 'That the Northern Presbytery of Antrim, holding the principles on which this association is founded, be, and it is hereby, recognised as one of the bodies constituting the association of Irish Non-Subscribing Presbyterians.' Mr. Crozier went on to say that he hoped to ensure perfect unanimity in this resolution. The motion was proposed by him from a sincere and honest desire to heal strife, to clear away misconceptions, and to bring hitherto opposing sections of their association to a mutual good understanding. The motion was entirely his own. He was responsible for it from first to last, and had consulted with no one in drawing it up. He must refer to the terms on which the Free Christians were admitted. They found in the minutes of 1871, page 14, that "after much discussion it was resolved that the name of the association shall be called the Association of Irish Non-Subscribing Presbyterians and other Free Christians." At the same meeting it was afterwards resolved that Rev. Mr. Street be received in accordance with his own request as a member of the association; and at a subsequent meeting successively the Second Congregation of Belfast, Rev. David Thompson, of Mountpottinger, and his congregation were admitted on that understanding. He (Mr. Crozier) was not present at the meeting in 1871, or he should certainly have felt bound to have objected to the change made in the name of the association, for he was convinced at the time of the change, and he had never since seen reason to alter his conviction, that it was a grave mistake. The mistake, however, having been made, and these gentlemen and their congregations having been admitted on the faith of that change, he felt that they were all bound to treat them with every fairness, consideration, and justice. At the same time that should not prevent them from ascertaining and clearly defining their own position. The debates of previous years must have brought them to the conviction that a crisis had arisen in the history of their Non-Subscribing Association, and that they could no longer continue to go on in the way they had been doing, and that it was necessary they should make clearly manifest their position. He believed that the resolution would meet the case. It was one that could not be reasonably objected to by their Free Christian friends, and he hoped it would commend itself to the universal acceptance of all the Presbyterian bodies constituting their association.

Mr. JOHN SMYTH, jun., seconded the resolution, believing that it commended itself to the common sense of all.

Rev. J. SCOTT PORTER said that that association, like every other association, was grounded and founded and built upon certain principles. What its founders declared to be their views, and what had been adopted by others who had since joined the association, must still be regarded as its fundamental principles. He wondered that Mr. Crozier was not struck with the illogical nature of the distinction that he himself took between members of the association as Presbyterians and those who were not. Mr. Crozier insisted that the Presbyterian bodies had a right to put their views and feelings on record, not by the action of their Presbyteries and Synods, or even by a separate meeting of the Presbyterian bodies that were united with their association, but by the association itself as a whole. That was illogical. If the association took upon itself to republish what he referred to as the views of the members of the Presbyterian bodies, but what he (Mr. Scott Porter) regarded as the fundamental principles of the association itself—(hear, hear)—certainly honesty, fair play, and consistency required that they should put on record the principles of those who were called "Free Christians." (Hear, hear.) Now, he was not prepared to go that length. This association acted for the whole. Mr. Crozier alluded to certain statements which they had heard *usque ad nauseam*—namely, that their principles were not known to those members when they entered the association. His answer to that was, that it was only doing common justice to the sagacity of those Free Christians who sought and obtained admission at their own request that they knew and had taken means to ascertain what the principles of the association were. (Hear, hear.) But he would allow that there might have been some misconception on the part of Mr. Street, who might not have thought it necessary to inquire what were the principles of the association. Now, however, that Mr. Street found he could not accept their principles, he should say that Mr. Street made a mistake at that

time, but a mistake could be rectified, and if he found he had got into the wrong box all he had to do was to jump out of it. (Hear, hear.) The same excuse could not be made for his congregation, for from the first—from the year 1835—that congregation was connected with the Non-Subscribing Presbyterian Association. As for another gentleman, to whom he did not wish to make particular allusion, as he occupied a very distinguished place in their meeting, he was a Presbyterian before he became a Free Christian, and, if there were any force in Mr. Crozier's argument, he must be understood to be bound by the declaration he had made.

The PRESIDENT said he was a Presbyterian still. (Hear, hear.)

Rev. I. SCOTT PORTER said he was so too, and, that being the case, he considered it would be well to knock out of Mr. Crozier's resolution everything that referred to Presbyterianism separately. He then moved the following amendment: "That, whereas the Synod of Munster, the Presbytery of Antrim, and the Remonstrant Synod of Ulster are perfectly unanimous in acknowledging allegiance to the Lord Jesus Christ as the only King and Head of the Church, and in the maintenance of the great principles of the Reformation viz., the sufficiency of the Scriptures, the right of private judgment, and the rejection of human authority in matters of faith—they do agree to unite under the denomination of the Association of Irish Non-Subscribing Presbyterians, for the purposes hereinafter mentioned."

Mr. JAMES MAJOR (Lisburn) seconded the amendment.

Rev. J. C. STREET then addressed the association at great length. Whatever probability, he said, there was of finding unanimity for the motion before the House, there was none for the amendment. The amendment would not have his vote, or the votes with whom he was associated. It was not for the Presbyterians to consider whether or not they were prepared to accept the motion. He certainly was not prepared to vote against it. It seemed to him that if all the Presbyterians of that association were united in the affirmation of what was contained in the notice of motion, they had a perfect right to reaffirm it. By so doing they took a step which he entirely disapproved of, and they might be forging fetters anew for themselves and posterity; and he would regret it, for they would no longer belong to a Non-Subscribing Church. Referring to part of the resolution of 1835, in which it was stated that the Synod of Munster, the Presbytery of Antrim, and the Remonstrant Synod of Ulster, were "perfectly unanimous in acknowledging allegiance to the Lord Jesus Christ as the only King and Head of the Church," Mr. Street expressed himself to the effect that he could not agree with those terms, and that he could not apply them to Christ, for only King and Head of the Church was the Lord God Almighty himself. ("Shame, shame.") Mr. Porter seemed to think that logic and honesty required, if that resolution were adopted, that the principles of Free Christians should also be put on constantly accessible record. But Mr. Porter need not trouble himself with that, for, by the simple declaration that they were Free Christians they affirmed all they desired to affirm. While they did not break loose from the past, they put before the word "Christian" a term which described their mental attitude towards the future. In the year the change of title was made not one word was said about fundamental principles. From the moment the change was made he felt that another plank was added to their platform on which Free Christians could stand. He was admitted without any question being asked or any creed put before him. The motion before the House would not disturb his relations to the association. They had had for a long time many painful and awkward disputes. They had had difficulties, some, perhaps, of their own introduction, which it was not necessary to raise, and probably the time had come when these difficulties might be met.

Mr. THOMAS McCLELLAND asked Mr. Porter to withdraw his amendment, and let them be unanimous.

Mr. SCOTT PORTER said the amendment had not been brought forward without deliberation, and he was not prepared on the spur of the moment to withdraw it, and he was quite sure it would pass.

Rev. C. J. M'ALESTER spoke in opposition to the motion.

Mr. WM. GAULT (Ballyclare) said he hoped they would pass the resolution, and put an end to such meetings.

Rev. Professor ORR supported the resolution, believing that it offered a solution to their difficulties.

Rev. R. CAMPBELL thought, with all respect to Mr. Crozier, that his position was an absurd one. The motion tried to bring together people who

had no common sympathy regarding their fundamental principles.

Rev. R. J. ORR did not fall in with either the motion or the amendment.

The amendment was then put to the vote, and carried by 15 against 9.

The amendment thereupon was put as the substantive motion, and was carried by 22 against 9.

Rev. J. C. STREET, addressing the House on his own behalf, said he had long felt that on the part of a large majority of the members of the association there was a desire to bring matters to an end, and to take such steps as would lead practically to the expulsion of himself from their association. The decision which they had arrived at in so pronounced a manner left to him as a free-thinking man but one course. It seemed to him that the only bond of communion between them was a theological one, and that men who did not accept what was called their fundamental principles were not wanted there. By their action this day they had excluded him from their midst.

Mr. T. McCLELLAND expressed approval of Mr. Street's sentiments, and he was sure his congregation endorsed them.

Mr. Street then retired from the House with his friends.

The association afterwards adjourned.

At the Thursday's meeting the Rev. Mr. Orr proposed a resolution, expressing regret at the secession of the Rev. J. C. Street from the association, and appreciative of the services he had rendered during his membership. The Rev. J. S. Porter objected to the allusion to Mr. Street's services, and considered he had done a great deal of harm to the association. The Rev. T. H. M. Scott could not recollect a single service that Mr. Street had done for the association, and saw no necessity for any resolution on the subject. After some discussion, the resolution and an alternative one, proposed by the Rev. A. Gordon, both dropped, neither having been seconded.

MANCHESTER NEW COLLEGE.

THE annual examination of the students took place at University Hall, Gordon Square, London, on Monday, Tuesday, and Wednesday. The progress of the students during the past year has been satisfactory. And among those taking part as examiners and spectators were Revs. Professors J. Martineau, D.D., LL.D., J. E. Carpenter, M.A., C. B. Upton, B.A., James Drummond, B.A., and Wm. Gaskell, M.A.; Revs. C. Beard, B.A., T. Dunkerley, B.A., D. Davis, B.A., J. D. Hirst Smyth, Dr. Sadler, C. Wicksteed, B.A., T. L. Marshall, H. Solly, M.A., J. Harwood, B.A., J. T. Whitehead, and R. L. Carpenter, B.A.; and Messrs. R. D. Darbishire, Samuel Sharp, E. Enfield, Russell Martineau, Wm. Shoen, Russell Scott, James Worthington, H. R. Greg, and J. C. A. Scott. The following are the subjects in which the students were examined:—

MONDAY.—Junior Hebrew, Senior Mental Philosophy, History of Israel, Sermon (Mr. Timmis), Sermon (Mr. Stanley), Grounds and Truths of Religion, Athenagoras, Sermon (Mr. Street).

TUESDAY.—Middle Hebrew, Senior Latin, Junior History of Doctrine, Sermon (Mr. Evans), Sermon (Mr. Clarke), Ecclesiastical History, History of the Doctrine of the Logos, Sermon (Mr. Davis).

WEDNESDAY.—Senior Hebrew, Senior Greek, Introduction to Comparative Religion, Sermon (Mr. Scott), Ethics, New Testament (Gospels), Sermon (Mr. Perry).

At the close, the Rev. Charles Beard delivered an address to the students, a report of which will appear in our next.

KENDAL.—On Monday, the 3rd inst., the teachers of the Unitarian Sunday School, with their minister, the Rev. James Macdonald, met at Anchorite's House, the residence of Miss Greenhow, to present to her a stationery case, in acknowledgment of her years of willing service on behalf of the school. Mr. Macdonald, in asking Miss Greenhow to accept the case from the teachers and scholars, hoped she would take it as a token of the affection and esteem which all felt towards her, and assured her that they could never forget how earnestly and kindly she had laboured amongst them. Miss Greenhow very feelingly thanked Mr. Macdonald, the teachers, and scholars for their beautiful present, and said she had never felt the work a task. It was with great pleasure she looked back upon the peace and harmony which had always prevailed amongst them during the years which had elapsed since the school was opened, and she hoped it would long continue. The case was of ebony, silver-mounted, and combined envelope, inkstand, and writing-desk.

LITTLE BY LITTLE.

LEON HERBERT.

LITTLE by little the time goes by—
 Short if you sing through it, long if you sigh;
 Little by little—an hour, a day,
 Gone with the years that have vanished away
 Little by little the race is run,
 Trouble and waiting and toil are done!

Little by little the skies grow clear;
 Little by little the sun comes near;
 Little by little the days smile out
 Gladder and brighter on pain and doubt;
 Little by little the seed we sow
 Into a beautiful yield will grow.

Little by little the world grows strong,
 Fighting the battle of right and wrong;
 Little by little the Right has sway;
 Little by little the Wrong gives way,
 Little by little all longing souls
 Struggle up nearer the shining goals!

Little by little the good in men
 Blossoms to beauty for human ken;
 Little by little the angels see
 Prophecies better of good to be;
 Little by little the God of all
 Lifts the world nearer his pleading call!

NOTICE.

CHANGE OF OFFICE.

The Office of the *Unitarian Herald* is
 REMOVED from 55, Market-street to
 No. 20, CANNON-STREET, MANCHESTER.
 Post-office orders to be made payable
 to Mr. JOHN PHILLIPS, 20, Cannon-
 street, to whom all orders and business
 communications should be addressed.

The Unitarian Herald.

FRIDAY JUNE 28, 1878.

*A purer Christianity, however slowly, is to
 take the place of that which bears but its name.
 Cannot we become the heralds of this better day?
 Let our hearts bid it welcome! Let our lives
 reveal its beauty and its power.*

WILLIAM ELLERY CHANNING.

THE PROVINCIAL ASSEMBLY.

SEA-SIDE and sunshine, on behalf of Mother Nature, welcomed the Provincial right heartily, and not less so—on behalf of articulately speaking and cooking mankind—did the minister and congregation of Southport. Mr. LUNN's sermon was long enough to include not only his own opinion, which was a firm, reasonably-founded, and spiritually-enlarged faith in a living and true God in whom we have eternal life, but also to give due place to the opinions of others. The man of science and his excellent work were not decried, and no slight was cast upon the questionings and difficulties of anxious souls who strive to be faithful, and to walk according to the light they have, although it be but a twilight. The afternoon presented no exciting scenes, but it gave us an address from the President—may we call him Right Reverend when all of us truly revere him, or Venerable when we remember his fifty years of good service?—an address abounding in matters of general and denominational interest. Fit honour was done by Mr. RUSSELL CARPENTER and Mr. CHARLES WICKSTEED to the memory of Earl RUSSELL, and a little episode brought out the voice of Mr. FOGG, who, with the President, could remember the celebration in the Provincial Assembly of victories of toleration under Earl RUSSELL's banner half a century ago. Something better than mere toleration—viz., the fruit of freedom in the growth of truth and love among the members of a religious society, was set forth in the address of Mr. JOHN WRIGHT at the evening meeting. Mr. WRIGHT brought to mind the history of the Assembly itself. *Apropos* of a letter which appeared in

the local paper of the day before, with the signature of a Presbyterian minister of the town, in which the writer wondered and chafed at the claim to the name Presbyterian as associated with Unitarian in the title of the Assembly, Mr. WRIGHT showed what had been the distinctive principles of the English Presbyterians, and what were the ways into which those principles had led them. In this connection our readers will find a document of deep interest in the memorial addressed by Manchester New College to the Privy Council, which appears in our columns this week, and about which we shall have more to say in our next. Then Mr. COE came in with a word of warning, lest we should lose ourselves in an empty boast of freedom and a vague outlook for a unity of belief not likely to come while men have diverse view-points, and use their various faculties of observation and reflection. We should set an example of devotion with freedom, and good work with faith. Mr. BINNS followed up his London sermon, which unfolded the doctrinal contents of religion as now to be apprehended, with a speech, on this Thursday evening at Southport, on the general characteristics of a religion fitted to satisfy our times. It must be large and warm and affirmative. It was a speech, like all the others, without Utopianism, with close and practical aim, but with a high aim, and calling upon us to be our best selves, though no more than our possible selves. So at least we felt, while the spell of its brilliancy and power were on us. The eccentricities of once popular theologies were revealed in their native crudity under the wholesome treatment of our eccentric apostle of common-sense. We were made to feel quite sure that mankind would finally get rid of a great deal of nonsense before long, and that there was a vast world of divine and beautiful realities lying in view to be entered upon and enjoyed.

This year, both at London and at Southport, we have possessed our souls in peace, and no one can say that it has been from any want of feeling for the practical or speculative difficulties of the hour. Both at the meetings of the British and Foreign Unitarian Association and at those of the Provincial Assembly, in sermons and speeches, there was not a word of careless content; on the contrary there was a very earnest endeavour to meet and to satisfy some pressing want or inquiry of the individual mind or of the religious community. But there was a spirit of good fellowship in all, a desire to work with one another, to help and encourage one another, which we take to be the germs of richer fruits than could ever have grown from pips of the apple of discord.

NON-SUBSCRIPTION IN THE HOUSE OF ITS FRIENDS.

THE position of things among our friends in Ireland is one which, if we were not all born to inconsistency, would seem to be peculiarly Irish. The members of the Non-Subscribing Association who really will not subscribe have had to leave the Society, while the majority which belong to the party that named the Association, have gone in for putting their hands to a very definite test. The situation altogether is not easily to be comprehended from this side the channel. Personal considerations, no doubt, have had much weight, which is the bane—perhaps the inevitable bane—of small societies. A desire to reconcile the several elements was the motive of Mr. CROZIER's proposal, which was, in effect, that those who wished to stand upon a doctrinal basis should do so, while those who, under the

name of Free Christians, would put no definition on their Christianity, should be allowed their liberty in that respect. This compromise, a rather curious one, we confess, failed to satisfy the majority. Non-subscription, in the real sense of the term, is not even to be tolerated in the Non-subscribing Association. Will the Association now proceed to change its name? Or are we to regard the present action as merely temporary, and is a chance to remain open for another generation to realise the promise of the title, which came down from a day of struggle on behalf of freedom, and which might, who knows, inspire one effective struggle more?

PAST AND FUTURE.

THE speeches at the banquet held last week to commemorate the fiftieth anniversary of the repeal of the Test and Corporation Acts, though naturally confined in the main to sentiments of congratulation on the liberal ecclesiastical achievements of the past, included also some anticipations of the future. Everybody who took part in the proceedings, whether Dissenter or Churchman, Whig or Radical, is for abolishing the clerical monopoly in churchyards, and for doing what yet remains to be done to nationalise the Universities. But beyond these objects is another goal; and it must have been in the minds of men like Earl GRANVILLE, Mr. FORSTER, and Mr. GOSCHEN, that the time is approaching when the historic alliance between Liberalism and Nonconformity must come to an end except a new point of departure is mutually resolved upon. Lord LANSDOWNE said that very little of the edifice of religious liberty remains to be completed—an assertion, as the *Nonconformist* remarks, indicative either of the speaker's incapacity to grasp the Establishment question, or of his opinion that disestablishment is not to be thought of. With greater breadth of view, Mr. OSBORNE MORGAN declared that if much had been done, much still remained to be done; the victories already won being but instalments of others yet to be secured. Mr. RICHARD, after enumerating the measures of religious liberty passed since the repeal of the Test and Corporation Acts, asked—as he had a right to do—“What harm has come of all this? Has not great good come of it?” adding that, “he hoped to live to see the day when the Church of England would be freed from the burden and encumbrance of State patronage and control, and to hear the members of the Church admit the benefits arising from that great work.” [And Mr. STANLEY did well to remind the Liberal leaders that the Liberal party is a party of progress, and of new ideas; that it has to adapt its policy to the needs of the time, and that, therefore, the old watchwords require to be used in a new and fuller sense. Religious equality, he added, was the natural development of religious liberty, and if the principle were acted upon, they would be able to inscribe new and more important victories on the old flag. Mr. GOSCHEN, however, deprecatingly expressed a hope that the Liberals would not be called upon to engage in a service for which the old battalions were not enrolled, and said that disunion would be fatal to the Liberal cause. But there is something else quite as likely to be fatal to that cause, and that is, a union based upon no principles, and having no definite or inspiring aims. Mr. GOSCHEN, and those who think with him, had better revise the drill, and change the tactics of the old battalions than let them be weakened by slumberous or timid inactivity.]

GOVERNMENT AND THE PRINCIPALITY.

WHATEVER little popularity the Government enjoys in Wales will not be increased by its refusal to make a grant in aid of the University College at Aberystwith. This institution is the greatest which Welshmen have yet established to promote the higher education of the Principality; and they not unreasonably looked to the Government for sympathy and help. There were a million and a quarter signatures to the petition asking for a grant; and it is difficult to avoid the suspicion that ungenerous pressure of a party character was brought to bear upon the Government to induce it to give a cold reception to this influential appeal. There is a college at Lampeter, where church influences predominate; and the authorities of this institution have shown a not very creditable jealousy of its splendid rival at Aberystwith, which is founded on a far broader basis.

IRISH INTERMEDIATE EDUCATION.

THE Government scheme for promoting Intermediate Education in Ireland is a moderate and judicious measure. In the clear and concise statement with which he introduced it, Lord CAIRNS illustrated the necessity for it by pointing out that according to the Irish census returns of 1871 only two boys in every thousand of the population were learning either Greek, Latin, modern languages, or mathematics, while the proportion in England was 14 to 15 per 1,000. The Government are liberal in the amount of money they propose to appropriate to the bettering of this state of things. One million of the surplus funds of Irish Disestablishment to allot to the encouragement of Intermediate Education in Ireland. A Board of seven persons, with two paid Commissioners, is to be appointed by the Lord Lieutenant to work the scheme. There are to be money prizes of considerable amount to tempt scholars, and there are to be local examinations. Some encouragement, too, is to be given to schools which turn out a good proportion of successful competitors. No account is to be taken of the manner in which the students are taught at their schools; the Government will only deal, as the Lord Chancellor described it, with "the manufactured article." There are to be six groups of subjects for examination: English literature and history, Latin and Greek, French, German, and Italian, mathematics, natural science, and one other group to be afterwards arranged by the Board. The "religious difficulty" is met by the significant provision that "no examination shall be held on any subject of religious instruction, nor any payment made in respect thereof." In this provision will be found perhaps, says the *Daily News*, the germ of any objections to the scheme which may come from the Catholic hierarchy in Ireland. From the opposite side of the controversy an objection may, perhaps, be urged against the dedication of any part of the surplus funds of the Irish Church to a scheme of general and undenominational education, although this, in our judgment, is one of the most commendable features of the measure. The scheme in itself seems to be fairly and skilfully devised; and the National party and the priests in Ireland ought to think well before they reject so large and liberal an offer of money for the encouragement of popular education. The manner, however, in which the Lord Chancellor spoke, although he urged the necessity of making rapid progress with the measure, seemed rather that of one who is anxious to have the question discussed than of one who hopes to have it promptly settled.

UNIVERSITY REFORM: FREE TEACHING IN THEOLOGY.

MANCHESTER NEW COLLEGE MEMORIAL TO THE PRIVY COUNCIL.

A DEPUTATION of members and friends of Manchester New College waited yesterday upon His Grace the Duke of Richmond and Gordon, President of the Council, and presented a memorial on behalf of the College, praying that "In revising the application of revenues in Oxford and Cambridge, and also in establishing hereafter any new teaching university, provision may be made for systematic instruction, with examinations, degrees, and honours in theological philosophy, history, and literature, conducted by professors unpledged, in the university or out of it, by articles, creeds, or confessions of faith."

The memorial sets forth the history of Manchester New College as the successor and present representative of a long series of academical institutions which, ever since the passing of the Act of Uniformity, have been maintained by the body known in the history of this kingdom as the English Presbyterians.

The first of them was that which was founded in 1669 at Rathmil, in Craven, in Yorkshire, by the Rev. Richard Frankland, M.A., of Christ's College, Cambridge; the same Mr. Frankland who had previously been selected as a tutor at the college which the Lord Protector Oliver Cromwell intended to institute at Durham, for the promoting of learning and piety, but of which the project was never fully carried out, being baffled by the events that brought the Restoration.

Frankland's work (he died in 1698) was taken up by a pupil of his, John Chorlton, who, in 1695, established an academy in Manchester, in conjunction with John Coningham, M.A., and conducted it till his death in 1705. But these institutions, depending on the abilities of some eminent man with fixed professional engagements, could seldom—on the same spot—survive their head, and in 1708 a pupil of Chorlton's, Thomas Dickson, M.D., carried on the academic work, first at Whitehaven, then at Bolton, till his death in 1729. The scene then changes to Kendal, where an eminent pupil of Dickson's, Caleb Rotherham, D.D., successfully conducted a liberal academy for the higher education of ministers and laymen, from 1733 to his death in 1752.

In 1754, in succession to the academy at Kendal, the so-called Warrington Academy was established, which, under Dr. John Taylor (a pupil of Dickson), Dr. Priestley, Dr. Aikin, Dr. Nicholas Clayton, and Dr. Enfield, all men of celebrity in science and literature, theology, and religious culture, was maintained for many years with great credit, and with a large and influential resort from amongst the liberal and cultivated English Presbyterians and others, all of whom sought in it the opportunity of the highest education, and practically the only one to which they had access.

In the year 1785 it was found convenient to discontinue the academy at Warrington, and to remove its undertaking, with its library and endowment, to Manchester, where accordingly, in 1786, the Manchester Academy was opened under the principalship of Thomas Barnes, D.D. (a pupil of Aikin's), to provide full and systematic courses of education for Divines, and preparatory instruction for the other learned professions, as well as for civil and commercial life. Students for the ministry were to be instructed in regular succession, during a term of five years, in Hebrew, logic, ontology, psychology; in ethics, and the elements of jurisprudence; in the evidences, doctrines, and precepts of Christianity; in ecclesiastical history, and Jewish antiquities, with particular attention to Scripture criticism. While thus engaged they were expected to avail themselves of the opportunities afforded them of pursuing other branches of knowledge essential to a liberal education. It was expressly arranged that the lectures thus provided for students for the ministry should be open to any others whose age and attainments might qualify them for attending with advantage. The academy provided full courses in pure and applied

science, history, and ancient and modern literature and languages, and courses in political economy and law. It was, in fact, founded and maintained on a liberal and comprehensive plan, for the purpose of providing a complete and systematic course of studies for the sacred ministry among Liberal Dissenters, and at the same time for young men destined for other occupations or professions, without distinction of party or of religious denomination, and was entirely and characteristically exempt from every political test, and all doctrinal subscription.

The academy, thus re-established, was completely organised on a plan and scale very far in advance of that of any other college at that time in existence in England, and anticipated and foreshadowed the development of what is now known as the Liberal University programme of the present day. It soon became known as the Manchester New College, and later as Manchester College. In the year 1803, for the convenience of teaching, it was transferred to York, where it continued to be maintained under the name of Manchester College, York, as a school of enlightened and free theological study and instruction, and of liberal, literary, and scientific culture, for ministers and laymen, until the year 1840.

In 1840 the College was removed back to Manchester, and again opened there as Manchester New College, as an institution for the sole purpose of giving University learning to those who seek it, without test or confession of faith, upon a scheme as liberal as that of any other college of the day. As such it received Her Majesty's warrant, dated 28th of February, 1840, of affiliation to the University of London.

The opening of University College, London, provided, on a large and effective scale, the means of education in literature, arts, and science, and in the special studies of the medical and legal professions, and rendered them accessible to the classes who could not resort to Oxford or Cambridge; and from 1840 the degrees of the London University were obtainable, first through any one of several affiliated institutions, and subsequently by private study alone. Under these altered conditions the want which Manchester New College sought to meet was, in the secular departments of knowledge, better supplied by more public and powerful bodies. Availing themselves of the new opportunity, the trustees determined to discontinue their own courses of general instruction, and to supply their wants in this respect in connection with the University College in London. In 1853 the College was removed again, and was, and now is, established near the University College in London, where it is at present almost exclusively the resort of students for the ministry. It still steadfastly adheres to its original principle of freely imparting theological knowledge, without insisting on the adoption of particular theological doctrines.

The memorialists attribute to a very deplorable seclusion of students for the ministry from those habits of independent, honest, and fearless pursuit of knowledge and truth, which happily characterise the intellectual movements of this country and this age, a very large part of the now widely-prevailing distrust of received opinions, and even of religious thought in general; and the common and very lamentable want of any genuine and thorough cultivation of theological learning amongst unprofessional students and laymen. They earnestly assert that no culture of the human faculties can be complete which omits a frank and liberal study of the sources, the history, the intellectual value and moral significance of religion in its past and present forms; and they represent that to leave the treatment of so large, so various, so vital a subject, to schools and seminaries pledged to the schemes of particular creed-bound churches, narrows and degrades the noblest of studies, and turns the most elevating of influences into a source of ignorance and bigotry, pride, prejudice, petty controversy, and dissension.

They further submit that any disposition to set theology and culture at variance can proceed

only from a narrow conception of both. The great religions of the world have played so large a part in the formation of its languages and the order of its vicissitudes, that neither its past aspects nor its present tendencies can be intelligently interpreted without insight into their common origin and their distinctive meanings. But evidently, for their effective study, they must be submitted to minds open, reverent, judicial, subject to no conditions but such as favour the apprehension and expression of truth.

The memorial was signed for the College by Edward Enfield, president; William Gaskell, chairman of committee of management; David Ainsworth, treasurer; Robert Dukinfield Darbishire, hon. sec.; Charles Beard, hon. sec.; and James Martineau, principal.

LLWYN-RHYD-OWEN, CARDIGAN-SHIRE.

LAYING THE FOUNDATION STONE OF THE MEMORIAL CHAPEL.

LAST Friday, in the presence of a large concourse of people, notwithstanding the unfavourable weather, the foundation stone of the new chapel at the above place was formally laid. It will be remembered that at the latter end of October, 1876, the congregation worshipping at Llwyn-rhyd-owen, being one of the oldest in the county, had, after an unexpected and peremptory notice of one day, to give up the use of the chapel and burial ground, unless they were prepared to run the risk of a perhaps protracted and expensive law suit. The chapel was quietly surrendered, and the uncertain contingencies of a suit-at-law avoided, the congregation meeting for two Sundays in the open air, and afterwards in an adjacent dwelling-house, until a neat wooden structure for temporary ends was thrown up, where the religious services have been regularly carried on since Christmas, 1876. In the meanwhile, however, a piece of land was bought for a chapel and a burial ground in a spot situated within some quarter of a mile of the old place. The new graveyard has been enclosed for some time, several having been already laid to rest in it. The chapel, which measures 52 feet by 34½ feet, is to be made to seat 320, with a gallery only at one end for the present. The contract is £1,095. The land has cost no less a sum than £450, that sum being demanded for a trifle over half an acre. The wooden chapel, besides, cost £100.

The laying of the foundation stone was an event anxiously looked forward to for some time past. The Unitarians are numerous in this district, but ministers of all, or nearly all, the Nonconformist denominations were either present or had written to say they were in sympathy with the meeting, and were only prevented from attending by unavoidable circumstances. The Rev. John Davies, of Altyblacca, read appropriate passages of Scripture and offered up prayer. Two new hymns, written for the occasion by the Rev. William Thomas, M.A., were sung. The foundation stone was laid by Mrs. Jones, of Gellifahren, one of the oldest and most faithful members of the congregation, an elegant silver trowel, ordered from the firm of the Messrs. Haywood, of Sheffield, having been presented to her in the name of the committee by the Rev. William Thomas.

Mrs. Jones, notwithstanding her years and failing strength, managed to lay the stone with great dexterity and art, much to the admiration of all. The Rev. D. Evans, B.A., of Maesymeillion, offered a prayer for blessing on the inauguration ceremony.

After this the large crowd were requested to move up to a higher part of the ground, where a spacious stage was erected for the ladies and ministers present; the three united choirs of Llwyn-rhyd-owen, Capel-y-Fodfa, and Llandyssul stood right in front, and the rest of the assembly behind. Mr. Jones, solicitor, of Gelli-fahren, on taking the chair, delivered an animated and effective speech in which he gracefully acknowledged the honour conferred on his mother by her being asked to lay the foundation-stone. The Chairman then referred in feeling words to what the evicted congregation had had to pass through, and said we had here now a veritable God's acre—our own, paid for, consecrated by the first-fruits of our dead. The light of a better day he was glad to say had already dawned on the Llwyn congregation. Various resolutions were then proposed and carried—the Nonconformist ministers assisting in the moving and seconding of them. The Rev. D. Evans, B.A., of Maesymeillion, one of the former minister's of Llwyn-rhyd-owen, and one who was a grandson of the distinguished scholar, poet, and preacher (the Rev. David Davis, of Castell Howell) who himself had been a minister of this congregation for more than 50

years, proposed in very feeling terms the fifth resolution, which was seconded by the Rev. Wm. Thomas, of Llwyn-rhyd-owen: "That the warm and unanimous thanks of the meeting are due to numerous friends of all denominations. Church of England and Nonconformists alike, who had shown such ready sympathy with the Llwyn-rhyd-owen congregation in its trouble, and who had so handsomely contributed towards providing a new place of worship and of burial." All the resolutions were passed with marked enthusiasm. The hymns throughout the meetings were given out by the Rev. John Davis, of Altyblacca, and at the close a sumptuous tea was served by the ladies of the congregation, many of whom had travelled great distances.

WEST RIDING UNITARIAN MISSION.

THE sixty-third annual meeting of the West Riding Unitarian Mission Society, was held in Wakefield on Wednesday, 19th inst., commencing with a service in the Westgate Chapel, when a sermon was preached by the Rev. R. A. Armstrong, B.A., Nottingham. Many gentlemen from other churches attended, and the following are the names of some of those who were present:—Revs. Goodwyn Barmby (the pastor), W. Blazebly, B.A., Secretary of the Society; M. S. Dunbar, M.A., J. C. Odgers, B.A., C. Hargrove, M.A., D. Agate, B.A., F. G. Millson, Jno. Fraser; Messrs. Geo. Buckton (the treasurer), Darnton Lupton, C. Woollen, J. Gittings, Elijah Lee, J. Whitaker, J. Lupton, J.P., H. J. Morton, J. W. Connon, Henry Clarkson, T. W. Marriott, Wm. Legge, W. Armitage, Joseph Lupton, and J. Hunter.

After luncheon in the school-room,

THE BUSINESS MEETING

was held when Mr. Michael Hunter, jun., of Sheffield, presided. There was a very fair attendance.

The CHAIRMAN briefly introduced the meeting. He said he had old connections with Wakefield, and he had somewhere an old document showing how a hundred years ago a young member of his family on his going to school was detained two or three days by snow at Wakefield. But they could go to and fro more easily now. He was glad to preside over that Society because it maintained the Unitarian name. He believed in adopting a straightforward course. They preached what they believed, and in doing so they did what was right. After a few more remarks, especially urging that as Unitarians they were called to support their mission in a most liberal manner by their contributions, he called upon

Rev. W. BLAZEBY, the secretary, who read the report, of which the following is a summary:—The past year's work at the several stations, with one exception, has been of an encouraging character. To those who look for the gradual and reasonable, and not extraordinary success of our liberal faith, the West Riding Mission will show evidences of more than average progress. At the beginning of the past year the committee considered that the time had come to make a reduction of £5 annually in their payments to the two more flourishing stations. The *Pudsey* station, under the charge of the Rev. John Bevan, reported a year of good and zealous work. The church has from 80 to 90 seatholders. The average of the Sunday school is for morning 75, afternoon 69. There is a large staff of teachers. There are also week-night classes for young men and young women, and for boys and girls. The sewing class realised at Christmas a profit of £21. The Band of Hope is increasing in numbers. The social teas and entertainments of this station have maintained always unusual success. The several collections, notwithstanding the great depression of trade, have kept up very well. The congregation have not been able, however, to accept a reduction of the £100 grant now made to them by the Mission. Until better times come it is as much as they can do to raise another hundred among themselves, including £50 towards the minister's salary and £50 for chapel and school expenses. The committee have rescinded their resolution so far as this station is at present concerned. The *Dewsbury* church has concluded a prosperous year under the Rev. J. Henry Smith. Average morning attendance 52, evening 83. Sunday school average, morning 52, afternoon 62. The collections for the Sunday school, church, Indian famine, and Dewsbury Hospital were all good. The balance sheet showed a gratifying increase in receipts of £40 above the previous year. Successful week-night re-unions have been held during the winter months. The chief feature of the year, as indicating the excellent condition of this station, consists in the congregation having unanimously assented to an annual reduction of the Mission grant on the understanding that they thereby acquire the position of an independent church. The committee have cheerfully accorded

this congregational independence. Owing in great measure to the success of his labours at Dewsbury, the Rev. J. H. Smith has just been appointed to the responsible charge of the Unitarian church at Sydney, New South Wales. *Elland*: This particular station has been a source of great anxiety to the committee throughout the past year. It was found necessary to discontinue the services of the Rev. A. Buckley, and the appointment of a successor is left till such a unanimity shall be obtained amongst the members of the congregation as shall give to your committee better promise of future success. The *Pepperhill* station continues to sustain its favourable character. The services are conducted on alternate Sundays by Mr. Pickles, and on other Sundays by various ministers and lay preachers. The afternoon attendance averages 102, including 44 adults and 58 scholars. Many of the young men and young women, from 18 to 30 years of age, maintain their connection with the station. The surrounding population is very limited, and this Unitarian station appears to secure all the children in the vicinity. The Sunday school sermons on June 2nd, preached by the Rev. F. E. Millson and Mr. Pickles, realised £11. At *Keighley*, in consequence of the great reduction in the grant from the British and Foreign Unitarian Association, a regular missionary has been discontinued, and the services have been maintained by the voluntary assistance of several ministers and lay preachers. The attendance has varied a good deal. There are 20 reliable members and 30 scholars. Tracts have been largely distributed. *Lydgate*: The Rev. E. Allen deserves to be congratulated on his last year's pastorate at this place. The attendances at the chapel and the Sunday school have both improved. A young men's class has been started on Sunday afternoons. The school has been opened as a newsroom and recreation-room on week-nights. The several collections have been above the average of past-years. The Mission part with the services of Mr. Allen with much regret, as he has by his acceptable and useful ministry won the hearts of old and young alike. He has accepted the pulpit of Walmsley, and the Rev. B. Glover will succeed him at Lydgate. From *Doncaster* the Rev. J. Fraser reports a successful prosecution of his work. The evening services have averaged 60, and in the lecture season reached 81. Some fresh families have joined the chapel. Mr. Fraser has circulated a large quantity of tracts, as many as 1,200 in last Christmas quarter. He is now issuing from his hand-press tract-covers, giving all congregational information, and he also sends forth from 300 to 400 handbills from week to week announcing his evening subjects. He has started music, mutual improvement, sewing, and lay-preachers classes. The special lectures in the winter caused the small chapel to be crowded. The minister and congregation feel encouraged to take up a fresh and former scheme for the erection of a new chapel. The cost is estimated at £1,000, the land being already at command. At *Thorn* the Rev. Geo. Wooller has retired of his own accord from the pulpit, and arrangements have been made by the Mission with Mr. Fraser for his preaching there on alternate Sundays, the friends on the spot undertaking the other Sundays. Mr. Fraser was also engaged by the committee to deliver a course of Unitarian lectures during last season at Pepperhill, Keighley, and Hunslet. They were well attended and greatly appreciated. In conclusion the committee wished a hearty "God-speed" to their departing co-workers, the Revs. J. H. Smith, E. Allen, and Dendy Agate, and gave a cordial welcome to the Revs. M. S. Dunbar, M.A., and Benj. Glover. The past year had put their missionary organisation to unusual test and strain, but it had proved equal to its responsibilities. The funds had been regulated with combined liberality and prudence; a good oversight had been maintained over the several stations; the resuscitation of one of the oldest West Riding chapels had been accomplished at Doncaster, while to the promising young Mission church at Dewsbury that "complete independence" had been accorded which it is the distinguishing glory of our own free churches to possess and to perpetuate.

Mr. GEORGE BUCKTON, of Leeds, the treasurer, then read the balance sheet for the past year, which showed that the income had been £568. 10s. 6d., and the expenditure £658. 1s. 11d., leaving a deficit of £89. 11s. 5d. as against one of £81. 11s. 8d. at the commencement of the year.

Mr. S. P. BACKSHELL, of Wakefield, moved: "That the reports of the Committee and Treasurer be adopted and printed, and that the thanks of this meeting be given to the retiring officers." He urged the claims of the Society on all the congregations of the district, and strongly insisted that the balance due to the Treasurer should be cleared off forthwith. (Hear.)

The Rev. F. E. MILLSON, of Halifax, seconded

the resolution, and though hesitating, as a member of the committee, to criticise the operations of their Mission Society, thought the report took a somewhat roseate view of their affairs. He did not, however, question any of the statements of the report, but he could not help thinking that the Society ought to be doing a good deal more.

Mr. JOSEPH LUPTON rose to support the committee's report as against some of the last speaker's remarks. Mr. Millson having further explained what he had intended to say,

The Rev. CHARLES HARGROVE, M.A., of Leeds, urged that such a society representing the West Riding did not discharge its full duties. He thought that the subscription list did not show that the members of their congregations were as interested as they might be in the Mission. He illustrated this by stating that their own collection at Leeds on Mission Sunday was very small indeed in proportion to what they raised for their hospital collection. Why was there this great difference?

Rev. W. BLAZEBY, the secretary, maintained that with one or two exceptions their mission stations were never in a more flourishing and promising condition. It was a great reason of congratulation that Dewsbury church had claimed to be considered an independent congregation; it was no small matter that Pudsey station raised £100 per annum; it was encouraging to see how well Pepperhill sustained its good position; and then at Doncaster an old congregation, reduced to a very low ebb, had been resuscitated by the help of their Mission. (Cheers.) What they were doing was good work. They admitted the disappointments at Elland and Keighley, but they did not despair of these places. Those who wanted more to be done had only to provide larger funds. (Hear, hear.)

The resolution was unanimously carried, and several gentlemen in the meeting offered to subscribe towards clearing off at once the debt against the Society.

The Rev. GOODWYN BARNABY, of Wakefield, proposed, in an admirable and sympathetic speech, that the best thanks of the meeting be given to the Rev. R. A. ARMSTRONG, B.A., of Nottingham, for his powerful and appropriate sermon before the Society.

Mr. JOHN ARMITAGE, of Sheffield, warmly seconded the vote; and, in regard to the discussion on their mission stations, stated from his own knowledge that the Society was doing a great amount of good. He offered himself to contribute more to the funds. (Cheers.)

The Rev. R. A. ARMSTRONG, B.A., responded to the vote of thanks; and, dwelling pointedly upon some remarks of the report, earnestly pleaded that as individuals and congregations they should endeavour especially to "realise," to make real, their best thoughts and highest aspirations.

The Rev. J. C. ODGERS, B.A., late of Leeds, and now of Evesham, proposed, and Mr. PADLEY, of Scarborough, seconded, "That this meeting expresses its earnest interest in the work of the mission stations and their ministers; congratulates Dewsbury church on its becoming an independent congregation; and accords its grateful thanks to the various ministers and lay preachers who have rendered their valuable services in mission work during the past year.

The Rev. J. FRASER responded on behalf of the missionaries, and Mr. CHARLES WOOLLEN on behalf of the lay preachers, both gentlemen delivering very effective addresses.

The Rev. CHARLES HARGROVE, M.A., proposed, and in a most admirable though short speech supported, the following resolution: "That this meeting desires to record the esteem and gratitude in which it holds the memory of the late venerable and illustrious statesman, Earl Russell, to whose exertions were especially due the passing of the repeal of the Corporation and Test Acts, and the various successive measures in favour of religious liberty consequent thereon. And at the same time, to express its earnest hope that the great reform so inaugurated may soon be carried to its full and legitimate extent, so that profession of dogmatic belief shall no longer be required as the condition of holding any office whatsoever subject to State control or patronage."

Mr. H. J. MORTON had great pleasure in seconding this resolution, and supporting the wish of the meeting that a copy of the same be forwarded to Lady Russell.

Mr. JOSEPH LUPTON then proposed a resolution of good wishes to those ministers leaving the district, and a hearty welcome to those entering it, to which the Rev. S. DUNBAR responded.

A vote of thanks to our Wakefield friends for their hospitality, and one to the Chairman, brought the meeting to a close.

PRESCOT. Special services were held here on Sunday week, when sermons were preached by the Rev. S. Fletcher Williams, of Liverpool, and collections taken in aid of the chapel funds.

THE PROVINCIAL ASSEMBLY. MEETING AT SOUTHPORT.

THE Business Meeting of the Assembly was held at the close of the service which we reported last week. There were present Rev. Wm. Gaskell, M.A., president; Mr. Harry Rawson, treasurer; Rev. H. E. Dowson, B.A., secretary; Revs. E. W. Hopkinson, C. C. Coe, F.R.G.S.; E. Turland, E. S. Howse, B.A.; E. C. Towne, B.A.; D. Walmsley, B.A.; Joseph Freeston, J. K. Montgomery, Wm. Binns, G. Ride, M. C. Frankland, G. H. Wells, M.A.; Iden Payne, T. Lloyd Jones, J. Fox, W. Mellor, Adam Rushton, P. M. Higginson, M.A.; Halliwell Thomas, James Macdonald, C. H. Vance, B.D.; J. B. Lloyd, George Beaumont, W. M. Ainsworth, Silas Farrington, J. T. Marriott, Jas. Harwood, B.A.; J. Russell, Noah Green, J. Hardinge Matthews, Chas. T. Poynting, B.A.; F. H. Jones, B.A.; Thos. Jones, H. Fogg, Henry Hill, G. Fox, T. Carter, Wm. Harrison, J. McConnochie, E. Allen, T. Holland, B.A.; A. Ashworth, W. C. Squier, Jas. Black, M.A.; Jas. Harrop, Henry Hawkes, J. Shannon, J. R. Smith, F. Summers, E. M. Gabriel, D. Davis, B.A.; W. H. Herford, B.A.; R. L. Carpenter, B.A.; Chas. Wicksteed, B.A.; John Wright, B.A.; J. Gwengofryn Evans; and the following lay delegates: Messrs. Chas. Taylor, John Harwood, Wm. Lees, Thos. Cooke, Edwd. Johnson, T. H. Hope, J. W. Barlow, Adam Briggs, George Unsworth, Luke Pollitt, John Barwise, R. B. Orme, Thos. Ardern, Thos. Oxton, N. Molyneux, J. Robinson, Russell Biggs, Henry Warren Meade-King, Richd. Bennett Hooper, E. Winsor, John Bowering, Jas. Barker, John Hunt, John A. Green, Wm. Yates, John Dendy, B.A.; E. C. Harding, Benjn. Heape, G. W. Rayner Wood, Archibald Winterbottom, Elias Barlow, Thos. Williams, J. Gott, Joseph Wilcox, G. Milne, John Barrow, Councillor Ashton, Councillor Saml. Ogden, Richd. Aldred, G. B. Dalby, Joseph Farrington, Thos. Holland, Paul Partington, John Leach, Thos. Barlow, R. T. Heape, John Lord, James Clegg, Edwd. Hall, Wm. Froane, Chas. Heape, W. A. Jevons, J. P. Harrison, Jas. Croasdale, John Jackson, E. H. Greg, R. H. Greg, O. E. Heys, and Dr. Wormald.

THE PRESIDENT'S ADDRESS.

The Rev. WM. GASKELL said that when it was considered that that was the tenth occasion on which he had had to address the Assembly, it could hardly be expected that he should have much that was novel to offer them, but that his thoughts were very likely to run in grooves that they had run in before. All that he could say was that if they would persist year after year in placing him in the position of president, they must take the consequences. (Laughter, and hear, hear.) First, following his usual course, he noticed the changes that had taken place in the province that more immediately affected them during the twelve months, and referred to the losses they had sustained in the deaths of the Rev. T. Elford Pointing, of Monton, and the Rev. F. Ashton, M.A., of Glossop. Speaking of the gains to the Province during the year, he said that they would have ten new ministers settled among them—a larger number than usual. They were the Rev. W. M. Ainsworth, Lancaster; the Rev. E. Allen, Walmsley; the Rev. J. G. Evans, Preston; Mr. M. E. Gabriel, North End Mission, Liverpool; the Rev. H. Hill, Rawtenstall; the Rev. F. H. Jones, B.A., Oldham; the Rev. T. Lloyd Jones, Hale; the Rev. Jas. Macdonald, Kendal; the Rev. C. H. Osler, Over Darwen; the Rev. R. Pilcher, B.A., Warrington; and the Rev. E. C. Towne, B.A., Ardwick. To each and all of these he was sure the Assembly would join with him in offering a cordial welcome, with a sincere wish that their work would prosper in their hands and that they might be abundantly blessed in it. (Hear, hear.) After remarking on the position of some of the mission stations, the President referred to the gratifying change of opinion in regard to future punishment. Still, he observed, there were plenty of hindrances to be removed out of the way before the Christianity of Christ, as distinguished from that of the Churches, could have a free course and display fully its saving power. For instance, there was the system called Catholic, but which was so in no respect. There was good reason, he feared, for Cardinal Manning's boast that Romanism had been making steady progress of late in this country. Across the border half a century ago there was no more than 80,000 belonging to the faith; now there were 360,000. In England, too, the activity of the Romanists had led to a like success. Their schools, their chapels, their monastic institutions had multiplied. In laying the foundation stone of a new wing of a college at Manchester, Cardinal Manning had urged "the necessity of creating educational institutions adequate for the needs of the future of the vast middle class that was growing up among them. A few years ago, the middle-class

Catholics were exceedingly limited in number, but of late years, especially in London, by commerce and industry, a large middle class had been created among them. Since 1788 the number of Catholics had increased in Manchester from 16,000 to over 100,000, and the number of churches and priests had multiplied in like manner." Now, while he (the speaker) did not share in Mr. Whalley's alarm, and had no fear that Papalism would ever again become dominant in this country, he could not regard with slight concern or as having no manner of interest for them, the progress that was thus being made. It constituted a call on them to make known their claims and their faith and to do all they could to prevent the bringing back of a belief which Lord Macaulay termed an execrable superstition, and which to him seemed little better than semi-Paganism. He could respect the motives of many of these men; they were, no doubt, kind, self-denying, and hard-working, but there stood the damning fact that the Church of Rome was an organised tyranny, framed to crush all individual thought and spiritual activity out of the soul. (Hear, hear.) Nor should they shut their eyes to the system in the English Church which called itself "Catholic truth." Its near approach to Romanism was shown in the secessions from it that were constantly taking place to the Church of Rome. Not long ago this was treated lightly, and it was said "it was only a few priests and women playing at religion," but that was not the case now. This party in the Church was gaining ground, while the Evangelicals were losing in influence and strength. To some people the candles, the parti-coloured clothes, the processions, wafers, &c., were very small matters, of trifling moment, but they showed how desirous the Anglo-Romanists were to re-establish the Roman ritual and doctrine, of which these things were the symbols, in the English Church. They refused to be called Protestants, and were sliding back into the ante-Reformation regime. One effect of this was the tendency to hide from view the spiritual nature of Christ's Kingdom, and cause the real objects of worship to be lost sight of altogether. Like Romanism they would make salvation sacramental and ministerial—something to be wrought by the hand of a priest. For resisting these pretensions they (the Unitarians) had special advantages. Their testimony against them was not weakened by connection with a State Church, which sheltered, if it did not sanction, them. (Hear, hear.) They recognised no other law than that of obedience to their own convictions of what was right. It seemed to him that there was a clear call upon them to turn this position to good account by hearing open testimony to great Protestant principles, and by showing that no man is true to himself if he suffers any intermediary—be he priest, patriarch, or pope—to come between him and God. (Hear, hear.) Although, as he had pointed out, orthodoxy was undergoing a change for the better, it was not seldom that persons were to be found who persisted in preaching a form of Christianity which was so repulsive to the minds of many. In one of the principle churches of Scotland last autumn he had heard the most unmitigated Calvinism taught. "Good dispositions," the preacher said, "availed nothing; good works availed nothing; good morals amounted to nothing; strict observance of religious duties availed nothing; only faith in the atoning blood of Christ can save you." At the last meeting of the Congregational Union a resolution was passed by a large majority, though the President himself thought it was unwise to do so, to the effect that "in consequence of the uneasiness in the Churches caused by the proceedings of the Congress at Leicester on the terms of communion, this meeting desires to reaffirm the essential conditions of communion in Congregational Churches," and among these was a belief in the incarnation and the atoning sacrifice of the Lord Jesus Christ. At the annual Conference of Evangelical clergy recently held in this town, Canon Farrar's book, "Eternal Hope," was condemned as mischievous by Canon Ryle, and he did not know what interpretation to put upon that gentleman's language if he did not mean that his reverend brother was coming under Satanic influence, for he said, "The arch enemy was still using his old weapon; he was still whispering: 'Thou shalt not surely die.'" At the same conference, the Rev. A. Stowell, on behalf of the Evangelical clergy, repudiated utterly the conduct of those clergymen who were accustomed to disuse the Athanasian Creed. Many of the Evangelical clergy, he said, were its stoutest defenders. Things like these showed that there was still a great work to do, to which they must resolutely bend their energies. After protesting against the indifference to the propagation of their principles manifested by many Unitarians, the President said that in his recently published history of the 18th century, Lecky said that the Unitarians never had been, and were never likely to be, an

important or an aggressive sect, for a great many of them were little disposed to attach themselves to any religious body, or to take any interest in sectarian life. The latter statement might be true, but the former was becoming less and less so, and their influence outside their own ranks was becoming proportionately greater. Looking more to the great principles in which they agreed, and less to the minor matters on which they differed, they were prepared, he trusted, for "a long pull, a strong pull, and a pull all together." As a summoning up of these remarks, he might say:

Look back, how much there has been won;
Look round, how much there is to win;
The watches of the night are done,
The watches of the day begin.

The SECRETARY having read the minutes of the last meeting.

The Rev. S. FARRINGTON moved, and the Rev. G. WELLS seconded, the re-election of Mr. Gaskell to the office of President.

The motion having been carried with loud applause, Mr. GASKELL, briefly acknowledged the honour conferred upon him.

Mr. H. Rawson was re-elected treasurer, and the Rev. H. E. Dowson secretary.

The TREASURER presented the financial statement, from which it appeared that the total receipts had been £44. 19s. 10d. The expenses had been £20. 2s.; leaving a balance in hand of £24. 7s. 10d.

The Rev. F. H. JONES invited the Assembly to meet next year at Oldham, and, on the motion of the secretary, the invitation was unanimously accepted. Lancaster was added to the list of places where the Assembly could be held. The Rev. S. Farrington was appointed Supporter for the next year.

The Rev. R. L. CARPENTER then moved: That the Provincial Assembly of Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire, in annual meeting assembled, desire to pay the tribute of their grateful homage to the memory of the Right Hon. Earl Russell; that as Nonconformists they cannot but remember that for the wide exercise of their civil rights which they now enjoy they are largely indebted to the honoured champion of civil and religious liberty, who lived to celebrate the jubilee of the repeal of the Test and Corporation Acts, which repeal was mainly due to his strenuous exertions; and that they would present to the Countess Russell the expression of their respectful sympathy with her in a loss which the nation shares. That this resolution be engrossed, signed by the Chairman, and forwarded by the Society to the Countess Russell.

The Rev. W. H. HERFORD seconded the motion, which was supported by the Rev. C. Wicksteed, who in the course of a few remarks mentioned the fact that he was present at a dinner held at Liverpool just 50 years ago in connection with the Annual Assembly, at which Earl Russell was thanked for his efforts to secure the repeal of the Test and Corporation Acts.

The motion was carried unanimously.

The Rev. J. Freeston gave notice that at the next Assembly he would move the appointment of a select committee to devise means for the removal of certain unredressed grievances of Dissenters.

The Assembly then adjourned, and the members proceeded to the Prince of Wales Hotel, where a substantial meal was served.

THE EVENING MEETING

Was held in the Town Hall, when Mr. W. A. Jevons presided.

The CHAIRMAN, in opening the proceedings, said the other denominations had distinguishing creeds and organisations which tended to exclude those who did not believe in all the articles of those creeds. Unitarians, on the other hand, constituted a body without creed and without organisation, but with a history of over a century and a half, which proved that their bond of union was not their theology but their freedom. But freedom had its duties as well as its privileges. He had heard it prophesied that the future of the advanced Churches of Christendom would pass out of their hands; that their ministers would not much longer be the leaders of thought. They knew that in many other communities, such as the Broad Church, the Congregationalists, and even the Presbyterian Churches of Scotland, freedom of thought was beginning to make its way; and they also found that the very views which they had long advocated created great sensation when put forward by these orthodox bodies. Were they then to conclude that the Unitarians were no longer to be the leaders in free thought and inquiry in theological matters? He did not believe that would be so; he did not believe that any advocacy of their views could be so effective as when put forward by those who for a century and a half had been entirely free and without restriction in their thought and teaching.

In conclusion he suggested that at their annual assemblies, their ministers should be interrogated as to the work that was being done by their respective churches, and as to what steps were taken to bring the Gospel into the dark places of the earth.

The Rev. JOHN WRIGHT then addressed the meeting. He said that they valued the liberty which they possessed not as an end, but as a means to an end—that end being truth. Then they valued theology far less than religion; they valued it, indeed, only as it led them to religious truth, and to the love of truth. It had often been said that theology, and especially Protestantism, had caused great evil by creating so many divisions among Christians, inasmuch that there seemed to be no prospect whatever of Christians becoming "one in Christ," but rather that the prophesy that he came not to give peace but dissension on the earth was likely to be fulfilled. Well, for one, he did not wish to see fewer of these theological divisions, because he believed that the greater the amount of freedom that existed, the more likelihood there was of Christians becoming one in religion, even if they were many in theology. The speaker went on to express the opinion that the evidences in support of this view of a greater unity and union among the various denominations of Christians were becoming every day more numerous. Referring to a letter that had appeared in a local paper, signed by a minister of a Presbyterian congregation, expressing his astonishment that they should claim the name of "Presbyterian," the speaker pointed out that their Assembly was a continuation of an ancient institution which bore the name of Presbyterian, and he did not see why, because they had grown into the latter name of Unitarian, they should be false to their ancient title. The writer said that Presbyterianism was identified with a creed and with a certain form of church government; to him (the speaker) it was identified with freedom of religious belief without regard to creed. The letter contained an ungenerous hint that the adherence to the name of Presbyterian was connected with the holding of emoluments. Now, the writer could not know that the Unitarians held no endowments, no chapels, no property whatever which contained in any way a reference to Trinitarianism. Whenever they had found such a connection, they had at once voluntarily renounced them, and they had done so in every case. (Hear, hear.) The rev. gentleman next referred to the great amount of insincerity that existed at the present time in the preaching of Christian ministers, and strongly advocated every man boldly speaking out the whole truth that was in him, whatever the result.

MR. COE ON DENOMINATIONALISM.

The Rev. C. C. COE said there were, he believed, 130 sects in England, and if there were 131 there were many people who would declare that that was just 130 too many. There ought to be but one religion and one church, and this indefinite multiplication of sects is an abomination in their eyes. Why should men divide what God intends to be one and indivisible? Why should the seamless robe of Christ be rent or even raffled for? Hence some would recommend the one church which is based upon Divine authority, teaching infallible truth, celebrating its divinely-appointed ritual, holding those lost and doomed to everlasting punishment who do not believe this truth and submit themselves to this discipline, and, as the natural, the logical, and benevolent outcome of this faith, persecuting all recusants here in order to secure their everlasting salvation hereafter. There was a time when it was highly dangerous to argue against a system which made so pointed and so personal an application of its principles to outsiders. But now this practical and logical application of these principles is forbidden by the humane spirit of the age. Others hoped to maintain the Church one and indivisible by basing it on the fraternal sympathy of those who have common religious sentiments, regardless of the differences of theological opinions. For his own part, he questioned whether such a church has ever existed, could ever exist, ought ever to exist. There is a denomination—and we have not to go far to seek it—in which the ex-Catholic priest, the ex-Church clergyman, and the ex-Orthodox Dissenting minister, unite to form a strong and first-class mixture; but the harmony of the union arises from the fact that they have left their distinctive doctrines behind them. If they had not, did we think that it would be possible to muzzle them? The honest expression of opinion would soon make such union impossible; the dishonest suppression of opinion would make such union immoral. The covenant of silence would be a conspiracy of silence. We were told, indeed, that the Church is one, because it is the Church of God, and that man ought not to break it up into sects. But this one Church of God seemed a rather visionary affair. It is a figurative way of saying that God accepts every sincere worshipper, whatever his culture, whatever the consequent

strength or feebleness of his aspiration. But it is one thing to say that God is willing to accept these varied utterances, and another thing to assert that all men can unite in such varied worship—for worship which is articulate must indicate the faith of the worshipper. And how shall they worship together thus whose conceptions of Deity really constitute them worshippers of different gods? The same argument applies to the unity which some infer from the fact that the Church is the Church of Christ, and that Christ will accept all who live in his spirit. It is not a question, however, whom Christ will accept, but who are willing to work together for the promotion of Christian influences. Surely only those can combine as Christians in religious organisations who take a similar view of the person and work of Christ. But, again, it is said that the Church on earth ought to be one, because the Church in heaven will be one. But, if so, it will be one, because we shall then "know even as also we are known." Circumstances will render unity possible; but that does not prove that a similar communion is feasible here, where the circumstances are so different. And as to the complete intellectual agreement between all souls in heaven, he was not himself at all clear upon that point. He believed that there was a continuity between this life and another, and that we should carry our individualities with us: that "as one star differeth from another star in glory," so also is the resurrection. It was thought by some sanguine souls that the Established Church has only to adopt a modified liturgy, and content herself with the simplest of her three creeds, and then there will be no further need for Dissent. That was a beautiful dream, not likely to be speedily realised. The modification would not attract the orthodox Dissenter, already hopelessly repelled by the connection between Church and State. And it was hardly to be supposed that the High Church and the Low Church would readily consent to an arrangement which would have for its effect to make the doctrines of the Broad Church the established religion of the country. This desire for the one church seemed to him to ignore the force of family tradition and of personal association. For himself he did not believe that the denominations would be absorbed into one church; and he was not sorry to arrive at this conclusion, for he believed that they each had a great work to do. They met the different wants of the community at large, and they performed different functions. Nor was there any reason why these denominational differences should be abused so as to breed sectarian jealousy and bitterness. We must tolerate one another: hence we need not be afraid of one another. It was said the other day "that the tomahawk could never be buried, and the pipe of peace could never be smoked between the spirit of the age and orthodox Christianity." Whatever might be the case with respect to this conflict of ideas, he rejoiced to know that the tomahawk of persecution, as between sect and sect, had been buried, and, he trusted, never likely to be dug up again; and rather than it should be, he for one would revert to narcotic practices, and take once more to the literal smoking of the pipe of peace. Even in our controversies there need be nothing of bitterness. We should learn not only to state clearly what we believe to be wrong, but we should also strive to penetrate to that underlying truth which gives its strength to every error. It would be a gross abuse of denominational divisions if they led us to ignore the opportunities of common action which awaits us as fellow-citizens and as Christians. It was a delightful fact that in the broad field of public service and of Christian philanthropy, all can and do meet together; and Southport, although an honourable, is not an unique instance of the fact that the Unitarian minister, no less than others, may find his sphere of public usefulness, and be honoured by the community at large for the fidelity and earnestness of his disinterested labour. But now, as to the duty which a man owes to the denomination to which he belongs: certainly he should not be ashamed of being what he is. It may be an honourable thing to belong to a church which has long antiquity on its side; it may be a highly respectable thing to belong to the established religion of a country; it may be satisfactory, in many ways, to belong to the church which is locally the most numerous and influential, but, if our conscience forbids us to choose in any of these directions, we ought not to regret the baits which have failed to allure us, so as to appear ashamed of our high choice of principle over expediency. We ought to cultivate a special sympathy within the limits of our own denomination. If it is well for us to work in connection with Christians of all denominations, as far as opportunity permits, it is surely no less our bounden duty to work for the church in which our lot is cast, since in this connection only can our religious service be given. The yearning for denominational sympathy, the zeal for denomina-

tional work, is therefore no narrowing thing; it is simply zeal for the only effort in behalf of religion which is open to us. In the present crisis it appeared to him to be of the greatest importance that we as a denomination should not only discard the vision of the one church as an impossible dream, and that we should discourage the bitter sectarian spirit, and cultivate a generous appreciation of those that are without, but that, above all, we should look to ourselves, and to the impression which we are likely to make upon the world in which we live. The question which was now agitating one great section of the church was whether a sect can be left free to inquire and yet develop a rich spiritual experience. There seemed to be in some minds a doubt upon this point, and it was for us who were born free, and remained uncompromised by creeds, to solve the question by showing ourselves not only free to receive new truth from whatever source it may come, but willing to make the truth, which is ours, the guide of our feet, the stay of our souls, the palpable inspiration of our lives.

THE RELIGION FOR THE AGE.

The Rev. WILLIAM BINNS said he would briefly state what, according to his belief, a sound and healthy religion was, as the want of the world in the present age. The philosophy and science of the matter he would put on one side in the main. What we needed was such a practical interpretation of religion as would satisfy the mind and conscience and heart at the same time, and make us brave, strong, and joyous. Men must have a religion of some kind, if they are to be true and complete men. And there were so many varieties that it required a wide sympathy to do anything like justice to them. The first impulse of untrained minds was to condemn all round what they did not agree with themselves, and to baptise all faiths as heresies which were not the fac-simile of their own faith. We had to guard equally against the bigotry which shows itself in persecution, and the bigotry which shows itself in contempt. (Hear, hear.) But this freedom from bigotry, which he hoped we all had, is not to be confounded with indifference, which he hoped none of us had. While we treated all systems with tenderness and reverence because of the sacred aims they set before them it was plain that there were profound distinctions among them, and if one was a watchfire for a village, another was sunshine for the whole human race. He wished to discover the best religion, what the world was groping and longing for, and what he was persuaded we had it in our power to give to the world, and so to satisfy its hunger and thirst with spiritual meat and drink. Of course we might fairly say the best religion is being good and doing good, and loving God and our neighbour, and that would be right enough as far as it went. But human nature is not content even with such sublime generalities as these. Wisely or unwisely we insisted on systematising our religion and making a theology of it. The world needed a religion that should be large and warm, and should make grand affirmations. Such a sound religion would alone succeed in enlightening agnosticism, and converting secularism, and delivering the popular orthodoxy out of Egypt. It was our function to be its herald, and to proclaim the infinite and eternal perfection of God, and his fatherly providence running through all ages, and the final triumph of his will in gathering all prodigals to his fireside. (Cheers.) There were many difficulties in our way, and the chief difficulty was the readiness of people to content themselves with bits of things which imagination conveniently contrived to treat as a whole. Everybody who had tried experiments of progress either in politics or education or religion was well aware how hard a task it was to persuade men to accept great and all-embracing schemes. To be interested in them even is a troublesome business. And it was so much easier to stop at a halfway house, and either say that's the end, or the road further is impassable. And this was particularly the case in these easy going days with respect to religion and religious theories. If you say all is mystery, idlers are pleased, for then they have done. If you say all is nonsense, of course it is a waste of time to try and make meaning where there is none. (Hear, hear.) These were two methods of dispensing with religious theories. But the bulk of men happily could not and would not dispense with them. The mind had its claims and it created dogmatists. And the dogmatists who gave less trouble could be the most popular. If doctrines could be shut up in a catechism, or swallowed whole like a pill, or gulped down like a glass of wine, multitudes would gladly secure them. (Hear, hear.) How very easy it was to take in the most popular religious systems, which also take us in. (Laughter.) Roman Catholicism is vouchsafed for by the priest, and an implicit belief compasses all. Calvinism is a short syllogism with the major and minor premises, both begged and the

conclusion illogically drawn. The mental labour was made as light as possible. There were no tossings on a tempestuous sea of inquiry, and no fresh revelations of truth to look out for; all was possessed in a few sentences, or else a book contained it. He had rehearsed the articles of his belief as a boy according to the Catechism. He had been a Methodist, and tasted the fleeting raptures of the class meetings. He had put religion aside along with the Secularists and agnostics. So he had known what a poor satisfaction there was to be got from them all. He called these systems small, cold, and negative, and believed that in the providence of God they would be outgrown, and that a larger, warmer, and affirmative system was what the world was moving to. (Cheers.) Look at the comparisons, or, rather, contrasts. He called that a large religion which embraced all forms of theological thought as attempts to decipher the meaning of the mind of God, and all sacred books as records of the experiences of pious men, and all scientific facts as divine thoughts taking outward material shape, and all the opportunities of life as spheres for serving God in, and all men and women as making a pilgrimage through discipline and tribulation to their eternal and heavenly home. Show him a larger, and it should be his. By the side of that Catholicism was poor, and Broad Church comprehensiveness was a blue gingham umbrella pretending to be the overarching sky, and physical science of any sort, or all sorts, was the mere swell of the Atlantic laving the muddy banks of the Ribble and the Mersey. (Laughter and cheers.) And he called that religion small which says only our church has a glimmering of the true light, only our interpretation of the Bible has saving grace in it, literature and science by themselves are outside the pale, the natural life is a profane thing, and only our faith will help men to find their way safely to where

Sweet fields beyond the swelling flood
Stand dressed in living green;
As to the Jews old Sannan stood,
While Jordan rolled between.

He called that small—he called it very small. But for a long time to come yet it would be popular precisely on account of its smallness, just as it gratified pothouse politicians and tailors of Tooley-street to style themselves “we, the people of England.” (Cheers.) And he called that a warm religion which feels its heart beat in sympathy with humanity, which cannot endure a heaven from which the brethren are for ever exiled, which believes that God knows how to turn every sinner into a saint and will do it, and which foretells the advent of a blessed time when the people that now walk in darkness shall see and rejoice in the great light of God. (Cheers.) As he spoke of it he felt the summer sun shining, and heard from afar the echoes of the hallelujah chorus which the angels sing. (Hear, hear.) And he called that religion cold which is satisfied to save a handful of the chosen, which can be happy with the knowledge that sinners are always sinners, and whose votaries can bear to wave palm branches in the New Jerusalem untroubled by the thought that “all hope abandon ye who enter here” is inscribed on the portals of the gloomy Inferno where the rest of the children of God with devils dwell in darkness, fire, and chains. (Hear, hear.) Really, he knew and could imagine nothing colder than such a religion when you probe it. It had a flinty, an icy heart. It was the very frigid zone of theology. (Cheers.) One heard talk, sometimes, of its warmth. The warmth was the crackling of thorns under a pot, burning the fingers of standers by, and leaving outsiders to starve and freeze, yet giving them warmth enough afterwards, of a sort that would be disagreeable. (Cheers.) Calvin at Geneva must have been as grim and cold as the rugged Matterhorn. And he called that an affirmative religion which boldly, in the face of waywardness and iniquity, dared to proclaim the sure establishment of the Kingdom of God, which believed that His power, wisdom, and goodness are absolutely infinite, and must conquer, and must baffle our folly and sin, and never tire in seeking us out, and never shut the door against us when, weary and penitent, we turned towards home. These were affirmations which deserved to be called Christianity. Behind all frowning providences they worshipped a smiling face. They asked time for their fulfilment, but they made the calling and election of all humanity sure. (Cheers.) And he called that a negative religion which sets a victorious devil against God, and a hell from which there is no deliverance against heaven. It was made up of denials of the grand affirmations of faith. (Hear, hear.) It practically reduced to nothing the omnipotence, omniscience, and infinite goodness of God. We hear foolish talk sometimes of its being negative theology to question the beauty of the Apocalypses, to doubt the historical reality of miracles, and to depart a hair's breadth from the established standards. But the negative theology from which he charged

them to flee, as from Vesuvius in an eruption, was that which takes away from us our Heavenly Father. (Cheers.) These, then, were some of the comparisons and contrasts between a sound and an unsound religion. An unsound religion was small, cold, and negative; a sound religion was large, warm, and affirmative. And a sound religion was what the age needed. We were—partly by inheritance, partly by a providential necessity, and partly by our free choice, its appointed mouthpieces. We were in the front rank among the prophets of the good time coming. (Hear, hear.) He wished he could believe that we were up to the mark of our high calling. But some of us took refuge in mystery; and, because we could not know God to perfection, we talked as if we did not know Him at all. And some of us, again, were frightened because so great a duty was laid upon us, and we went about like Tennyson's weak minded “Lady of Burleigh,” burdened with an honour unto which we wished we had not been born. (Hear, hear.) With a large religion we were not all large in culture and sympathy; with a warm religion we were not all warm hearted and helpful in our lives; with an affirmative religion we were too prone to utter our affirmations with bated breath and whispering humbleness. The dwellers in the lowlands shamed some of us who stood on the mountain tops. They were faithful, as they easily could be, to their little schemes; and we trembled as our eyes ranged over the wide prospect, and felt that to fill it with aspiration and service was a toilsome, though it was so glorious an enterprise. (Hear, hear.) Why was there so much selfishness in all classes of the community, such narrow culture, such indifference to the ideal, such contentment with the common round, such an absence of devotion to universal ends? He would tell them. It was because the popular religion did not invite people to take possession of thought, imagination, emotion, and practice, and consecrate them all to God; and because, although their own religion did invite them to do so—nay, commanded them to do so—they feared to face the obstacles which stood in their way, and to grapple with them in the strength that God never fails to give to those who put their trust in Him. Henceforth, let us teach agnosticism to the agnostics, accompanied by the confession that, as we only know in part we can only prophesy in part, but still we do know, and we do prophesy. (Hear, hear.) Let us in tenderness and charity guide men and women from small, cold, and negative systems, into a system large, warm, and affirmative. He would not lift a finger to disturb any faith, however inadequate he might consider it, except he felt sure that he could give something better in return for what he took away. But the world now was waiting for such a message as we had to deliver. Let us, therefore, arise and shine, because our light is come, and the glory of the Lord is arisen upon us. (Loud cheers.)

NEWS OF OUR CHURCHES

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

MINISTERIAL APPOINTMENT.—The Rev. John Felstead, of Nottingham, has accepted the unanimous invitation to become the minister and pastor of the people worshipping at the Conigre General Baptist (Unitarian) Chapel, Trowbridge, as successor to the late Rev. Samuel Martin, who filled the office so worthily for fifty years. Mr. Felstead, it is expected, will enter on his duties in August or September next.

ABERDEEN: FLOWER SUNDAY.—Last Sunday, June 23rd, the church was decorated with plants and flowers. The school children occupied the centre of the building, and sang two hymns in a very creditable manner. Mr. Walters preached from “Blessed are the pure in heart, for they shall see God,” after which those scholars who had attained the age of sixteen, and who, during the past year, had become members of the church, were presented each with a Bible and hymn-book, one from the church committee and the other from the school teachers. There was a very large morning congregation.

DUNDEE: SUNDAY SCHOOL EXCURSION.—On Tuesday, June 25, about 180 friends visited Blebo, the estate of Alexander Bethune, Esq., in Fifeshire. Additional interest was given to the journey by the crossing of the remarkable railway bridge over the river Tay, recently completed, two and a half miles long, said to be the longest bridge, over a tidal river, in the world. The weather was excellent, and throughout the day all heartily enjoyed themselves.

CHEADELLE, STAFFORDSHIRE.—On Monday evening last, the Rev. J. Page Hopps, of Leicester, delivered a lecture here on “What has the Unitarian Church to offer to the world.” There were about seventy adults present, who listened attentively to the lecturer, showing that they were in unison by their frequent rounds of applause. A very hearty vote of thanks was given to Mr. Hopps, and a strong wish was expressed that they might soon have the pleasure of hearing him again.

GLASGOW: ST. VINCENT-STREET CHURCH.—On Thursday, 20th June, the teachers, scholars, and friends

DOING AND SAYING.

On the reverse of the medal struck in 1828 to commemorate the repeal of the Corporation and Tests Acts are four words; and whenever the question is put, "What do the Dissenters of England want?" the reply may be given in these words—"Truth, peace, charity, freedom."

Miss Isabella M. S. Tod, hon. secretary of the Belfast Ladies' Institute, writes to the *Daily News*, stating, on good authority, that the Irish Intermediate Education Bill is intended to apply to girls as well as boys. The committees of those schools and institutions which have striven by private effort to make up the acknowledged deficiency, as far as the large towns are concerned, and those which take charge of the examinations for women of the Dublin University and the Queen's University in Ireland, are moving in the matter. Memorials on the subject will shortly be laid before the proper authorities; and there is reason to believe that this opportunity—the best that has ever been presented in Ireland—will not pass without some adequate effort being made to give women a fair share of help.

The annual report of the Committee of Council on Education, just issued, shows very satisfactory statistical progress. Accommodation has been provided for 3,653,418, scholars, being an increase of 6.62 per cent; scholars on the register have increased 7.17 per cent; attendance, 8.37 per cent; inspected, 9.16 per cent; and those individually examined, 16.85 per cent. The passes per cent averaged 85.78 in reading, 78.99 in writing, and 69.97 in arithmetic. Voluntary contributions, rates, and school pence all show an increase; and the Government grant averaged 14s. 4½d. per scholars against 13s. 3¼d. last year. A very acceptable feature of the report is, that Government loans to schools boards now amount to 9,348,318£., and that since the commencement of the Act upwards of 700 schools have been transferred to schools boards, including 447 Church schools, 10 Wesleyan, and 167 British schools.

The *Guardian* is not at all pleased with Bishop Ellicott's *Nineteenth Century* article on the Establishment. The bishop's tone "helps us," says our contemporary, "to understand why things do not go quite smoothly in the diocese of Gloucester and Bristol. He begins by allowing that the desire for some readjustment of the relations between Church and State is assuming considerable dimensions, and is not confined to any one party; and then, rather inconsistently, proceeds to treat it in an essay, which is an elaborate 'Pooh, pooh!' from beginning to end. He reviews various measures which have been proposed; but finally comes to a conclusion, which reminds us a little of the invalid host in one of Miss Austen's novels, whose hospitable invitations to his famished guests at supper-time dwindle down in fear of what may be unwholesome, to the final proposal, 'Let us all have a little water gruel.'"

The Paris correspondent of the *Guardian* refers to a construction in the Paris exhibition which is well worthy of notice on many accounts. This is an Egyptian "house." It is described by M. de Lesseps as being an "exact reproduction of what was supposed to be the dwelling of Abraham's great grandfather!" Who can lay claim to sufficient Biblical lore to venture to say more on such a subject? But, whatever may have been the uses to which the venerable individual above mentioned may have applied his dwelling, its *fac-simile* is now filled with a very complete collection of the produce, chiefly agricultural, of the land of Egypt—fruits, seeds, wheat, maize, grapes, vegetable produce of all kinds, cotton, &c., all very beautifully arranged, and calculated, by their richness and variety, to impart considerable comfort and confidence even to a disconsolate Egyptian bondholder. Surely a land apparently so teeming with the fruits of the earth ought to be able to pay its dividends.

A rumour has got afloat that Lord Beaconsfield will not return from the Congress empty-handed, and that he is preparing for his countrymen a sensational surprise—no less a thing,

in fact, than a British protectorate over the Holy Land. Whether this rumour has arisen from a perusal of *Coningsby*, or whether it be based on the notion that Lord Beaconsfield would be doing a popular thing if he succeeded in that which the Crusaders failed to perform—anyhow, there is a very widespread opinion among French politicians (and it deserves, at least, mention on that account) that the coast from Beyrout to Gaza will soon become English ground, while the Christian standard of Britain will float over Jerusalem and Damascus. It is said in Paris that Lord Beaconsfield will never find such an opportunity as the present for realising one of his most oft-avowed dreams. The French under a Republican Government are more indifferent to the fate of the Holy Land than they used to be under monarchical institutions, and would make little objection to its passing under the English flag; while an excuse for the annexation might easily be found in the necessity for protecting the Christians of Palestine from fanatical measures like that of 1760. This, say the French, would set Lord Beaconsfield right with the ecclesiastical section of Mr. Gladstone's followers, who accused him of being indifferent to the lot of the Bulgarian Christians; while throughout every Protestant home in the three kingdoms there would be a thrill of joy at the thought that the Holy Sepulchre was at last rescued from the custody of "infidels."

The *Jewish World*, in a leading article on the "Conference of Liberal Thinkers," says:—It may well be regarded as a significant phenomenon, the possibility of which could not have been anticipated in the wildest dreams of the most advanced humanitarian thinkers a quarter of a century ago. By what mysterious influence has this remarkable conference been rendered an accomplished fact? There is but one explanation. The conviction is rapidly gaining ground in enlightened and thoughtful minds—partly as the result of discovered historical incoherencies in the sacred books of many religions, and partly owing to the felt incompatibility of science with most schemes of supernaturalism—that there is a something underlying all religions, "one touch of which makes the whole world kin." It also expresses the opinion that only those who are willing to subordinate their speculative theories of the universe, whatever these may be, to the accomplishment of some practical object in which they can cordially and actively unite, should be encouraged to join the association. Surely the rational method is to begin with some work which is intelligible, easy, within convenient reach, and in which all shades of opinion could combine. Instead of imitating the philosophers of Laputa or directing telescopes to the moon, in the name of common sense let the microscope be turned upon the sufferings, wants, errors and superstitions endured by mankind, and let the mirror of natural law be unceasingly held up—as the serpent is reported to have been of old upon the pole—that perishing multitudes may realise its true import and attain a happier and nobler life. This plan need not interfere with either Jews or liberal-minded Gentiles enjoying within their own circles their specific theology. But we are emphatically of opinion that any union chiefly based on a mere inactive community of theological or anti-theological sentiments is necessarily a rope of sand.

JOTTINGS.

Whoever learns to stand alone must learn to fall alone.—*Auerbach*.

All men love liberty, and seem bent on destroying her.—*Voltaire*.

Speech issuing in no deed is hateful and contemptible. In God's name let us find out what of noble and profitable we can do.—*Carlyle*.

Augustus de Morgan gave this felicitous definition of the highly-educated man—one who knows everything of something, and something of everything.

I delight to meet my fellow creatures either on the general ground of humanity, or on the special ground of affinity; but mock intimacy with quasi-friends is intolerable.—*Ivy Leaves*.

Why journeyest thou wearisomely, in thy antiquarian fervour, to gaze on the stone pyramids of Geeza, or the clay ones of Sacchara? These stand there, as I can tell thee, idle and inert, looking over the desert, foolishly enough, for the last three thousand years; but canst thou not open thy Hebrew Bible, then, or even Luther's version thereof?—*Carlyle*.

Let your rest be perfect in its season, like the rest of waters that are still. If you will have a model for your living, take neither the stars, for they fly without ceasing, nor the ocean that ebbs and flows, nor the river that cannot stay, but rather let your life be like that of the summer air, which has times of perfect peace. It fills the sails of the ships upon the sea, and the miller thanks it on the breezy uplands; it works generously for the health and wealth of all men, yet it claims its hours of rest.—*Philip Gilbert Hamerton*.

It is the growth of the individual man which is the purpose for which we came into this world. It is not national greatness and glory, however important these may be; it is not that the records of a great history, a great literature, a great art may be left upon the annals of the world. These things are great and glorious things, but they are not the purpose for which you were born. The purpose for which you were born is the full, healthy development of your nature as individuals; it is the expulsion of what is bad, the strengthening of what is weak; it is the development and opening out of what is good; it is that which the Scripture calls renewal in the image of God made manifest to us, made intelligible to us, made accessible to us by its being manifested in the person of our Saviour.—*W. E. Gladstone*.

OUR SUNDAY SCHOOLS.

RECOGNITION SERVICE FOR OUR ADULT SUNDAY SCHOOL PUPILS.

I SHOULD like to say a few words through the medium of the *Herald* to those who are interested in training up children in the way they should go.

During the last year or two I have been trying to find out the best way of getting the children in our Sunday schools, as they grow up from year to year to manhood and womanhood, to enrol themselves as members of our churches and to become part and parcel of our church life. I believe we cannot attach too much importance to the necessity of attending to the rising generation from time to time.

I am not aware that such a service as I propose is in existence, or is adopted in any of our churches. Perhaps some would not care for following the Episcopal Church in this respect; and I have, therefore, to avoid this difficulty, suggested a different name from that in use in the church referred to, still holding that "Confirmation Service" is a better name than the one heading this letter. Not that I care what name we give to the service suitable to adults leaving our Sunday schools to go out into the battlefield of life, provided some such service were established.

That there is great need of such a religious service I am convinced; and that it would be the means of strengthening young souls for life's conflict, and of helping them to fight their "fight of faith" more bravely and more successfully, I am also convinced.

This service might be made to take the place of the ordinary Sunday service, in which case the prayers and hymns I would recommend to be suited to the occasion; or it might be made a special religious service, held either on a week day or on a Sunday afternoon, as our different ministers may wish. Should it be made a special service, I would suggest that it consist of two prayers at least—one introductory and one concluding—three or four suitable hymns, a suitable passage or two from the Bible, and a special address (say of about twenty minutes' duration in delivery), the address to consist of as many divisions as would enable the minister to say an appropriate word to each individual coming forward for

confirmation—strengthening the inner life. In this address the temptations with which the young will have to come in contact could be enumerated, e.g., the temptation of being carried away by the rushing, and I am sorry to add swelling tide of popular fashion, and be thereby influenced to go to the popular and fashionable churches, casting overboard conscience and ceasing to be true to conviction, true and faithful to God. Some of the quicksands and hidden rocks of life's ocean might be pointed out, so that the young spirits, rendered cognisant of where these lie, might be able to steer their barques safely over or past them. It would be well to impress upon their minds the fact that the ocean of life will not be always smooth, but that billows will rise and beat against their crafts. Still the young voyagers must not be dismayed or discouraged, but hope on, faint not, and must be led to feel that there is a supremely powerful hand at the helm, with full knowledge of the chart and compass. A suitable word might also be said to the young females, and what they are likely to expect on life's great voyage, though for the most part what advice, exhortation, and warning are given to the adult males, would be *apropos* to those of the gentler sex.

If such a religious service as this were introduced, I feel confident that it would very materially assist our youths and maidens, and would be the means of keeping them in our various churches, instead of being led away by the allurements of fashion, of heaping up money, of gaining "good" society, *i.e.*, the society of Episcopal Church people, all of which Unitarians have to contend against.

As this service might not occur oftener than once a year, or perhaps once in several years, may I insist that we lose not sight of the young, nor leave them devoid of the great, broad, and deep principles which will actuate and influence all their after lives for good. The vital principles of religion must be deeply implanted in their natures, and nurtured in their souls. I believe that such a service would cause young people, when they leave country congregations for large towns, not to turn to other churches, but to find out the church where they could worship the God of their fathers, and more important still, the God of their own convictions, without a scruple of conscience.

I throw out these suggestions in the hope that some of our older ministers—in fact, all our ministers—may take up the subject; and in the hope also that it will receive the attention of our entire church.

HENRY A. MCGOWAN.

Woodbine Bank,
Ballygowan, Ireland.

[Such a service as Mr. McGowan recommends was conducted at Park Lane, near Wigan, on Sunday, February 11th, 1877, by the Rev. Wm. Gaskell, M.A., and the Rev. George Fox. See report in *Unitarian Herald* of Feb. 16th, 1877.—Eds. U. H.]

FIRESIDE READINGS.

THE SWALLOW.

Of all the birds that swim the air
I'd rather be the swallow,
And, summer days, when days were fair,
I'd follow, follow, follow
The hurrying clouds across the sky,
And with the singing winds I'd fly.
My eager wings would need no rest
If I were but a swallow;
I'd scale the highest mountain-crest,
And sound the deepest hollow.
No forest could my pathway hide:
No ocean plain should be too wide.
I'd find the sources of the Nile,
I'd see the Sandwich Islands,
And Chimborazo's granite pile,
And Scotland's rugged Highlands;
I'd skim the sands of Timbuctoo;
Constantinople's mosques I'd view.
I'd fly among the isles of Greece,
The pride of great Apollo,
And circle round the Bay of Nice,
If I were but a swallow,
And view the sunny fields of France,
The vineyards merry with the dance.
I'd see my shadow in the Rhine
Dart swiftly like an arrow,
And catch the breath of eglantine
Along the banks of Yarrow;
I'd roam the world, and never tire,
If I could have my heart's desire!

—Nathan Haskell Dole, in *St. Nicholas* for April.

LENDING A PAIR OF LEGS.

SOMETIMES we ask people to "lend a hand," and sometimes we can hear them say, "Lend me your eyes." Here is a story about a boy who lent a pair of legs just to accommodate.

Some boys were playing at base-ball in a pretty, shady street. Among their number was a lame little fellow, seemingly about twelve years old, a pale, sickly-looking child, supported on two crutches, and who evidently found much difficulty in walking, even with such assistance.

The lame boy wished to join the game; for he did not seem to see how much his infirmity would be in his own way, and how much it would hinder the progress of such an active sport as base-ball.

His companions, good-naturedly enough, tried to persuade him to stand on one side and let another take his place; none of them hinted that he would be in the way; but they all objected for fear he would hurt himself.

"Why, Jimmy," said at last, "you can't run, you know."

"Oh, hush!" said another—the tallest boy in the party; "never mind, I'll run for him, and you count it for him;" and he took his place by Jimmy's side prepared to act. "If you were like him," he said, aside to the other boys, "you wouldn't want to be told of it all the time."

How many times loving hearts will find a way to lend their powers and members to the aged, the poor, the sick, and the weak.—*Christian Register*.

CURIOSITIES.

While a country parson was preaching, the chief of the parishioners, sitting near the pulpit, was fast asleep; whereupon he said: "Now, beloved friends, I am in a great strait; for if I speak too softly those at the further end of the church cannot hear me, and if I talk too loud I shall wake the chief man in the congregation."

An undergraduate of Oxford was asked, in a Scripture History examination, what was the greatest calamity that ever befel the human race. Of course, the question pointed to the Deluge. But the youth startled his examiner by replying, "The confusion of tongues, sir, because it has given rise to so many differences of opinion between undergraduates and their tutors."

WEST RIDING DISTRICT SUNDAY SCHOOL ASSOCIATION.

THE eleventh annual meeting of this Association was held in the schoolrooms of the Westgate Chapel, Wakefield, on Saturday last, June 29th. The attendance was not so large as might have been expected, and those who did not come missed a pleasant time. Among the number present were the Revs. W. J. Knapton, of Bradford, president of the Association; C. C. Coe, F.R.G.S., of Bolton; M. S. Dunbar, M.A., Hunslet; W. Blazeby, B.A., Rotherham; G. Knight, Sheffield; F. E. Milson, Halifax; R. Wilkinson, Holbeck; D. Agate, B.A., Scarborough, secretary of the Association; Messrs. Darnton Lupton, treasurer; W. A. Morton, Councillor Mathers and Thomas Wilberforce, Leeds; Dixon and Hurst, Holbeck; W. Clay, Hunslet; Gittings and Gledhill, Bradford; and S. Wood, Wakefield; together with friends from Pudsey, Lydgate, and Keighley.

Tea was served at half-past four, and at its close the chair was taken by the PRESIDENT (the Rev. W. J. Knapton) who, in the course of his address, spoke of the advantage which he thought would come to our churches and Sunday schools by more definite dogmatic teaching. He then called upon the Secretary to read the report of the committee, of which the following is an abstract:—

The comparison of the returns furnished by thirteen schools this year with those of the same schools last year, showed a slight decrease in the number of teachers, entirely on the male side, a considerable increase in the number of officers, a slight average improvement in the attendance of both teachers and scholars, and a large increase in the number of both sexes over 16 years of age. As the total number of scholars was almost the same as last year—a little short of 1,650—the increase in the number of elder scholars, though most encouraging, was noted as indicating a difficulty not hitherto much experienced, in securing the attendance of younger children. The visitors (Messrs. Darnton Lupton, W. A. Morton, S. Wood, and E. S. Anthony) reported a good attendance of both teachers and scholars at the opening of school, though there were failures in some cases—and the general efficiency of the

teachers and the suitability of the books in use. In many schools there are no scholars' libraries; in others the books are out of date, and the committee thought that in spite of the free libraries in our large towns, in one of which at least, viz., Leeds, special provision has lately been made for the wants of juvenile readers, there are still many places where a supply of pure literature for the young is by no means abundant. The visitors had observed somewhat more systematic teaching in many of the elder classes, though in the younger classes the want of more system was very perceptible. Improvement in the present very defective method of teaching the infants might, it was thought, be obtained by the giving of model lessons by some accomplished day school teacher. Lastly, the visitors reported the need, still apparent in many schools, of interesting and instructive week evening employments, and the establishment of suitable classes and societies.

The committee then referred to the provision by the Central Sunday School Association of copies of their latest publications, so that the set of specimen books is very complete. The question of the formation of a sick friendly and burial society, for which the last annual meeting had directed the committee to draw up a scheme, submit it to the schools and report to the present meeting, had been settled by the replies received from the schools, only one of which had expressed any readiness to join the projected society.

The examinations had been conducted again this year, the subjects being taken from *Teachers' Notes*. The Rev. H. S. Solly's course on the New Testament had been appointed for the advanced grade, and the Rev. R. A. Armstrong's "Lessons in Religion" for the higher and lower grades. Mrs. Barnby had examined in the latter and the Rev. Charles Hargrove in the former. Seventy-seven candidates from six schools—a slight increase upon last year—have presented themselves, 16 in the advanced grade, 33 in the higher, and 28 in the lower. Reference was made to the continued smallness of the number of candidates as compared with the number of scholars upon the books, and it was suggested that the new committee should see what steps could be taken to make the examination more effective. Mr. Hargrove reported that two candidates only in his subject had obtained first class certificates, the merit of their papers being very great, while eight had been placed in the second class. Mr. Hargrove suggested three causes for this not very satisfactory result:—1, the largeness of the ground covered by the lessons; 2, the fact that the teachers had not always realised what they had to teach; 3, the unfitness of many of the pupils for the subject of study. Mrs. Barnby reported in the higher grade the passing of seven in the first class and thirteen in the second, and considered the general work in this grade satisfactory. The lower grade candidates were not on the whole successful, two only passing in the first class and eight in the second. But, on the whole, the examination in both grades showed, even on the part of those who had not reached the required standard, a considerable understanding of the meaning of the lessons. The names of the candidates who received first class certificates were as follows:—

Advanced Grade.	Age.
Henry Latham, Wakefield	16
Albert Latham, Wakefield	14
Higher Grade.	
Emma Hoyle, Wakefield	16
John Ellis, Bradford	15
David Armistead, Hunslet	11
Emily Wilberforce, Mill Hill	13
Ada Sanderson, Mill Hill	15
Emily Rhodes, Mill Hill	16
Henry R. Storey, Mill Hill	17
Lower Grade.	
Fanny Clarge, Mill Hill	13
Maggie Grassham, Mill Hill	10

Second class certificates in various grades had been obtained by candidates from the above mentioned schools and from Holbeck. [At the request of the committee Miss Frances Power Cobbe had kindly signed the certificates gained by the successful candidates, and had expressed herself "very much pleased" with the *Teachers' Notes*. During the year the committee had also been in communication with Miss Florence Nightingale, from whose letter the following passages were quoted:—"I have the deepest interest in the good that you are doing, and am touched by the noble religious spirit of the *Teachers' Notes*, which I have carefully read. I should like to say to every one of your scholars how much I wish them progress in their lessons. I bid you God speed with all my heart and soul, and you have my best wishes for your truest success."

The co-operation of the committee with the publishing of *Teachers' Notes* was then spoken of. The Association was required to subscribe for 400 copies as its share of the undertaking. 231 copies had been taken by the schools, and it was hoped that this number

might before long be increased. Although it seemed at present that the "Notes" would lay upon the Association an annual charge of £8 or £9, the committee were of opinion that the benefits to be derived from them were worth the cost, particularly as systematic teaching could hardly be more effectively encouraged. Mention was made of the valuable services of the Rev. F. E. Millson upon the board of editors.

The report concluded with a reference to the possibility of an extension of the limits of the Association, and with an expression of congratulation to the Bradford teachers upon their projected opening of a branch school at Laisterdyke on Sunday next.

The treasurer's report, submitted by Mr. Darnton Lupton, showed an income of £39, and a balance of £4 in favour of the Association, against a balance last year of £3 due to the treasurer.

A resolution adopting the reports, and directing them to be printed, was moved by the Rev. R. WILKINSON, who spoke hopefully of the Association's work, and seconded by the Rev. W. BLAZEBY, who appropriately referred to the absence, through domestic affliction, of the Rev. Goodwyn Barnby and his family, and expressed his interest in the suggested widening of the Association.

The appointment of the officers for the ensuing year was then made, on the motion of Mr. T. WILBERFORCE and Mr. DIXON, of Leeds, the following being the nominations: President, Rev. R. Wilkinson; vice-presidents, Mrs. Barnby, Rev. C. Hargrove, Rev. John Fraser; treasurer, Mr. Darnton Lupton; honorary secretary, Rev. D. Agate.

A resolution of welcome to the Rev. C. C. Coe, as representing the Manchester District, and to Mr. J. B. Gardner, as the delegate of the North Midland Sunday School Association, was then passed, having been proposed by Mr. Councillor MATHERS, and seconded by the Rev. M. S. DUNBAR.

Mr. GARDNER responded, and spoke of the valuable work which such Associations might accomplish.

An invitation from Pudsey to hold the next meeting of the Association there having been accepted, a paper was then read by

THE REV. C. C. COE ON THE DUTIES OF ELDER SCHOLARS.

Mr. Coe commenced his paper by submitting a practical question: "What certain plan can we adopt, what careful culture can we exercise, so that we may cause our elder scholars to grow up into worthy members of society, to become devoted teachers in the schools where they have been attentive scholars, and faithful members of the church to which their school is attached?" My answer is, "Enforce upon them at every point, and in every connection, that sublimest of words—Duty." Do not suppose that in saying this I wish to exalt morality at the expense of religion; for I would protest against a religion which is all sentiment, as well as a morality which is all conscience, and which in either case takes no cognisance of a service due to God. There is a religious view of life by which all action is converted into a divine worship, since all that is done is done by us as God's children, in obedience to God's law, and with reference to God's approbation; and it is this idea of duty which will consecrate the humblest sphere of life, and make this earth a veritable heaven. First among the duties of the social life, there is the duty which we owe to the inmates of the same home. Dr. Norman Macleod tells a story of an old Scotch Covenanter, who used to declare that "Sabbath schools were the greatest curse the Almighty ever sent to this covenanted land; undermining family life and destroying the parental tie." The theoretical answer to that objection is, that parents are not always the most capable persons to impart any instruction—especially religious instruction—to their own children. The practical reply would be, to send the children back from the Sunday school with eyes newly opened to a mother's self-denial and to a father's kindness; with souls stirred to take up whatever cross of difficulty may be presented by the trials of their domestic life; with hearts prepared to think for others, as well as to be the constant objects of an anxious care. Then there is the duty which has to be performed in the daily vocation of life—"to do my duty in that state of life into which it shall please God to call me"—as the Church Catechism has it—the duty of industry and fidelity, of intelligent interest in our work, of doing our work as well as possible, of cultivating kindly feeling towards those who co-operate with us, whether as our masters, our fellow-workers, or our employés. This duty is incumbent upon the highest as well as upon the lowest. "Noblesse oblige" is a motto which the greatest have adopted. It is not the humblest

but the proudest of mankind—the Castilian gentlemen, of whom the poet says, that they

"Choose not their task, but choose to do it well."

Then there is the duty which the individual owes to himself, embracing the culture of his talents and the restraint of his passions. If in these days the individual hopes to become something more than a living adjunct of machinery, and something better than a member of a society mainly occupied in bodily wants and indulgences, he must put forth all his strenuous endeavours in behalf of self-culture, turning to advantage those comparatively greater opportunities of leisure which many now enjoy. If he desires to attain to a moral greatness, he must exercise those arts of self-restraint which tame the rampant passions into our pleasant companions or patient beasts of burden. Surely this idea of life, as a multiform expression of duty, affords a worthy programme for Sunday-school instruction; and it remains to say how much our elder scholars stand in need of this idea, and what our Sunday schools can do to meet this want. The period between childhood and early manhood is most critical. It is then that young people aspire to become their own masters and mistresses; it is then that they become impatient of restraint; it is then that they determine their whole after-life by the principles they adopt, and by the compromising acts which commit them to a given destiny. Our elder scholars have escaped from the constraint of the home; they are no longer dependant upon their parents for their sustenance; they can maintain themselves at home or elsewhere—and sometimes they prefer that it should be elsewhere. Obviously they are no longer submissive under the rough discipline of cuff and scolding word. Perhaps they are no longer amenable to the gentler influences of a tender parental affection. Whatever order has come into their lives, through their submission at home, is gone. Our elder scholars have escaped from the culture and discipline of the day school, having passed through the transitional experience of the half-timer. The perfect discipline of those days is gone; for them there is no more the rapid and marvellous intellectual progress over which every spectator at the examination of a good day school must have marvelled. I was told not long ago by the master of our day school that the moment a boy became a half-timer a difference was to be noticed in him; he is no longer the bright and capable scholar that he was before. Thus, these independent young people have only one restraining influence left, and that is, such order and discipline as are indispensable to the performance of their daily work; and this is often a dull routine, which requires little intelligence, and may be carried on with little culture of the higher faculties, and little restraint of lower tendencies. It is of infinite importance at such a crisis that right principles of action should be adopted, and the question comes—the crucial test of every young soul—"Having earned your daily bread, and eaten it, what are you going to live for besides?" Are you going to live for the indulgence of your lower passions; for the greatest possible aggrandisement of self, or are you going to put duty above all other considerations? Will you put duty first until "every desire becomes dutiful," and until aggrandisement itself is only the crowning of an honest conscience with a "Well done good and faithful servant?" And this is a season in which not only determining principles are adopted, but compromising actions are done. As an illustration, take that topic about which it is so difficult to speak seriously and fully to young people—I mean marriage. There are in all classes alike a marriage of selfish convenience, and a marriage of self-denying affection, and while one owes its origin to the "world, the flesh, and the devil," the other comes as an inspiration from on high, and is the very best of all God's gifts. And woe to those who will not wait for the advent of that heavenly blessing, or who will not keep its holy flame pure on the altar of their hearts! This world has never seen such a reformation yet as would be wrought if young men and women could be so impressed as to keep themselves pure—body and soul; if they could be induced to form the highest possible ideal of the marriage tie, and to strive to realise it in life-long devotion, in mutual affection, and in common services on behalf of others. This, then, is the position of our "elder scholars"—aspiring to independence, scorning all but the most necessary control; in their independence adopting, more or less unconsciously, principles which will determine their after course; liable to do actions heedlessly which will compromise them for evermore. What can you Sunday-school teachers do for them? Taking the last point first, I would say: The teacher, by general and particular advice, might do much to determine the general conduct of his or her elder scholars. Next comes the question whether you will encourage by your Sunday school organi-

sation, the idea of duty, or of enjoyment, or of aggrandisement, as the determining motive. I can conceive a Sunday school in which competitive examination makes personal glory the chief end to be aimed at, or at any rate the chief motive to be appealed to. I can conceive a Sunday school which determines to be attractive at any cost, and reduces learning to a minimum and develops amusement to a maximum quantity. I am not going to say that competitive examinations are altogether bad; I am not going to say we should not amuse as well as instruct our young people; but I do say that if, in appealing to the ambition of the young, or to their love of enjoyment, you throw the sense of duty in the back ground, and accustom them to act from lower motives, you do a deed of incalculable injury to their immortal souls. In the third place, do you mean to flatter their growing self-importance; to encourage their independence? Or are you prepared to teach them that life is always a school, and that no independence, real or imaginary, can set us free from moral obligations? Are you prepared to enforce this principle by showing that our elder scholars, as such, have duties to perform? They should surely expect to work harder, more systematically, than hitherto, in their classes. I have little sympathy with that disregard for order, for routine, for definite knowledge in connection with religious culture, which would be simply intolerable in any other connection. I believe the willingness to work hard in order to learn is a necessary condition of all instruction worthy of the name; and that when this ordeal is once passed through, it creates a living interest in the subject for evermore, whereas idle trifling breeds life-long disgust. The elder scholars who work on this principle in their own classes will be prepared to admit that it is for them to set an example to the whole school in regard to its general discipline, obeying with military precision the superintendent's word of command, and showing the most reverent attention during prayer and hymn. This sense of responsibility prompts to those large and readily-granted services which are rendered by our young people in connection with Sunday School business and festivals, and should also prepare the way for that last and supreme duty of the elder scholar, which is the dedication of himself to the office of teacher. No elder scholar can plead unfitness for the office of teacher without bringing a charge of incapacity against his own instructor, or else condemning himself as a most inattentive hearer. What he had learned he could teach, if he would, and surely gratitude demands that he should convey to others the good influences which he has himself received, accepting the humblest post of duty rather than leaving his great debt unpaid. If you as teachers desire to be true to yourselves and your functions, I implore you to bind yourselves to your scholars by this grand idea of duty, and the result will be as eternal soul-uplifting friendship. If you doubt it hear what the greatest of English writers says of the friendship between Kalonymos and Daniel Charisi. "When Daniel Charisi was a stripling (says Kalonymos), and I was a lad little above his shoulder, we made a vow always to be friends. He said, 'Let us bind ourselves to duty, as if we were sons of the same mother.' That was his bent from the first to fortify his soul with bonds—it was a saying of his—'Let us bind love with duty; for duty is the love of law, and law is the nature of the Eternal.' So we bound ourselves, and though we were much apart in our later life, the bond has never been broken."

The quick flight of time did not permit any long discussion of this admirable paper, with the spirit of which all the subsequent speakers expressed their concurrence.

The Rev. F. E. MILLSON expressed a hope, here fulfilled, that the paper would be published, and that teachers would read it to their scholars.

A vote of thanks to Mr. Coe was, in appreciative terms, moved by Mr. W. A. NORTON, and seconded by the Rev. GEORGE KNIGHT.

Resolutions of thanks to the Wakefield friends for their kind reception of the association, and to the Rev. W. J. Knapton, for presiding, were also carried, and responded to, and the meeting separated about eight o'clock.

BOLTON: BANK-STREET.—On Sunday last the annual sermons were preached by the Rev. Charles Hargrove, M.A., and in the afternoon there was a service of song, the reader being the Rev. E. Turland. The collections amounted to £101. 8s., being £16. 10s. less than 1877, and about the same as 1876.

CARRICKFERGUS (IRELAND).—On Sunday last the Rev. R. Cowley Smith concluded his ministry in the above town. In the course of his discourse, Mr. Smith referred to the especial kindness and consideration he had universally received from every member of the congregation, and expressed his deep regret that owing to the severance of his connection with the Belfast Missionary Association he was compelled very reluctantly to bid farewell to them also. An address was presented to Mr. Smith by the congregation, expressing their best wishes for him, to which Mr. Smith made a suitable reply.

THEOLOGICAL TEACHING AND THE NATIONAL UNIVERSITIES.

ON the afternoon of Thursday, June 27th, a deputation from Manchester New College, London, had an interview with the President of the Council, the Duke of Richmond and Gordon, in Whitehall, to present the memorial which was given in last week's *Herald*, and the substance of which was "that in revising the application of revenues in Oxford and Cambridge, and also in establishing hereafter any new teaching university, provision may be made for systematic instruction, with examinations, degrees, and honours in theological philosophy, history, and literature, conducted by professors unpledged, in the university or out of it, by articles, creeds, or confessions of faith." The deputation included Mr. R. N. Philips, M.P., Rev. James Martineau, LL.D., D.D., Rev. James Drummond, B.A., Rev. C. B. Upton, M.A., Rev. C. Hargrove, M.A., Rev. C. Beard, B.A., Rev. Thomas Sadler, Ph.D., Mr. D. Ainsworth, Rev. J. E. Carpenter, M.A., Mr. J. Westlake, Q.C., LL.D., Mr. J. C. A. Scott, M.A., Rev. R. Crompton Jones, B.A., Rev. J. T. Whitehead, Rev. D. Davis, B.A., Mr. W. Shaen, M.A., Mr. James Heywood, M.A., Mr. R. D. Darbishire, B.A., &c.

Mr. R. N. PHILIPS, M.P., having introduced the deputation,

The Rev. Dr. MARTINEAU, Principal of Manchester New College, said that in asking what they did they did not wish to reflect in any degree on the system of tests which existed in different churches, nor did they desire that any divinity schools which already possessed the power of conferring degrees for theology should be deprived of it; but their position was that, for the purposes of national universities, confessions of faith were as much out of place in matters connected with philosophy and theology, as they would be in the teaching of science, history, or literature; and further, that it was not right that any competent persons, who might choose to devote their powers to the study of those subjects, should be prevented from obtaining those degrees and honours which were due to diligence and devotion, merely because they scrupled to subscribe some particular confession of religious faith. The deputation thought that the function of a university required that it should cover the whole ground of the subjects which occupied the attention of intellectual men, tended to develop the human faculties, and helped to form human character. It was quite impossible to ignore the vast range of subjects connected with the study of theology. However certain subjects might be tabooed, they would be inquired into, and incompetent men would deal with them when competent ones were prevented from doing so by such restrictions as he had referred to. Notwithstanding the attempts that had been made in every age of the Christian church to stereotype a particular system of theology, history declared that it could not be done, and almost every revolution in modern times arose from the bursting of the bonds of ecclesiastical restriction. As natural science was developed the ordinary methods of testing truth and separating what was permanent from what was perishable must be superseded; and it was impossible to suppose that the new lights which had been recently obtained with respect to languages, chronology, and ethnology, should not produce some effect on branches of philosophy and history which were especially interesting to the teacher of theology. He thought, therefore, that it was very desirable that the university arrangements with regard to the teaching of theological philosophy, history, and literature should be readjusted. It seemed to him that the teaching of such subjects should be carried on by men who were uncommitted and unpledged, and who would be able to take a wide and comprehensive view of all the sources from which light could be obtained. It was an indispensable condition of teaching and guidance that the teacher should be impartial, and what impartiality could there be in one who was committed to a particular system, and would be liable to suspension if he taught what was opposed to it? In theology everything was still practically surrendered to the Church, and they desired to have that state of things altered, so that the universities might become truly national and representative institutions. The rev. gentleman concluded by reading the following letter, which he said he had just received from Prof. Seeley:—

Dear Sir,—As a churchman and a member of one of the older universities, I sympathise cordially with the prayer of the memorial which you are about to present as a member of a Nonconformist college, and I regret that a great pressure of work prevents me not only from accompanying your deputation, but even from writing my opinion as carefully as I could wish. Your prayer is directed not against all religious tests, but against a very special sort of religious test, that which binds the theological professor within his own subject. I must say that such tests seem to me to convert the

professor from a judge into an advocate, and to deprive his words of their legitimate authority. When all the professors of a given science are thus fettered, the necessary result is to bring the science itself into suspicion, and no other explanation is needed of the fact that it has become common to speak of theology as an illegitimate or obsolete science, than that its professors have been denied the freedom which is a matter of course in every other faculty. I would therefore gladly see theological professors set free in those universities in which it may still be possible for some time to maintain theological faculties in connection with some ecclesiastical body. Still more evident does it seem to me that they ought to be set free in those universities in which the only choice lies between setting them free or suppressing the faculty altogether. I submit that the strongest Conservative in religious matters ought to be the first to recognise this. If unpledged professors might occasionally teach heterodox doctrine they would at least maintain the study itself in estimation, while those whose teaching was orthodox would be far more influential than now. On the other hand, to suppress the faculty would be to silence the voice of orthodoxy, to cause the whole study to drop out of the minds of the students, and at the same time to leave an open field to attacks upon religion, which are easily made under cover of lectures on science. I agree heartily in all that your memorial says about the transcendent value and importance of the study of theology when it is freely pursued.—In great haste, yours very truly,

J. R. SEELEY.

The Rev. CHARLES HARGROVE then said—It is, my lord president, as an attached member of one of the older universities that I have been asked to address you on behalf of the prayer of the memorial. It is far from our intention to cast doubt upon the honesty or the learning of the eminent men who at present hold the chairs of theology at Oxford and Cambridge, but we submit that it would be greatly to the interests of true religion if those to whom especially is entrusted the duty of investigating and expounding its foundations and principles were set free from the obligations at present imposed upon them, of arriving at certain predetermined conclusions. It is a common complaint, both of the Church of England and of other churches, that the work ever increasing outstrips the workers, and that neither is the number of candidates for the ministry as great as is required, nor is a right proportion of them drawn from the ranks of the more thoughtful and intelligent. It is often said that the salaries offered are too small to attract better men, and that exceptional rewards of eminence are too few, but an Englishman will find it difficult to believe that his countrymen are deterred from a service which they believe to be the highest on such grounds alone. Must we not rather conclude that the true reason is to be found in a more or less conscious doubt of the truth of religion in any form which makes the so-called service of God appear neither safe nor honourable? And would not this doubt best be met by men not only learned in the science of religion, but also free, to whom students might bring their doubts and difficulties, not to have them refuted or evaded, but simply to receive knowledge and advice by which they might be enabled themselves to deal with them? We desire, your grace, to raise the professor of theology from the position of advocate which he now holds, having a cause committed to him which he is bound to defend, to that of judge. The advocate may be learned, eloquent, and entirely believe in the justice of his plea, but he cannot be impartial. It is for the judge to hear both sides alike, and to sum up from the evidence for the guidance of the jury. So would we have the teacher of theology study the long story of religion and hear the arguments urged on all sides, and then use all his learning and ability to sum up as before a jury of students, leaving to them to form, not indeed a unanimous, but each for himself his opinion. And if it be said that they would form different and some certainly erroneous opinions, may it not be answered that the opinion which a man comes to after due thought and study, is, even when less true, worth to him more than, it may be, the truer opinion, which he has received of another, and learnt only another's argument in defence of? It is, my lord, because we believe in the truth of religion that we desire thus to make the teaching of it at our universities free. We cannot fear for the truth, we cannot think it needs the buttresses of tests and subscriptions for its support.

The Rev. CHARLES BEARD, Liverpool, observed that all that was wished was that a student might obtain degrees in theology if he possessed the requisite knowledge, regardless of any confession of faith. He argued that the purpose of examinations was to test a student's knowledge and not his theories or opinions on controverted subjects.

The Duke of RICHMOND said he did not think it would be convenient for him to enter into any arguments on the question raised; but he entirely disagreed with the deputation as regarded the view which it took of the theological aspect of what had been put before him. He entirely denied what Mr. Hargrove had said about the work of

the Church outstripping the workers, or that any looked upon its service as not safe and honourable, nor did he understand what the rev. gentleman meant by the professor of theology summing up as a judge before a jury of students. The gentleman who spoke first said the object of the deputation was that all students should have the wisest, best, and most considerate teaching. He supposed they were all agreed on that point; but, on looking at the prayer of the memorial, he found, if he did not put a wrong construction upon it, that those who were to give such teaching need not have any religious belief at all. According to that prayer the teaching of theology was to be "conducted by professors unpledged, in the University or out of it, by articles, creeds, or confessions of faith;" that was to say, they were to be unpledged to any faith whatsoever. He certainly could not subscribe to that doctrine. But, of course, that would open a very large question, the consideration of which would, probably, occupy more time than the deputation could then devote to it, and would certainly occupy more than he could give at that moment. The prayer of the memorial might be divided into two points—first, that in revising the application of revenues in Oxford and Cambridge, provision should be made for systematic instruction in theology by professors unpledged by articles, creeds, or confessions of faith; and secondly, that in establishing hereafter any new teaching university provision should be made for systematic instruction in accordance with the same view. As regarded the first point, the revision was under the review of a Royal Commission, and therefore it was to that commission that the memorialists should apply in the matter, he having no concern with it. As respected the second point, he had no knowledge of either a wish or an intention on the part of the Government at the present moment to set up any new teaching university. He was much obliged to the deputation for attending there, and giving him the benefit of the expression of their views.

Mr. DARBISHIRE explained that in presenting the memorial the deputation had no wish to impede in any way the granting of a charter for the establishment of a university in the North of England.

The deputation then withdrew.

LEEDS: RECOGNITION MEETING.—The members of the Hunslet Unitarian Church assembled on Monday evening, June 24th, to welcome the Rev. M. S. Dunbar, M.A., on his accepting the office of pastor among them. Tea was provided in the schoolroom, at which a large company sat down, and a public meeting afterwards took place, presided over by Mr. T. Baines. Mr. W. Clay and Mr. Darnton Lupton welcomed the new minister on behalf of the congregation, and the Rev. Charles Hargrove, M.A., on behalf of the ministers of the district; after which addresses were delivered by the Revs. Eli Fay (Sheffield), R. Wilkinson (Holbeck), J. Fraser (Doncaster), G. Wooller, J. Bevan, and Goodwyn Barnby (Wakefield). Congratulatory speeches were given by Mr. Joseph Lupton, Mr. Charles E. Wurtzburg, Mr. Thomas Wilberforce, and others; and a very happy and animated meeting was closed with a reply from Mr. Dunbar, who spoke of his former connection with the Scotch Church, and the hopefulness of Christian work in large centres of population like Leeds.

BETTWS AND BRIDGEND.—On Sunday, June 30th, the Rev. E. W. Lloyd, Cwmbach, Aberdare, conducted worship at Bettws Old Chapel, at eleven o'clock in the morning. The congregation consisted of fourteen persons of all ages, which was as numerous as could be expected, considering that no service had been held in the old place during the previous twelve months, when the same minister officiated, six persons being present, who must have enjoyed the service as most of them joined heartily in singing hymns of praise, when only one stanza was sung on the present occasion. Great attention, however, was paid to the discourse delivered, on "Believe in the Lord Jesus Christ," &c., which was extempore. We have several very humble places of worship in Wales, but this is the humblest of the lot—literally nothing but four bare walls, a small table, and a few planks to sit on. At three o'clock p.m. the same minister preached on the same subject at the Old Chapel, Bridgend, when no fewer than 120 were present, including friends from Nottage and Wick, and upwards of sixty persons from the town and neighbourhood. The congregation was addressed both in English and Welsh, and the majority were pleased with the preacher's remarks on what Unitarian Christians believe concerning "faith in Jesus Christ." At the conclusion of the service it was announced that the Rev. Titus Lloyd, Nottage, would officiate at the same place, at eleven o'clock a.m., that day four weeks. We felt inclined to ask—What! no service in the place for a whole month? If an energetic young man could be placed here he might succeed in forming a good congregation; but the question naturally enough arises—How is he to get bread? We understand both places are endowed. At six o'clock p.m. the Rev. E. W. Lloyd preached to a large congregation at the Old Chapel, Nottage, and it was quite evident he needed rest after conducting two whole services, preaching at the latter place, and riding on horseback not fewer than twenty miles. We were glad to see the venerable minister of Nottage and Wick enjoying better health than he has for some time past.

THE TOUCHSTONE.

WILLIAM ALLINGHAM

A MAN there came, whence none can tell
Bearing a touchstone in his hand;
And tested all things in the land
By an unerring spell.

Quick birth o' transmutation smote
The fair to foul, the foul to fair;
Purple nor ermine did he spare,
Nor scorn the dusty coat.

Of heirloom jewels, prized so much,
Were many changed to chips and clods,
And even statues of the gods
Crumbled beneath its touch.

Then angrily the people cried,
"The loss outweighs the profit far:
Our goods suffice us as they are;
We will not have them tried."

And since they could not so avail
To check this unrelenting guest,
They seized him, saying, "Let him test
How real is our jail."

But though they slew him with the sword,
And in a fire his touchstone burned,
Its doings could not be o'erturned,
Its undoings restored.

And when, to stop all future harm,
They strewed its ashes on the breeze,
They little guessed each grain of these
Conveyed the perfect charm.

NOTICE.

CHANGE OF OFFICE.

The Office of the *Unitarian Herald* is
REMOVED from 55, Market-street to
No. 20, CANNON-STREET, MANCHESTER.
Post-office orders to be made payable
to Mr. JOHN PHILLIPS, 20, Cannon-
street, to whom all orders and business
communications should be addressed.

The Unitarian Herald.

FRIDAY JULY 5, 1878.

*A purer Christianity, however slowly, is to
take the place of that which bears but its name.
Cannot we become the heralds of this better day?
Let our hearts bid it welcome! Let our lives
reveal its beauty and its power.*

WILLIAM ELLERY CHANNING.

ANNIVERSARIES AND AFTER.

THERE is this disadvantage in the season at
which our great gatherings are held, that
we no sooner begin to feel the influence of
their suggestions and inspirations than we are
off for our holidays. Wise counsels, warnings,
rebukes, and encouragements are all left
behind, shut up with other belongings of the
study; while we give our easy minds to the
winds of seaside or mountain. On our return,
when the spring-flowers are gone and the
leaves are fading, it is hardly to be expected
that such evanescent blossoms as *good resolu-
tions* should be found remaining in any
vigour.

This is unfortunate, and we know not how
it can be helped, except by making up our
minds to form no resolutions or plans at all
until we begin to settle down again to the
work of the year. Let the children go to their
play, say the best advisers, without any thought
about their tasks. The school term comes
to an end with a great rush of examinations in
which the business of the preceding months is
brought to its consummation. Let something
of the same purpose govern our annual meet-
ings. Let us take them as the winding up of
the work of the bygone season. Then shall our
holiday come, not as an intrusion between our
good resolves and our good endeavours, but as
an interval of pure recreation, without repining
for the past or anxiety for the future.

We confess to the creed of optimism. We
believe it to be the Gospel, and the pessimist

to be emphatically the Anti-Christ. Are we
not here to make the best of things? White-
washing and painting with colour of the rose,
we may say, we do not regard as making the
best of things; neither do we so regard mud-
throwing, or tarring and feathering.

With this year's annual meetings there is
very good reason to feel content, as presenting
little of either of those extreme mistakes.
There has been much said that deserves to
be remembered, but as we have resolved to
burden our minds with none of it for the
present, we advise our readers to do as we
do—lay by the recent numbers of the *Herald*,
with their store of good grain, and bring them
out again when the seed is wanted for the next
season's sowing. There is one point to which
attention has not been called, and which even
at the last moment we must make a note of,
that it be by no means forgotten, viz., the offer
held out to our Sunday-school teachers by
Mr. F. NETTLEFOLD, treasurer of the Sunday
School Association. It was a happy thought,
exactly of the kind to send everyone away
rejoicing in hope. Mr. NETTLEFOLD offers to
share half the nett expense in the purchase of
the more costly books with all Sunday schools
that shall order 50 copies. Thus, if such
books be ordered say to the value of £10,
there will first be a deduction of £2. 10s., the
usual discount; then Mr. NETTLEFOLD will
contribute one-half of the remainder; so that
the school will have to pay only £3. 15s. So
generous an offer is worthy of all acceptance,
and we place it thus prominently before our
readers, especially the managers of our Sunday
schools, that it may not be overlooked, as
many good chances have often been. And
with the performance of this pleasant duty
we wish that sunshine and happy hearts may
brighten school and chapel, as well as sea-
shore and lake-shore, for all the weeks of
summer and autumnal months.

DISESTABLISHMENT IN SCOTLAND.

AFTER the recent debate in the House of Com-
mons it will be apparent to all Liberals, if not
to most Conservatives, that the disestablishment
of the Scottish Church is rapidly becoming
one of the practical questions of the day. Mr.
W. HOLMES, the member for Paisley, moved
for the appointment of a Select Committee to
inquire into the operation of the Patronage
Act of 1874, and how far the people of Scot-
land are in favour of maintaining the connec-
tion between Church and State. Although
the motion did not find much favour, the dis-
cussion upon it was of prophetic significance.
Sir A. GORDON moved as an amendment that a
Royal Commission should be appointed to
inquire into the causes which keep asunder the
Presbyterians of Scotland, with a view to the
removal of the impediments to their re-union
in a National Church, which he insisted, were
very trivial. Both resolution and amendment
were opposed by the Government on the
ground that inquiry was needless, and that they
would make up their minds if action were
needed without the intervention of committees
or commissioners. Several important speeches
followed. Mr. W. E. BAXTER declared that
the Patronage Act had proved a complete
failure; its only effect having been to throw the
great body of the Free Church into the arms
of the Liberation Society, and to promote dis-
establishment. As there were now 2,200
Dissenting Churches in Scotland, and as there
was no difference in either doctrine or church
government between the three churches, he
could not defend the principle of a national

endowment being given to one and denied to the
other two. Further, every recent election in
Scotland had shown that the time for inquiry
had passed, and that the time for action was
very near at hand. The Established Church
must be given up, and he suggested that its
revenues should be applied to the relief of the
school rate. Mr. GLADSTONE agreed that
inquiry was unnecessary. The question, he
argued, was one that ought to be decided by
the people of Scotland, who had ample means
of making their opinions known to Parliament
without the machinery of a committee. It
was the promoters of the Patronage Act of
1874 who had really opened the question of
disestablishment; and, provoked by that measure,
a large proportion of the people of Scotland
had pronounced in favour of it. For himself
he could not see that a church should be
national which did not command the adhesion
of a majority of the people, and that was the
case in Scotland. It was by the opinion of
the people of Scotland alone that the Church
Establishment would stand or fall; but while
he confined himself to this view of the subject,
he complained that the friends of the Church of
Scotland had offered no arguments for justifying
her continued existence. Mr. CROSS, taking
advantage of the right hon. gentleman's serious
admissions, charged him and Lord HARTING-
TON with having invited the people of Scotland
to get up a cry of disestablishment of which
they could take advantage, and he protested
warmly against such a line being taken by men
in the responsible position of leaders of a party.
Lord HARTINGTON, in replying to the Home
Secretary, said he was prepared to discuss any
remedy that might be suggested, and was not
committed to the opinion that disestablish-
ment was the only way out of the difficulty in which
the people of Scotland found themselves. But
he believed the feeling there in favour of dis-
establishment was real; and, if the majority of
the people decided in that way, he for one
should support them in the course they pro-
posed, and not be guided by considerations
which might remotely affect another part of the
United Kingdom. Eventually the debate was
adjourned—adjourned without doubt, not to
any subsequent sitting of the present House of
Commons, but to the next general election,
when Scotland will be able to declare emphati-
cally its determination that the Kirk shall be
disestablished and disendowed.

The late Mr. Edward George Handkirk.

It is with deep regret we record the death of
Mr. E. G. Hankirk, which took place on the
morning of Thursday, the 27th ult., at his
residence, 1, Gibson Terrace, Harpurhey, after
a severe illness of a few days from congestion
of the lungs. When a boy he was a scholar in
the Domestic Mission Sunday School, Rochdale
Road, afterwards a teacher there, and at Pick-
stone-street School. On the amalgamation of
the latter body with Miles Platting congre-
gation, Mr. Hankirk took his position, with
others, in the church, school, and connected
institutions—for some time acting as secretary
of school, mutual improvement society, and
book club. He filled the office of honorary
treasurer to the Manchester Unitarian Sunday
School Union, the duties of which he dis-
charged with marked business ability and
strictest integrity. Deep sympathy and res-
pect were shown by fully 100 teachers, elder
scholars, members of Miles Platting congre-
gation, relatives and friends of the deceased,
walking in procession at the funeral on
Saturday last. The funeral service was con-
ducted by the Rev. W. G. Cadman, who gave
an impressive address at the grave, after
which the friends sang "Thy will be done."
On Sunday afternoon last, at the scholars'
monthly service, Mr. D. Thompson conducting,
touching reference was made to the sudden
bereavement. Mr. Hankirk leaves a widow
and two young children.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION. COUNCIL MEETING.

THE first meeting of the Council or governing body of this Association for the year 1878-79, was held on Thursday, June 27th, at the rooms in Norfolk-street; the PRESIDENT (H. Bicknell, Esq.) in the chair. There were also present Mrs. Akroyd, the Revs. C. Wicksteed, B.A., R. Spears, R. Shaen, R. A. Armstrong, T. L. Marshall, W. A. Pope, H. McKean, D. Maginnis, J. Worthington, J. D. H. Smyth, Alderman Harwood, Salford; and Messrs. J. T. Preston, F. Collier, C. J. G. Eiloart, S. S. Tayler, J. Troup, F. Nettlefold, T. C. Clarke, and I. M. Wade.

The SECRETARY read the minutes of the last council meeting, and also the report of the committee, which was as follows:—

The committee held a meeting, as directed by the rules, in the week following the anniversary, and having appointed the usual sub-committees have referred to them various matters of business which remained unsettled from the committee of last year. A grant of books was made to the Rev. Henry Williamson, partly for his own studies and partly for the church library at Dundee, and also a grant in aid of supplies to relieve Rev. W. Thomas, of Llandyssul.

Three thousand copies of the annual report have been ordered to be printed for distribution among subscribers and others.

As it appeared desirable to take advantage of the presence of members of the Council in London, in connection with the examination at Manchester New College, to summon the present meeting, and the opportunity is thus afforded for the committee to receive the expression of the views of the council on several important subjects which have already been brought before their attention—they have ordered them to be placed on the table of agenda, to which they would therefore refer, simply adding a few observations.

Respecting the model trust deed the committee remind the Council, that the sub-committee that had charge of the subject having lapsed, it will be necessary to consider in what way the work of that sub-committee will be best resumed.

The question having arisen at the annual meeting as to the nominations of home correspondents and other members of the Council, the committee suggest to the Council that steps should be taken to determine the principles and methods on which such nomination should be made.

The subject of publications is one of some importance at the present time, while the pecuniary resources of the Association are so limited. Several suggestions have been made, which will be brought before the Council, especially in connection with the proceedings of the late annual meeting.

The committee would call the attention of the Council to the resolution of the recent annual meeting respecting the canvass for new and increased subscriptions:—"That this meeting observes with satisfaction that a considerable addition has been made during the past year to the regular income of the Association, and expresses the hope that the continued efforts of the committee to augment the resources of the Association will be cordially seconded in the towns and districts in which the canvass has been for a time deferred."

The matter is one in which the help and encouragement of the Council cannot fail to prove of immense service, particularly with regard to considerable districts in which no special effort has yet been made.

The Council will consider whether the next provincial meeting of the Association might not be associated with such an effort, as was the case at Manchester last year.

But whatever course it may be thought advisable to take to carry out the views expressed in the resolution of the annual meeting so as to increase the income of the Association, the committee ask special attention to the statement which the treasurer will make to the Council, from which it will appear that whatever is done by the Association for the remaining half year will depend entirely upon the sale of the remaining stock, unless very large additions are made by donations or subscriptions to the income of the year.

The report was accepted on the motion of the Rev. D. MAGINNIS, seconded by Alderman HARWOOD.

The Rev. C. WICKSTEED moved, and the Rev. R. SHAEN seconded, and it was carried: "That the committee be requested to communicate with the Rev. W. Binns, and to ask him to place his sermon at their disposal for publication."

Mr. TAYLER read a short financial statement which showed a balance of about £870 against the Association at the end of last year, but stated that there was stock to the amount of £4,000 at the disposal of the Council.

In reference to the question of a provincial meeting, it was resolved, on the motion of the Rev. D. MAGINNIS: "That this Council requests that the Executive Committee will take early steps to arrange for an autumnal provincial meeting of the Association."

The question of the proposed trust-deed having been taken into consideration, it was resolved, that it be referred to the Executive Committee to report thereon to the Council, and that a draft of the proposed trust deed be printed and circulated among the members of the Council prior to its final adoption.

On the motion of the Rev. R. SPEARS it was resolved: "That no resolution be brought forward

at any meeting of the Council which does not appear on the agenda read by the Chairman at the beginning of the meeting."

On the motion of the Rev. R. A. ARMSTRONG, seconded by the Rev. D. MAGINNIS, the committee were requested to consider the methods of nomination to the Council and to the committee, and to report to the next meeting of the Council.

The question of publications having been taken into consideration, some information was given respecting the new edition of Alger's "Critical History of the Doctrine of the Future Life," which it was hoped would be sold for eight shillings.

A proposition to print a new and cheap edition of "Priestley's History of Early Opinions Respecting Jesus Christ" was next the subject of a long and interesting discussion, and on the motion of the Rev. T. L. MARSHALL, seconded by the Rev. R. A. ARMSTRONG, it was ultimately resolved that it is not desirable to reprint this work.

THE UNITARIAN HOME MISSIONARY BOARD. ANNUAL EXAMINATIONS.

ON Tuesday and Wednesday last the annual examinations of the students took place in the Memorial Hall, Manchester. There were present during the two days the Revs. Wm. Gaskell, M.A., principal; James Black, M.A., missionary tutor; Chas. T. Poynting, B.A.; Dr. Marcus, German tutor; Rev. H. E. Dowson, B.A., and Mr. Francis Nicholson, secretaries; Mr. Harry Rawson, chairman of committee; Mr. E. C. Harding, treasurer; Revs. J. E. Odgers, M.A., theological tutor elect; Wm. Harrison, Joseph Freeston, W. G. Gadman, J. G. Slater, H. Williamson, Jas. Harrop, J. J. Wright, F. H. Jones, B.A., George Ride, J. Towle Marriott, Edward C. Towne, E. W. Hopkinson, Alex. Webster, Wm. Roger Smyth, Wm. Mitchell, Alex. Ashworth, E. Turland, Wm. Matthews, A. Lazenby, G. H. Wells, M.A., Harold Rylett, David Scott, Halliwell Thomas, N. Green, Richd. Pilcher, B.A., W. H. Herford, B.A., W. Mellor, T. R. Elliott, C. H. Osler, Andrew Chalmers, E. Allen, T. B. Broadrick, John Russell, John McDowell; Messrs. Alderman C. S. Grundy (Mayor of Manchester), Thos. Diggles, John Armstrong, Frank Taylor, A. P. Allen, John Phillips, Thos. Deakin, of Natal; Jesse Pilcher, G. W. Rayner Wood, Joseph Miller, Robt. Nicholson, C. J. Herford, Edwd. Clegg, Thos. Parry, Wm. Whitworth, G. H. Leigh, T. Monks, and others.

The programme of examination was as follows:

Imperial Greek	Rev. W. Gaskell, M.A.
Theology of the New Testament, Senior and Junior	Rev. C. T. Poynting, B.A.
Textual Criticism of the New Testament	Rev. C. T. Poynting, B.A.
Sermon	Mr. E. Crooks.
Middle Greek	Rev. W. Gaskell, M.A.
German	Dr. Marcus.
Greek History	Rev. W. Gaskell, M.A.
Senior Greek	Rev. W. Gaskell, M.A.
Theology	Rev. James Black, M.A.
Sermon	Mr. J. Moore.
Greek Literature	Rev. W. Gaskell, M.A.
Church History	Rev. James Black, M.A.

At the close of the examinations the MAYOR of Manchester took the chair, when there was a large attendance.

THE VISITOR'S ADDRESS.

prepared by the Rev. Dr. Vance Smith, was read by the Rev. WILLIAM GASKELL, the Principal, as follows:—It is with much regret that I find myself unable to be present to take my part as one of your Visitors on this occasion. I fear also that I cannot look forward to future examinations with the hope that it will be in my power to attend them, and to discharge in person any little duty that might fall to me in that character. Such being the case, I can only lay down an office the claims of which I am so little likely to be able to meet.

Acquaintance with the Bible needful to the student.

Before doing so, however, I very gladly avail myself of the opportunity afforded to me by your committee of offering a few remarks, more especially to the students who are now present, and the subject to which, for a few minutes, I would ask their attention, is that of the importance to a student for the ministry of making himself familiar with the best and most recent literature relating to the Bible, its history, criticism, and interpretation; or, perhaps I should only say, with the conclusions of the principal modern writers on these subjects, including, of course, some knowledge of the grounds and evidences on which those conclusions rest. In urging this, I need scarcely explain that I do so from no mere assumption or one-sided feeling. As to the importance of the Bible as a book of religion for our times, I would speak simply from a regard to the position which it so obviously holds in the estimation of the various religious denominations of this country, and from a very lively sense of the practical evils which arise from wrong ideas of its character and the erroneous methods of treatment to which it is subjected. If we are to get rid of those evils, if

we are to help the nation to get rid of them; if we are to assist in substituting just and rational views of religion for those which now prevail, it is of the highest importance that we should be possessed of ample and accurate knowledge about this Book of books, its origin, history, and contents, for it is only by virtue of such knowledge, faithfully and conscientiously used, that we can hope to induce those whom we would influence to listen to what we have to say to them on these subjects; it is only thus, by reasonable arguments based upon sound knowledge, that it will be possible for us to help forward the great cause of religious truth and sincerity in the nation of which we are members. I have thus put into a few words the leading purpose of what I wish to say on the present occasion, and with your permission I will endeavour, as briefly as may be, to unfold this theme a little more in detail.

The sectarian character of religion now.

The sectarian character of religion around us at this time I take to be a fact too obvious to require any elaborate description. The number of religious bodies, separately organised and provided with special standards of belief, is larger than I can attempt to enumerate. These standards are of various forms; but it is much to be feared that (with few exceptions) their common tendency is to create in those who accept them a narrow and bigotted feeling, more especially in reference to other persons who may lie under the suspicion of thinking too freely for themselves on the great questions of religion. For illustration, there is our national Establishment: its fundamental position is one not of wise and just comprehensiveness, but of intolerance and exclusion, a position to which it has only been too faithful from the old days of "Black Bartholomew" down to the latest instance of the denial by a High Churchman of the validity of Nonconformist baptism. The Church of England tells us distinctly, in so many words, that one who does not receive the faith of its creed shall "without doubt perish everlastingly." And this, I conceive, is the very incarnation of the sectarian spirit, although at the same time I gladly admit that this, the avowed spirit of the Church, as a Church, is often neutralised by the kindly and charitable feeling of individuals among its members and ministers. This assumed possession of the one true creed, in connection with the parliamentary position and privileges of the Church, naturally leads to the claim, expressed or implied, of superiority over all other religious bodies, in which again there is found fitting nutriment for spiritual pride and other uncomely sentiments inseparable from such pretensions. These I will not follow into their consequences, as seen in their influence upon our national life, although they are by no means incapable of description. I have probably suggested quite enough to justify the imputation of a strongly sectarian spirit to our national church Establishment, as it now exists; and to warrant me in saying that to its influence, directly or indirectly exercised, we owe some of the more objectionable features of our English life, especially in the way in which the Church has fostered and intensified party feeling and party divisions among us. When we turn from the Establishment to other sects we must, I fear, admit a very similar conclusion. Some of them, dealing with Christianity much as if it were their own private property, and assuming that they may define it as they deem right, tell us plainly that no one can be admitted to communion with them who does not hold their particular views as to the Christian teaching and doctrines. This I take to be the sectarian spirit again, manifested in a form in no way less offensive than that which is presented by the Establishment. Christ himself, indeed, left to the world a church open and free to all who will come in and worship God in spirit and in truth without any dogmatic limitation or restriction whatever. But to this generous liberty "wherewith Christianity hath made us free" these modern disciples virtually say, no; and they declare that they will have nothing to do with any who wish to stand on so simple a basis; who do not, in various points of disputed doctrine, think as they do! Is theirs, then, we may ask, a church of Christ, or is it some private establishment of their own, built up in the clauses of a trust deed and put before the world under false pretences? Of one thing at least I am sure, such a church is not destined to conquer the world. It may stand and even flourish for a time, because there are multitudes who are not yet able to rise up to any true conception of the "glorious liberty of the children of God;" but, as knowledge increases, and a higher and more Christ-like idea prevails of the principle of religious communion, increasing numbers will find that that could be no true church of Christ which has practically made the acceptance of a creed of its own devising the condition of membership, and that, by the nature of the case, such a church cannot endure. No man has the right to define a Christian belief for another, or to make the acceptance of his own form of

belief the condition of another's admission into the Church; and they who do this are only exercising a usurped authority. They are using the name of Christ, and the pretence of Christianity for that which neither Christ nor Christianity really sanctions. They are doing this quite as truly and practically as either the Church of England with its Athanasian Creed, or the Church of Rome with its infallible Pope. I will not attempt to pursue these details in the case of other religious bodies that might be named. The narrow and dogmatic basis of many of them is too well known to all who are familiar with the present state of religious parties, whether in England or in Scotland. If, however, I were to go back to the past, even for a little way, I might easily find numerous examples of the serious evils arising from the same sectarian spirit. I might speak of the oppression of Roman Catholics by Protestants, and of Protestants by Roman Catholics; of the oppression of Jews by Christians, through long ages of the past, and even in some countries at the present time. I might speak of Test and Corporation Acts; of the opposition, hardly yet abandoned, of great religious bodies to national education; of the hostility so long shown to the opening of the universities; of the resistance at this moment to the reasonable claim of the Nonconformists to their share in the use of the national burial-grounds. I will not, however, dwell upon such particulars; but I proceed to ask—from what does this evil spirit itself arise? By what is it generated and nourished?

The Bible mis-read and mis-interpreted.

The answer to this question can only be that its source is in the Bible; its source is the Bible—not, however (be it observed), the Bible read and interpreted in the light of history, criticism, and reason, but most seriously mis-read and mis-interpreted. To each of the great sects, the Bible (as they tell us) is the "Word of God"—strangely unconscious, as they seem to be, of the profanity of attributing to the All-holy such a book, a book of which so large a portion evidently comes down to us from times of ignorance and semi-barbarism, and expresses the rude, imperfect thoughts and feelings of ignorant, passionate, evil-doing men. Such, however, being the character which, with little discrimination, is claimed for the Bible by the great religious sects, the book becomes to them at once a law-book, and a book of religious truth; a source from which authoritative rules of conduct may be drawn, as well as creeds to be believed, under the penalty of everlasting perdition. But, in truth, the Bible itself never claims to be either a code of laws for this nineteenth century, or an infallible source of religious doctrine. It speaks to us, quite simply and naturally, as the collective but fragmentary literature of an ancient people; containing, like all other literature, many different elements of good and ill, of knowledge and ignorance, of right and wrong feeling and conduct; shewing us, not by way of authoritative command, but of history and example only, what the ancient people among whom the book originated thought and said, in relation not only to religion but to many other subjects besides. The whole orthodox theory of the Bible, as a law or a creed, for our time and for all future time, is manifestly untrue, as it is wholly unwarranted by the book itself. Moreover, even those who speak and write as if they considered such a theory correct cannot really carry it out with any fair consistency, or when they attempt to do so they speedily find themselves in opposition to obvious necessities and conveniences of modern life, as in the case of Sabbatical observance. The perverted use of the Bible, to which I have just alluded, I must not attempt to describe in any detail. I will, therefore, only again repeat the assertion that the entire conception of the book as one of authoritative law, or authoritative theology, is a baseless conception. It falls to the ground, like a house of cards, at the first touch of serious examination. Indeed, to set up such a claim for the Bible is to do it a positive wrong, bringing it into endless conflict with reason, science, and history, and only preparing the way for its ultimate rejection as the enemy, and not the friend, of the spiritual welfare of mankind.

Our students free to restore the Bible to its rightful place.

If, then, this conception of the Bible be so baseless, the assumptions which are built upon it must be abandoned—that, for example, of one man or one church being in possession of a right faith, while another is without it; of one being possessed of a certain merit on account of his church connections, which another has not; of one being in the sacred line of apostolic succession and another excluded from it, and therefore unworthy to fill the ministerial office. These and many such mischievous assumptions fall to the ground, along with the erroneous conception on which they are built. And thus we come back to the position that it will be a good work to show, as largely and

effectually and widely as we can, the true character of such ideas and assumptions. This we shall best do by destroying, as it were, the very source in which the sectarian spirit has its origin and finds its nutriment. And thus, again, in other words, we shall rescue the Bible from the false position into which it has fallen, and restore it to its rightful place among the ancient literature of the world. This, then, I would now earnestly plead, is a work which especially falls to the ministers of a communion like our own. It is one for which our students for the ministry may fitly be urged carefully to prepare themselves. This they will do by acquiring, with all care and diligence, the requisite acquaintance with the best accessible authorities of modern times on the subject of the Bible. The duty is one, we must bear in mind, which can be effectually done only by those who have obtained a full and accurate knowledge of these subjects—that is to say, a full and accurate knowledge of what has been written by the great European scholars of our time, who have treated of the various departments of Biblical history and criticism. I will not enter more minutely into particulars, for which indeed this is not the time or the place; but that this work should be kept steadily in view, and accomplished as effectually as possible, this I venture again to urge, not merely for its own sake, not merely for the sake of enforcing conclusions which we may individually think more in accordance with the truths of history and science than those which are commonly recognised, and not merely for the sake of any theological doctrine which we may hold to be true, but simply for the sake of the peace, the charity, the mutual toleration and kindliness which ought everywhere to be the distinction of Christian men. And further, let me observe, our own religious communion would seem to be emphatically called upon to keep in view this great work of delivering the Bible from the misuse which it now so largely experiences. For one thing, we are free to do it. We are not pledged to any antiquated orthodoxy whatever, whether of Nicene or mediæval creeds, or of Lutheran or Calvinistic Confessions, or of the statesmen and bishops of an Elizabeth or a Charles the Second, or even of a Wesley or a Congregational Union. We are free to speak, to examine, to discuss—to tell the world, if we will, what modern criticism has to say about the age of the Pentateuch or the authenticity of a Gospel, or the meaning of prophecies and psalms and ancient narratives of the creation, or the interpretation of apocalyptic books like Daniel and Revelation. We are free to explain the nature of Christian "faith" as presented in the New Testament, and to show that it does not mean the acceptance of the creeds and dogmas of churches, whether about the death of Christ, or anything else, but simply the belief that Jesus of Nazareth was the Christ, according to the idea of his own immediate followers. On these and numberless such topics we have the great and precious privilege of being able to pursue the truth, with free minds and in a free spirit, without regard to foregone conclusions of other men or other times. Our highest allegiance, in short, is simply to the God of truth. Thus we have the largest facilities in our hands for the prosecution of the work of which I have spoken; but then we must qualify ourselves for it by the requisite knowledge—by knowledge diligently gathered, and to be applied, I need not add, in a reverent spirit; to be used, not for any personal or party triumph, but for the truth's sake alone, to promote the growth of true religion in the land, and to free the churches of every name from the narrow dogmatism which so often sullies their fair fame and lessens their working power.

Ignorance and prejudice die hard.

And thinking of this great end and striving faithfully for its attainment, we need not be greatly deterred by the opposition which we are sure to encounter. To this, indeed, we are pretty well accustomed. Ignorance and prejudice (especially in theology) die very hard; but yet they do die in time, and we must not despair. We must have confidence in the right feeling and the intelligence of the great mass of our fellow-countrymen, and we must not grow weary of appealing again and again to their sense of justice and their love of truth. And surely I may add, sense and truth will win the battle in the end, even in theology. At any rate, we who are so free to seek the truth and make it known when we have found it, should be the last to lose heart, even before the hostility, the misunderstanding, the alienation from friends, the evil names, which are quite sure to meet us as we pass onward upon our course. For, even amidst these things, there will be some faithful souls ready to bid us welcome, if we only speak to them honestly and freely what we believe in our hearts to be right and true: and so whatever may betide, let us strive to do the part to which duty seems to call us in this service, nothing doubting but that the conscious peace and blessing of the Great Father of all will rest upon us, and

give us the assurance that we are His faithful and obedient servants.

The Spirit of Christ the Spirit of Truth.

One word remains to be said before I conclude. There is, I believe, nothing in the preceding remarks which is in any way inconsistent with our position as disciples of the Christian Master. The spirit of Christ was the spirit of truth; and they who would follow the truth are most truly followers of Christ. By renouncing ancient theological errors we do not throw off our allegiance to the great teacher; yea, rather, we confess it and proclaim it anew; and we are very sure that, if Christ himself were here to speak to us, he would approve our deed, he would accept our service, and would welcome us into the number of those who have been deemed worthy to work and bear hardship in his cause. We do not therefore, I again say, forfeit our Christian allegiance, or our Christian name, by renouncing the ancient errors which have gathered around the confession of Christ; nor has any human being the right to condemn us for so doing. We call no man "Master," and our responsibility shall be, not to any human tribunal, but to our own consciences, and to Him who is the giver and the Lord of conscience. (Applause.)

The Rev. J. C. ODGERS said he was well satisfied with the examinations to which he had listened. It appeared to him that he might say ditto to the report he presented last year. He then paid a fitting tribute to the memory of the late Rev. T. E. Poynting, who during the past year had passed away, and closed with a word of approbation of the sermons which the retiring students, Mr. E. Crooks and Mr. J. Moore, had preached to them.

The MAYOR then presented the prizes given by Mr. Saml. Sharpe, of London, namely, to

Mr. Bowie and Mr. Harrison each £4 and a copy of Mr. Sharpe's book on Egypt, adding that the examiners considered them equal in excellence. To Mr. Saml. Thompson he presented the sum of £2 from the same gentleman, and also a copy of Mr. Sharpe's work on Egypt, for efficiency in theological studies.

The certificates were then presented to Mr. English Crooks and Mr. John Moore, the retiring students.

PRESENTATION PORTRAIT TO THE HOME MISSIONARY BOARD OF THE LATE MR. POYNTING.

Mr. JOHN MOORE, the senior student, then said: Mr. Chairman, and friends, I have now a somewhat painful, yet at the same time pleasureable duty to perform, and that is to present to the committee of the Home Missionary Board a portrait of the late lamented tutor, the Rev. Thomas E. Poynting. The duty is painful in that it arouses in our minds afresh the sense of his absence. He was wont to be always among us on occasions of this kind. His fatherly spirit and genial friendship will never be forgotten by those who knew him, especially the students who came under his care; and so the duty I have to perform is pleasureable in that it brings back to our minds beautiful memories of him who taught us in a true spirit in these rooms, and moreover made his house an ever-welcome house to us. We who knew him well, whilst feeling that his spirit is still present with us, wished to preserve some memorial within these walls of one who lovingly did what he could for us, and whom now we can but truly reverence. I might say many things to his memory, but on this occasion I feel that whilst speech is silver, silence is golden. As senior student, on behalf of those students who came under his tuition I have pleasure in asking Mr. Rawson, as chairman of the Home Missionary Board, to accept this portrait of the late Rev. T. E. Poynting.

Mr. HARRY RAWSON, in reply, said: Mr. Moore, and students of the Unitarian Home Missionary Board, when the committee received your kind proposal to present this portrait of your late reverend tutor they were indeed highly gratified, and unanimously agreed to place it in some suitable position in these rooms. At the same time they instructed me to accept it, on their behalf, at your hands, and to thank you for so marked an evidence of your appreciation of the services and character of their esteemed friend—their colleague in the work of this institution. And I should fail adequately to represent them, or myself, if I did not discharge this welcome duty in the most emphatic terms I can command. It is indeed highly creditable to the good feeling of yourself and fellow-students to project this graceful memorial; and the shape it has assumed bespeaks your judgment and taste. In doing honour to your late tutor, you reflect honour on yourselves. I suppose there are few relations of life more interesting and attractive than those which subsist between teachers and taught. When the latter are docile, assiduous, and receptive, mutual sympathies, tender and enduring, are evoked, which are enhanced only when the teacher is not alone wise, but loving as well. Such, in an

eminent degree, was the characteristic excellence of your late theological tutor. His eulogium has been pronounced by his attached congregation, by the committee of this Board, and by many other bodies. You have added a testimony to his worth which to his gentle and affectionate spirit would have been peculiarly acceptable. Ere long you are yourselves to emerge from the position of learners to that of teachers, in your turn; and amongst the most cherished of the reminiscences of this place will be the grateful duty you have now discharged. It will be hereafter an encouragement and a satisfaction to you, as it is to your present tutors, to the committee, and to all the friends of the Board. On their behalf I thank you for, and willingly accept, this valuable memorial of departed worth. (Applause.)

A vote of thanks, on the motion of Mr. THOMAS DIGGLES, seconded by the Rev. H. E. DOWSON, was then, amid acclamation, presented to the Mayor, after which the proceedings were closed by prayer by the Rev. William Mitchell, of Glasgow.

A VALEDICTORY ADDRESS

was delivered to the two retiring students, Mr. John Moore and Mr. English Crooks, at seven o'clock on Wednesday evening, in Cross-street Chapel, by the Rev. Silas Farrington, when there was a good congregation. The address will be reported in next week's *Herald*.

MANCHESTER NEW COLLEGE.

ON Wednesday afternoon, June 26th, the annual examination of the students was brought to a close by

AN ADDRESS FROM THE REV. CHARLES BEARD.

He said that in thus appearing before them to say a few words of advice and encouragement, he did so, because the visitors had been unavoidably prevented from standing in their own place on that occasion. For twenty-one years he had served the College in a subordinate and undemonstrative capacity, which had the peculiar advantage that it did not separate him from the successive generations of students, so that, despite the repeated admonitions of advancing years, he had flattered himself that he too belonged to the younger generation, and that for him some possibility of growth and amendment yet remained. How rudely that had been dissipated, however, he need not say, and he should hardly have assumed his present function unless to relieve men whom he so much respected from unnecessary labour. At the same time, the peculiarity of his position to which he had alluded enabled him to speak to the students less like a master than with the persuasiveness of a friend. It did not seem so long since he himself sat on the bench at Manchester. One of his teachers was also theirs, while others rested from their labours—their remembrance impressing upon him as it, he trusted, did upon his hearers, that, unequal as they might be to their highest hopes and resolutions, they yet stood in the line of a true apostolic succession, that they had a work to do which the world needed, and which God would place in other hands should they prove faithless. He was not going to say anything regarding the intellectual character of the year's work. That he should leave to their teachers, who were better able to do justice to it. He might, however, be permitted to point out to them that there was a seed time of their intellectual life which, if passed over unused, it would be difficult, if not impossible, to recover. It was so easy to yield to the temptation of the passing hour, to prefer the flowery paths of literature to the steep and toilsome paths of scientific study. They ought now to be laying a sound foundation for scientific progress, and if they did not do so they would find it impossible in after time. As life wore on the very faculty of exact learning, if not sedulously cultivated, became impaired. It was thus that severe study at the present period of their lives was so useful to them. Possibly, were he speaking to another body of students than themselves, he should point out how much scientific culture was required in modern teachers of religion. He might even point out some of the scientific doubts and difficulties of the time which were not easy to be laid at rest, and he might add that they must be in sympathy with the men having such doubts and difficulties before they could effectually reason with them. The plan of their studies was encyclopædic in extent, and in the theological department they had ample room, having always been encouraged to follow the guidance of their own convictions. Their dangers lay in quite another direction. They were in danger of forgetting that their future work would be less intellectual than to show forth the religious character. The intellectual presentation of Christianity was much easier than the theoretical, while the latter was also easier than the spiritual. The teacher of religion had first to feel himself, and then to make

others feel that God was besetting them always behind and before, and that eternity overlapped them round—to impart the contagious thrill of enthusiasm for all that was pure and lovely and of good repute—and that was difficult indeed; but yet it was the best part of their work, if not the only part, worth doing. A fainting soul here and there lifted out of despondency, a heart well inclined to the side of right—these, and such as these, were the salvation of souls in the true and living sense, and the salvation of souls was the object of the Christian ministry. That led naturally to the remark that the idea of a religious teacher was that of a student of men rather than of books. He felt that he should be justified in putting that before them only in the most general way, because their work was now probably much among books, but he threw it out as an idea likely to be useful to them when they went out into active service. He should consider it a gain if the sacerdotal character could be excluded from the Christian church, and that a preacher could speak to Christian people just as—what he was—one of themselves. The fact, indeed, that a preacher was generally considered as having a professional interest in the doctrines he taught, weakened his position. But the more they could live the lives of those to whom they preached, the better they could understand their trials and their doubts, and the more effective their career was likely to be. For himself, he had always found that there was more in men and women than was evident at the first glance. In one respect, Mr. Beard continued, the position of the students of that College was an unhappy one—their actual circumstances did not answer to the amplitude of the ideal of their church. Their numbers did not reach a score, and only a limited number of churches would accept of their services, and they would ultimately find themselves within the limits of a small and disliked sect. It was no wonder if, sometimes, their own position was too much for them when they compared their theoretical with their actual position. In such circumstances they ought to cultivate the kindness and seek the recognition of other denominations, and ultimately they would succeed in securing friendship and recognition by the body of the Christian church. He did not ask them to sacrifice any friendships they might take hence; but they must remember that a sect, no matter how wide its theoretical basis, would be a sect still if it lived its life apart. Let them go forth, therefore, into the world with the large spirit of the Apostle looking on all as one in Christ Jesus; and show, by the universality of their sympathies, that their *alma mater* was no narrow, theological seminary, but an institution in which men were trained to broad ends. He strongly recommended the study of religious biography. Neither theology nor ecclesiastical history would do so much for their religious growth. They would get from ecclesiastical biography something better than the opinions of the sects, and they would see from it that all Christians, whatever their external differences, were members of one family. Referring to an inscription upon a Silesian rathhaus to this effect, "that to do good was to be evil spoken of," Mr. Beard concluded by pointing out that this specially applied to those whom he addressed, and asked were they ready to take that burden upon themselves. To do good was their mission, and he could promise them too truly that they would be evilly as well as well spoken of. They would find their ministerial position a stumbling block. Yet they might be happy if those trifling troubles had the effect of turning them back for consolation upon their work itself, and they would receive that consolation just in proportion as they were able to give themselves a living sacrifice to God and to man.

MEETING OF TRUSTEES.

The annual meeting of the trustees was held at University Hall on Thursday; E. Enfield, Esq., president, in the chair. There were present D. Ainsworth, Esq., treasurer; the Rev. C. Beard B.A., and R. D. Darbishire, Esq., B.A., secretaries; the Rev. Dr. Martineau, principal; the Revs. J. Drummond, B.A., J. E. Carpenter, M.A., and C. B. Upton, B.A., B.Sc., professors; the Rev. W. Gaskell, M.A., chairman of committees, and eighteen other trustees.

It was stated that Dr. Martineau would give the address soon after the opening of the session in October.

The Principal read the usual reports in regard to the conduct and attainments of the students during the session. The new course of lectures by Professor Estlin Carpenter on Comparative Theology had been attended with satisfactory results, and the reports generally were unusually favourable.

The Rev. C. WICKSTEED moved: "That the trustees renew their grateful appreciation of the labours of the principal and professor, and that the thanks of the trustees be given to the visitors, and the Rev. Charles Beard for his address."

Mr. Wicksteed spoke in high terms of the results of the examinations in various departments, especially in Cicero, "De Natura," and in Aristotle. The motion was seconded, and carried unanimously.

The customary certificates were granted to Mr. Perry and Mr. Scott on the completion of their course, and the remaining students were admitted on the foundation for next session. Two new students were also admitted—Mr. W. J. Evans, formerly German scholar of Carmarthen College, and recently of Jesus College, Oxford; and Mr. Thomas Robinson, son of the Rev. W. Robinson, of Crewkerne.

The report of the Special Committee on Local Examinations was read as follows:—

These examinations were held this year in the week commencing Monday, May 13th, in London (four centres), Plymouth, Tenterden, Dublin, Nottingham, Liverpool, and Manchester.

BRANCH I.

Old Testament History and Literature.

Thirty-six candidates sent in their names, and thirty-two presented themselves, of whom sixteen passed in the first division, and fourteen in the second—

CLASS I.

Number in Examination.	Tutor.
2 Edmondstone, Robert	Rev. R. A. Armstrong.
8 Hovey, Anne Mary	"
9 Hovey, Edith	"
10 Hovey, Rose	"
11 Perry, Annie	"
13 Perry, Mrs. Sarah Roby ..	"
14 Wright, Kate	"
15 Gregg, Florence	Rev. T. W. Freckelton.
18 Gill, May	"
22 Hollahd Miss	Private Study.
23 Martineau, Caroline A.	"
24 Bond, Eliza Jane	Rev. T. W. Freckelton.
32 Miles, Sarah	Rev. R. A. Dendy.
40 Philpot, Clara C.	Rev. Thos. Dunkerley.
41 Tayler, Minna	"
43 Tayler, Ida Rose	"

CLASS II.

1 Armstrong, Frances Eliza Garnett	Rev. R. A. Armstrong.
4 Hardy, Richard Fletcher ..	"
5 Hawksley, Sarah Anne	"
7 Hickling, Florence Marian ..	"
12 Perry, Herbert Edward	"
16 Gregg, Sarah Jane	Rev. T. W. Freckelton.
17 Bartram, Agnes	"
19 Hall, John Howard	"
20 King, Edgar C.	"
21 Anderson, A. J.	"
25 Finn, Emma	Rev. R. A. Dendy.
26 Buckland, Sarah	"
27 Buckles, Sarah Roberts	"
30 Milsted, Anne Elizabeth ..	"

BRANCH II.

New Testament Literature and Theology.

One candidate presented herself, and passed in

CLASS I.

33 Carson, Mary H.	Rev. D. D. Jeremy.
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BRANCH III.

History of the Church in its more Critical Periods.

Twenty-two candidates sent in their names, of whom twenty presented themselves for examination. Of these six passed in the first class, and nine in the second—

CLASS I.

52 Beard, Harriet	Rev. Charles Beard.
53 Percival, Hamo	"
56 Hall, Marian	"
64 Wood, George William Rayner	Rev. S. A. Steinthal.
72 Pritchard, Marian	Rev. J. D. Hirst Smyth.
73 Titford, Edith	"

CLASS II.

51 Morton, George	Rev. Charles Beard.
54 Barlow, George (deceased) ..	"
55 Nicholas, Margaret Esther ..	"
59 Baylis, John Walter	"
60 Baker, George	"
68 Hall, John Howard	Rev. J. D. Hirst Smith.
69 Young, Sydney	"
70 Turner, Frederick William ..	"
71 Pritchard, Ion	"

BRANCH IV.

Rational Grounds of Truths of Morals and Religion.

Six candidates sent in their names, of whom four presented themselves; and of these one passed in the first division, and one in the second—

CLASS I.

64 Wood, George William Rayner	Rev. James Black.
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CLASS II.

65 Shanks, William Rose	Rev. James Black.
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BRANCH V.

New Testament Greek.

No candidates appeared.

In all sixty-five candidates sent in their names, and fifty-five presented themselves for examination this year, as against fifty-nine last year; and twenty-four passed in the first class, and twenty-four in the second class, this year, as against twenty-one in the first class and twenty-nine in the second class.

Seventeen candidates who passed the examinations last year have presented themselves again this year, and have all passed, in every case, in the same branch as

* The name of the Tutor will indicate the centre of examination, as in this case, Nottingham.

as that in which they were before examined. This is of much interest, as it shows that those examinations do much to encourage patient systematic study of some one study in theology.

Again your committee have it to report that the numbers presenting themselves for examination are a very small proportion of those who have reaped the benefit of the plan in systematic study. In every case many have attended the lectures delivered by the ministers to their classes, who for various reasons declined the examinations. And other ministers, whose names do not appear at all in the class-lists, have held numerous and regularly-attended classes on the subjects announced in this scheme.

The regulations for next year are submitted for approval. No alteration has been made in the rules, except in section 6, which has been defined somewhat more accurately, in order that the lecturers and candidates may know the exact course of reading the examiners require to be undertaken as preparation for the examinations.

Again must the committee tender their best thanks to the Principal and Professors of the College.

These examinations make a serious addition to the year's work, not only in the examination of the candidates, but also in the selection of subjects and text books. As it is to their labours that the success of these examinations is entirely due, your committee must most heartily congratulate both principal and professors upon the result of the year's work.

R. D. DARBISHIRE, } Secretaries.
CHARLES BEARD, }
CHAS. T. POYNTING, Secretary for the
Local Theological Examinations.

The formal business was followed by a prolonged discussion on the College memorial to the Duke of Richmond. Mr. T. Ashton, of Hyde, took strong exception to the concluding words of the memorial, praying "that in revising the application of revenues in Oxford and Cambridge, and also in establishing hereafter any new teaching university, provision may be made for systematic instruction with examinations, degrees, and honours, in theological philosophy, history, and literature, conducted by professors unpledged in the university or out of it, by articles, creeds, or confessions of faith." It was objected that this involved the principle of asking the Government to interfere in religious instruction, in opposition to all the principles which we and our fathers have hitherto professed, and that they implied a covert hostility to the movement on behalf of Owens College for a charter as a northern university.

Mr. BEARD expressly desired to absolve Manchester New College from all opposition to Owens College in this matter.

Mr. DARBISHIRE gave further explanations respecting the action of the committee in drawing up the draft memorial and taking action about its presentation as quite in accordance with the intention of the last trustees' meeting, at which the sub-committee was appointed; and also disclaimed any opposition to the Owens College movement. He contended that Manchester New College was bound to come forward and take every opportunity of seeing that a new university should include every branch of knowledge in its teaching, not excepting theology.

Mr. ASHTON contended that it is impossible to teach theology in such a form as to be acceptable to men who regard creeds and articles as essential, and therefore it should not be taught at all in such a university as that proposed. The memorial practically asked that the Duke of Richmond should impose upon the governors of Owens College a condition which it is absolutely impossible for them to fulfil, and which would destroy the possibility of a new university. He moved: "That it be an instruction to the secretary to state clearly to the Duke of Richmond that in presenting this memorial there is no wish to impede in any way the granting a charter for the establishment of a university in the north of England."

Mr. JAMES WORTHINGTON seconded the motion.

Mr. W. SHAEN moved "the previous question," on the ground that the trustees had nothing to do with the question of granting, or otherwise, a charter to Owens College. He did not agree that we are not to declare a fundamental principle because it might, or might not, injure another institution. The time, he was afraid, had not come for the general reception of such principles as those laid down in the College memorial, but nevertheless it is still our duty to declare the principles in which we believe.

Mr. D. AINSWORTH seconded the amendment.

Mr. GAIR, in a long speech, expressed his concurrence in the resolution, and strongly criticised the action of the secretaries and committee in pledging the College to the memorial without laying it before the trustees.

Mr. DARBISHIRE appealed to the trustees not to let the interests of another institution override the declaration of the principles on which their own institution is founded.

Mr. ASHTON, who is one of the governors of Owens College, thought that this institution went out of its way to declare its principles in an incon-

venient manner, and had adopted an unkind attitude in regard to Owens College.

The "previous question" was then put, and carried by 17 to 4, and the proceedings were brought to a close with a vote of thanks to the chairman.

VALEDICTORY SERVICE.

A service, dedicating to the ministry the students of Manchester New College who now retire on the completion of their theological course, was held on Thursday evening, 27th June. These students are Mr. Charles J. Perry, B.A., minister elect of Hope-street Chapel, Liverpool, and Mr. Lawrence Scott. The congregation was very large. The introductory devotional service was conducted by the Rev. Prof. James Drummond, B.A., who read as his lesson Romans xii. The valedictory address was impressively and touchingly delivered by the principal, the Rev. James Martineau, D.D., LL.D., and suitable replies to his kindly words were made by both of the retiring students. The Rev. R. A. Armstrong, B.A., then uttered warm words of welcome to them on their entrance into the Christian ministry. The service was brought to a close by hymn and benediction.

STUDENTS' DINNER.

This very pleasant gathering of past and present alumni of Manchester New College, took place at the "London" on Wednesday evening. Thirty-seven were present, presided over by the Rev. Charles Beard, with his accustomed geniality. The speeches after dinner were full of wit and wisdom, and we understand that the present was regarded as one of the pleasantest of a long series of similar gatherings.

THE MISSIONARY CONFERENCE.

ACCORDING to the custom of previous years, the annual meeting of this Conference was held in the Memorial Hall yesterday, and will be continued to-day (Friday), when two papers are to be read—one by the Rev. John Cuckson, of Birmingham, and another by the Rev. William Mellor, of Crewe.

At ten o'clock those present joined in the communion service.

The business of the Conference then commenced in the large hall, the Rev. HENRY WILLIAMSON in the chair. There were present Revs. E. W. Hopkinson, J. G. Slater, H. Williamson, A. Rush-ton, J. C. Street, Richard Pilcher, B.A., J. Towle Marriott, Andrew Chalmers, H. McKean, Alexander Webster, W. G. Cadman, E. Allen, J. C. Lunn, C. H. Osler, N. Green, W. Mitchell, Harold Rylett, John McDowell, W. S. Smith, D. Matts, George Fox, W. Matthews, T. B. Broadrick, W. Roger Smyth, G. Ride, J. Pollard, Messrs. Pierce Parry, J. Phillips, J. Miller, W. Shanks, D. Rees, H. V. Mills, E. Crooks.

TRAINING FOR THE CHRISTIAN MINISTRY.

THE CHAIRMAN said: I am influenced, my brethren, in the important office of president of this Conference by the fact that it is a missionary organisation which has united us together. Any practical suggestion, or report of actual experience which may give us individually and collectively faith and hope in our work, must prove acceptable. Although our Conference has avoided the use of the term Unitarian Christian to distinguish it from other missionary conferences, I need not more than say I assume that we are all substantially in agreement as to the real nature of the remedy we possess for the evils of human society. There cannot be a doubt in any of our minds, I think, of the decided importance to the common good of mankind of our mission. Supposing we are single minded, sincere, and full of the enthusiasm of humanity, our concern will not be on account of our want of opportunity, but for the vast fields we have no time or skill to cultivate. I propose to introduce the rather delicate subject of the training of the religious teacher. That any one who takes up the position of guide and instructor in the Christian Church needs some help from those who have preceded him in the profession, is a statement no one will dispute. But it is obvious there may be differences of opinion in the minds of conscientious men as to what course would be most likely to lead to the end contemplated by Jesus Christ. It is simply impossible for any one mind to know all branches of knowledge. There was a time when, owing to the limited scope of science, history, and philosophy, a general acquaintance with things knowable seemed attainable. There must now be a selection of studies and practices arranged according to the intention of the student and the life he is to live. The work of the Christian minister and of the Christian missionary is that to which most of us have set our hands, and for which we have had some sort of preparatory training. Each one may naturally think his was the right one, and in some instance, great importance has been attached to the manner and form of the education designed to fit men otherwise capable for the work of the

ministry. If we can learn with some degree of certainty what the work of the minister or missionary is to be, the question of how he should be trained becomes easy, or comparatively easy of solution. And it will appear that there is a place for the minister in the great hive of human activity; he can find room for the exercise of the talent he may possess, wherever there are men, women, children; and upon him rests the responsibility of discovering and using the means for the general good. There are two ways by which the profession of a Christian minister is attainable: in one case a man's parents and friends direct his early education and training to that end, and any one who is conscious of having devoted a large share of his life to studies reported to be fitted to make him a minister, may regard himself as in some degree privileged. Just as in the various handicrafts those which absorb considerable time in learning them are protected by combinations termed trades union societies; so the profession of the ministry is protected by other than moral and religious or theological restrictions. It must be considered important to test by observation and experience the real power and value of any theory relating to the general mission of Christianity. Any one looking over the list of studies required to be mastered—temporarily at least—to qualify for the "degree" which some consider so essential to the Christian minister, can hardly help the reflection that Jesus himself would have failed to have satisfied the modern scribes, as he did those of his own time. A young man feeling the impulse of self sacrifice and enthusiasm for the work of Christ is very much affected by the judgment and example of his elders, and so generation after generation of religious teachers come forth earning the titles of learned and cultured, and the aspect of the minister's position is that of profound book wisdom. He is a repository of a portion of ancient thought. He often appears effeminate, wanting in the vigour and up-to-time characteristics of men of trade and business. If in any way the Christian minister considered as a missionary is inefficient, holding on to the traditions and inherited privileges which are gradually losing their hold upon men's minds, it is certainly a most important question to consider what ought to be the training of those who, in the spirit of the heroic and generous Jesus, give themselves to the work of preventing human misery and sin, and of using means for saving those who are already lost. There are men and women at present sustaining acceptably the position, and performing the office of Christian ministers equal to any college-trained preachers who have entered the ministry, or have been driven into it by the force of circumstances and by the crying evils from which society suffers, and for which the Gospel of Jesus has claimed to provide remedies. Something can be said of the advantage derived from the early experience of one who has had to take his or her place side by side with the common lot of labour, who knows the patience required to submit to insult and contempt from wealth and office, who while others were at school was exposed to summer heat and winter's cold in a morotonous toil, where strength and endurance were demanded to hold out against contending influences. It is clear that from such a training a preacher must find himself able to sympathise intelligently and heartily, not with an air of condescension, but by association. There is undoubtedly danger to be avoided in those who rely upon a practical and experimental knowledge of the world of to-day, lest they should forget that God's relation to the world is constant and eternal, and an acquaintance with the past offers suggestions for the issue of present tendencies and acts. Between the high scholastic training arrived at in one case, and the assertion that a man's accidental or inherited endowments afford all that he needs to enter the Christian ministry, there are even in our small body a variety of positions, and it cannot but be of interest to all now engaged to contemplate how our successors will stand in relation to us compared with our connection with our forerunners whose work and traditions we have adopted; or whether as some claim, and tell us we represent the last flickerings of a light which once burned with strength and purity, but is now uncertain and fickle as Will-o-the-wisp. For my part I find myself constantly under the influence of a profound astonishment at the grand adaptation of the simple doctrine and life of Christ for the world of mankind, making as it does every natural affection and relation shine with divine beauty and joy; and, therefore, I look to the work of the Christian minister as one of the most important and essential aids to the elevation and progress of our race. One thing we may notice in connection with ministerial training is that it is manifestly definite, and in the scope of its ultimate application limited. Whatever talk there may be about breadth and power belonging to the Christian minister in the abstract, in reality he is pretty much confined. If he aims at making way by his pulpit sermons he is either too abstruse or too lengthened in his expositions. If he

attempts an elaborate exegesis of what Paul or Peter may have thought, he is liable to hear of some one who shows an utter indifference to what those venerable teachers may have said or done. A leading layman of our body made the remark the other day that twenty minutes was a fair length for a sermon, with a leaning to mercy. Now when we consider that young men are being carefully trained in philosophy and in the literature of Greece and Rome, with other branches of knowledge difficult of attainment, and that their pulpit services will be looked upon possibly with a kind of good-natured indulgence, when they become the ministers of churches, it cannot but affect the stability of the whole system in our minds, and at the same time lead us to ask where the defect lies. Time will not permit me to more than briefly refer to points of interest, and I pass on to the consideration of how Christianity stands in regard to the world. Is its mission one of defence? Is it always to be planting and then pulling up to see if there is growth? A glance at the origin of the cause we have become identified with shows us that at the very foundation of the life and labours of Jesus and his Apostles was the conviction that they possessed the means of preventing and remedying human loss and woe. However much the philosopher and the sophist and the apologist may have succeeded in offering hungry souls words instead of faith, history warrants us in the belief that it was not to win a reputation for learning and accomplishments that Christ sent his disciples to their work. A very obvious difficulty is found in the relations of congregations and their ministers. A man is hired to preach to a fixed number of persons, many of whom are equal to himself—at least, in moral character and in religious experience. They tell him if his sermons are interesting, and perhaps in many ways affect him in all his work. He cannot stir often without the co-operation and support of those who have the means of depriving him of his office. It needs to be distinctly understood whether a minister is a servant of God or a servant of a church committee. I presume most thoughtful men would decline the responsibility of directing by positive statement the action of one who held the office of minister. Yet there are cases in which this has been done. We cannot hope, at present, to give the minister, where he is entitled to it, the advantage of that independence which would enable him to fulfil the mission of an evangelist; but no harm can come from having the fact mentioned that a Christian minister is responsible to another master than the organisation which finds him food and shelter. I see no good reason to offer against selecting a youth and giving him an opportunity of improving himself, with the view of the profession of minister. Mistakes, however, may occur. If the choice is made too early, the most critical period of a man's life, the turning point often for good or ill, falls in the midst of the course; and it is not always that a young man of twenty finds himself so enthusiastic for a life of self-sacrifice as he did at sixteen. The first requirement of a minister is character, and no examination can insure it. It seems to be a boast of some theological schools that the examination, into the intellectual attainments of candidates, is strict and severe. There will always be danger in such cases for persons to rely upon their passing what seems to be presented by the authorities as the most essential test of their fitness for the Christian ministry. They who undertake the office of doorkeeper of the Lord's vineyard, and reject or admit whom they will, certainly occupy a place of extreme responsibility, and in view of the condition of the masses of our nation, the practical heathenism which prevails, it is after all to be deplored if any man or woman longing to give honest labour in the Kingdom of Heaven should be rejected for ignorance of special topics of ancient learning. Mr. Huxley, in one of his papers (I quote from memory), remarks that he had abstained for a considerable time from calling attention to the errors in the training of young men, because he felt some hesitation in criticising what other men seemed to regard so essential, but he asserts that he would place little reliance upon an entrance examination, but would judge from the first year's progress whether the student possessed general qualifications for the profession he intended to follow. Another thing Mr. Huxley refers to is the mistake of expecting students preparing for a distinct kind of work attempting to get up a smattering of knowledge of subjects not connected with it. The same applies to the preparation for the ministry, if we take the purpose and work of the Christian teacher from example and word of Jesus. I cannot but believe there are good men kept out of the ministry who ought to be in it, and there are within it those who may rely more upon their intellectual qualifications than upon their single-minded desire to heal the spiritual diseases of the neglected and wandering children of men. The Christian

ministry is not a select field of labour for those who satisfy themselves that they alone are the salt of the earth, it includes every form of Christ-like devotion to the work of human improvement; and many a Sunday-school teacher is doing a noble part in bringing in the kingdom of heaven. I consider it every way important that those who are to be public teachers and interpreters of the Gospel should have a time of rest from the responsibilities of office, and during which they may be aided by properly chosen instructors. We all know how difficult it is to retain untarnished the shrine of consecration which receives the first gift of self-sacrifice to God, 'mid the excitement and competition of college life; but those who make out the course of studies have it in their hands to see that the religious and practical duties of the students' future profession are always kept in view. Dr. Beard remarked that, in advocating the formation of the Unitarian Home Missionary Board, "his intention was to make Christian ministers, and not schoolmasters." In one of his letters Dr. Channing refers to the training of ministers: "I wish there were a theological institution in which young men might be educated who have no taste for philosophy, and no great respect for a theology which must be dug out of lexicons and antiquities, but who desire to get into the heart of religion, and use it for the elevation of the people, for the redress of wrong." I have drawn attention to the responsibility resting upon us in regard to those who may follow us in our work; the signs of the times surely teach us that the ground is being cleared for a simple and human interpretation of the Gospel. It will be for us to show how, in our freedom, we can confess our hearty allegiance to Jesus, and how well fitted for all human experiences are the precepts of the Gospel. For this work we must have humble, willing workers. And if at present our systems of training ministers are not what they ought to be, a solemn duty rests upon us all to see to it that means are provided, so that no true disciple with the gifts of God shall be hindered from entering into the work.

THE COMMITTEE'S REPORT

and the treasurer's statement were then taken as read.

In presenting their report for another year, it is with considerable pleasure your committee are able to say that the cause of Blackpool continues in a flourishing condition. The services are well attended all the year round, and the congregation of resident Unitarians keeps well together, and is full of hope and activity. Early in the present year a communication was received from the congregation urging that the time had arrived when steps should be taken for the appointment of a minister. The matter was fully considered by your committee, but the appointment of a minister by them being practically impossible, as they had not the means at their disposal, they could only advise the Blackpool friends in what direction to apply in order to gain assistance in raising a minister's salary. Subsequently a very generous offer was made by the committee of the East Lancashire Unitarian Mission to take over the Blackpool Mission, with a view to render it that effective assistance it required, and which the conference is not in a position to supply, and to settle a minister as soon as practicable. This offer has received attention, and in the firm conviction that its acceptance would be for the benefit of the congregation, they unanimously adopted the following resolution:—"That this committee recommend to the conference the transference of the Blackpool Mission to the care of the East Lancashire Mission." It now remains for the members to say whether they approve the recommendation.

Your committee deeply regret that their report respecting Barrow is of a very different kind. The Barrow Mission is no longer in existence. Through want of means your committee were compelled to retire from what they regarded a promising field of missionary labour. In accordance with a resolution of last annual conference, your committee took steps to obtain funds to enable them to continue the services. Circulars were sent to the members of the conference soliciting subscriptions, and an appeal was made to the Unitarian public in the columns of the denominational papers; but the response was extremely disappointing, and after a personal consultation with Rev. H. Ierson, and other members of the British and Foreign Unitarian Association Committee, your committee were forced to inform the friends at Barrow that they could render them assistance no further. In the general financial statement a balance of £12. 1s. 1d. due to the Treasurer is shown on account of Barrow, and the committee recommend that it be paid out of the general account.

Your committee would again express their great obligation to S. Sharpe, Esq., of London, for his valuable aid to the missionary funds of the conference.

Your committee have devoted a good deal of time and thought to the recommendation from the last conference "to consider and report upon the mode of electing officers, and generally of conducting the annual meetings," and would suggest the following amendments and additions to the present rules:—

1. That in section II., rule 1, the words "to be given by ballot" be omitted.
2. That in section III., rule 1, the words "by ballot" be omitted.

3. That in the election of officers and committee there be an open nomination, and the voting be by voting paper, on which the names of all the members shall be printed.

4. That a vice-president be added to the list of officers, and that the retiring president be the vice-president of the following year.

After reciting the changes that had taken place in the settlement of ministers of the conference, the report stated that the Revs. W. Birks and D. Walmsley, B.A., have resigned.

During the past year the conference has sustained a severe loss in the death of two members—Revs. T. E. Poynting and F. Ashton. Mr. Poynting had been connected with the conference for a period of eleven years, and his words, weighted with matured scholarship and spiritual experience, ever received a respectful hearing from the members. Mr. Ashton had acted for two years upon the committee, and rendered great service in its business. Your committee record their decease with feelings of deep regret, and are sure their regret will be shared by every member of the conference.

The Rev. E. W. Hopkinson, the treasurer, submitted his financial statement, which leaves balances in hand at the beginning of the year of £43. 8s. 8d., receipts, £130. 11s. 5d.; total, £174. 0s. 1d.—the whole of which had been expended except the balance in hand, £3. 2s. 6½d.

The roll of members having been called, and the minutes of last Conference read and confirmed on the motion of the Rev. GEORGE RIDE, seconded by Mr. PIERCE PARRY,

The Rev. ALEXANDER WEBSTER moved the adoption of the report and financial statement, which was seconded by the Rev. T. B. BROADRICK.

The Rev. J. C. LUNN asked for information respecting Barrow, to which the SECRETARY replied that Barrow had been given up because means were not forthcoming to keep it open.

It was then agreed that the report and accounts should be passed. It was also agreed that the Blackpool Mission should be transferred to the East Lancashire Mission, and that the deficit in the Barrow accounts should be paid out of the general funds of the Conference.

NEWS OF OUR CHURCHES

BIRMINGHAM DISTRICT PROTESTANT DISSENTING MINISTERS.

THE usual monthly meeting of the ministers of the above district was held at Whitechurch on Tuesday, June 25th. At twelve o'clock at noon divine service was held in the Free Christian Church. The devotional part of the service was taken by the Rev. E. H. Delf, Congregational minister, of Coventry. An anthem, "O, rest in the Lord!" was sung by Mrs. Heape, of Rochdale; and the sermon, from John, i., 38, was preached by the Rev. John Robberds, B.A., of Cheltenham. At the close of the service the ministers and friends adjourned to the Victoria Hotel, where an excellent luncheon was provided. The chair was occupied by the Rev. W. Carey Walters, and the vice-chair by Herbert New, Esq.

In proposing the toast of "Civil and Religious Liberty all the world over," Mr. WALTERS said that there were still wanting some things before religious liberty should be complete. He did not look forward to the disestablishment of the Church, nor was he anxious for it if only it was found possible to widen its boundaries and make it really national. He approved of a State recognition of religion as the chief element in a nation's welfare, only he felt that all forms of a nation's religious thought should be mirrored in the National Church as all forms of political thought were in the National Parliament. He looked forward, however, to a speedy change in the burial laws, and a wider and fuller recognition of the brotherhood of all Christians.

The Rev. D. MACINNIS, of Stourbridge, responded.

The toast of the "Preacher and Supporter of the Day" was responded to by the Rev. E. H. Delf and the Rev. JOHN ROBBERDS. Mr. Delf, in an admirable speech, expressed his delight as a Congregationalist in being present at the meeting. He owed to two men, who differed widely from him in theological matters, more than he did to anyone else, and he could not but feel glad when he had an opportunity of meeting with his fellow-Christians who were not at one with him in matters of doctrine.

To the toast of the "Visitors," the Revs. J. HARDINGE MATTHEWS, of Nantwich, W. MELLOR, of Crewe, and C. H. WELLBELOVED, of York, replied.

The Rev. JOHN GORDON then proposed the health of the Rev. W. Carey Walters, coupling with it an expression of thanks to the congregation of the Free Christian Church for their kind hospitality.

In the evening a concert was held in the Assembly Room. A very large audience was present, and the concert gave the greatest satisfaction. Addresses were delivered by the Chairman, Herbert New, Esq., Rev. John Gordon, and Rev. E. H. Delf; and a musical programme was performed, in which Mrs. Heap, Misses Haines, Edith New, A. Rawson, and Messrs. Thomas Rawson and George Barker took part. It would be invidious to particularise, but it is necessary that a special acknowledgment should be made to Mr. Thomas Rawson, of Manchester, under whose superintendence the arrangements were successfully carried out, and who acted as pianist and conductor during the evening. The platform was profusely decorated with plants and flowers, and the floral decorations of the church, carried out by Mrs. Haines, were exceedingly beautiful. On Wednesday morning the ministers

DOING AND SAYING.

Mr. John Macgregor, writing to the *Times*, utters the following as a reason for girls learning to swim: "Mothers and sisters who can swim will not let their boys be unwashed when on land, or drowned when in the water."

The Hebrews of Melbourne are troubled on account of so many of their tribe having married Christian ladies, who wish to profess the faith of their husbands. As the Jewish religion is a matter of race, some of the influential Jews have entered a protest against these "conversions."

At the last meeting of the Royal Historical Society, under the presidency of Dr. B. W. Richardson, a most animated discussion was excited by a paper from the pen of Mr. James Heywood, F.R.S., formerly M.P. for North Lancashire. His subject was "The Historical Progress of Free Thought." Dr. Zerffi, Mr. Cornelius Walford, Dr. Charles Rogers, and others took part in the discussion.

Nottingham has spent nearly £30,000 on a museum, and last week the new institution was inaugurated by royalty. It is a hopeful sign to see that art galleries and museums are not so great a rarity as they were some years ago, and it is an indication of a taste for a higher kind of civilisation that some of the large towns in this kingdom have exhibited so much energy and enterprise in providing such places for the free use of the people.

Writing on the Pan-Anglican Synod now sitting, the *Graphic* is of opinion that "the day is long past when the word of a bishop carried with it more weight than that of any other educated man. . . . Scepticism has rarely prevailed to so large an extent as it does now. But a formal utterance is not the weapon with which it must be assailed. Sceptics must be met on their own ground: they must be dealt with by experts who have investigated the evidences for religion, and know how to present it in a skilful form. A mere *ex cathedra* proclamation is apt rather to excite their mirth than to allay their doubts. On the whole, therefore, it is to be hoped that the hundred bishops now assembled at Lambeth will not take the Synod too seriously, but regard it as a friendly gathering with which they themselves are most concerned."

The people of Geneva have been celebrating the hundredth anniversary of the death of their great citizen, John Jacques Rousseau. The Parisians are about to follow suit, and a committee of which M. Louis Blanc, M. de Girardin, and other eminent Frenchmen are members, has been formed. The *fête* at Geneva, though apparently very popular with the masses and warmly supported by the Government, was regarded (says a despatch to the *Times*) with great disfavour by the Catholics and the orthodox Protestants, who have no admiration either for the character or the writings of their celebrated townsman. "The Socialists, on the other hand, who abound in Geneva, have adopted Rousseau as their hero and idol. They compare him with Socrates, and even with Jesus Christ, claim him as the Messiah of Socialism, and demand that statues be erected in his honour and altars raised for his worship."

The celebration of the first anniversary of the Reformed Episcopal Church, in Christ Church, Westminster, of which the well-known Rev. Newnan Hall is minister, is quoted as an illustration of the success of Bishop Gregg's communion. Bishop Gregg has already held two series of ordinations, in the course of which he has admitted more than twenty gentlemen to the orders of deacon or presbyter, the last being the form, in common with the Irish Church, in which the Reformed Episcopal Church "writes large" the "priest" of the Church of England. The movement has also gained the adhesion of several of the benefited and other clergy of the English Church, belonging, of course, to the Evangelical section. Chief amongst these are the Rev. T. H. Paddon, M.A., Oxon, late vicar of High Wycombe; and the Rev. Nicholas R. Toke, B.A., Cantab, also until recently an Anglican incumbent.

Mr. James Howard, writing from Paris, in the *Daily News*, mentions a fact which, as he truly says, should teach tolerance to those who are striving to maintain the exclusion from the churchyards of England of all clergy or ministers not of the National Church. An English friend of Mr. Ward's, resident in Paris, has had the misfortune to lose his wife. Having resided some years in Normandy, he desired to bury his wife in the same ground in which one or two other members of his family had been interred, viz., the Roman Catholic churchyard of the village of Livet, near Lisieux, and where the burial took place on Wednesday in last week. Being a Protestant, he invited the Rev. A. B. Spaight, M.A., of the Marbœuf Church, Paris, to go down to officiate, and at the burial the Church of England service was read by this gentleman with just the same freedom as though he had been in an English churchyard. Mr. Ward naturally inquired whether an exception in this case had been made, his friend having formerly been an extensive employer of labour at Lisieux; but he learned, to his satisfaction, that when a Protestant is buried in a churchyard attached to a Roman Catholic Church, the choice of the officiating minister and the service are left entirely to the friends of the deceased. Surely the time cannot be far distant when Englishmen shall in this respect enjoy the same freedom as the French.

A frontier town in Russian Poland, Kalisch, has been the scene of a serious outburst of fanaticism against the Jews on the part of Roman Catholics. The Jews themselves seem to have been the inciting party, for a good deal of bitterness has been shown in consequence of the Russian authorities having interfered with one of their peculiar customs. This was the planting of stakes round their houses, and the enclosure of the same by wires on the Sabbath, to denote that no one might pass out or in. The Russian authorities ordered the removal of these stakes, and the Jews complained that public demonstrations of the Romanists were not equally forbidden. The ill-feeling came to a height on Corpus Christi Day, when altars were set up at the corners of the streets, and the processions went round the town. One of these altars was overturned and broken, it was said, by a Jew, and the fanatic mob broke out into riot. Arming themselves with pitchforks, flails, and scythes, they cut down all the Jews they met in the streets, broke into the synagogue, demolished the pulpit and altar, tore down the tabernacle and the scrolls of the law, and made the place a wreck. The Jews fled, and barricaded themselves in their houses, and before order was restored it is said that twelve persons were killed, and damage to buildings done to the extent of 200,000 roubles. Over 200 persons are in custody, among whom are said to be ten priests.

The Vicar of Rainhall, near Liverpool, has recently given emphatic and eloquent utterance against the now almost universally-condemned doctrine of eternal punishment, and has no less forcibly expressed his faith in ultimate universal redemption and restoration. Preaching in the Parish Church, from the text, Psalm xxxvi, 7, "How excellent is Thy loving kindness, &c.," as reported in the *St. Helen's and Prescott Standard*, the Vicar said:—"Without the belief that the love of the Father and of Christ for human souls is an undying, unchangeable, unwearying love, which eternally seeks and saves, which punishes only to purify, and consumes only with the fire of that wrath which is hatred to the sin, but cleansing and salvation to the sinner,—without this belief confessed and cherished, serious doubts and misgivings must cross the mind of any thoughtful Christian man or woman who meditates upon the exclamation—'How excellent is Thy loving kindness, O God! Therefore the children of men put their trust under the shadow of Thy wings.' For God's loving kindness is emphatically not excellent if that representation of His dealings be true which makes heaven narrow and scantily populated, and hell capacious and densely thronged: His loving kindness is emphatically *not* excellent if even one single soul which he

has created and sustains in life is to be abandoned by Him to rebellion and misery for ever and ever. However mysterious the ways of His wisdom may be, however little of His righteous will and loving desire that 'all men should be saved, and come to the knowledge of the truth,' may be clearly displayed in this present life, we are bound to believe that tender mercy and goodness are the guiding principles of the Divine government, and will finally triumph over all moral darkness and evil. If we entertain any other persuasion while we confess that God is perfect in wisdom, and holiness, and power, then we must conclude that the Almighty and All-wise One is baffled and beaten by something in His own workmanship contrary to His own will and nature. . . . We cannot believe that anything proceeds from Him, or flows from His creative acts, which will finally and for ever thwart His aims, or hinder the complete accomplishment of His designs. The present existence of sin and evil is no conclusive argument, and indeed no valid argument at all, for the everlasting continuance of sin and evil, and Christian men would never use it as an argument if bondage to a traditional crotchet did not adulterate their faith in the Divine goodness. There are indications in the history of mankind quite sufficient to strengthen and establish the conviction that God's general method is advancement through lower to higher stages, through evil up to good. This method He will pursue until evil is extinguished and good victorious."

SCOTTISH NOTES.

PROFESSOR SMITH'S CASE: WHAT WILL COME OF IT?

THE Smith case will be again proceeded with in September in the Presbytery of Aberdeen. Practically there are just two strongly marked parties in the Free Church in this connection. In the first place, there are those who are thick and thin supporters of the Professor. They want him to be not merely cleared of all charge of heresy, but to be reinstated triumphantly in his chair as an entirely trustworthy teacher. Those who are of this mind are doing their best to make out that the General Assembly meant to give a hearty verdict in his favour, and that, in fact, there is at this moment no more honoured man in the Church than Mr. Smith. The other party have no wish to proceed to extremity against Professor Smith. They admire him as a genius, and look to his doing good service in the cause of Biblical criticism. But they feel that the question is now being put afresh to them, whether he is the sort of man whom it would be wise and prudent to entrust with the difficult and delicate business of the training of the ministry, and on that head they have made up their minds in the negative. Professor Smith's rate of speed is much too great for a slow-going coach like the Free Church. His use of the whip is much too reckless, and those inside would be in constant dread of his going over the precipice. The point in dispute, then, is narrowed to one of a vote of confidence in his fitness to be a Free Church professor. Is it likely that that question will ultimately be settled in the negative?

DR. STORY ON DISESTABLISHMENT.

SPEAKING the other night at the annual soirée of the Skelmorlie Parish Church, Dr. Story, of Rosneath, stumbled in the course of his remarks upon the presently greatly vexed question of disestablishment. He said: "They were constantly told that if the establishment were disestablished it would necessarily result in a great union of the Scottish Presbyterian churches. He would like to have that on authority on which he could rely. They were always told by the Free Church and the U. P. Church that if they were disestablished they would unite with them at once. He did not see that at all. He was on very good terms with the Free Church and the U. P. Church; but if they were to turn him from his manse and deprive him of his stipend, it would require a great deal more, he suspected, of the Christian attribute of charity than he was

afraid he possessed, not only to maintain his feelings of regard for them, but also to love them so much that he would immediately fall on their necks and kiss them, and unite with them as his nearest and dearest friends. He did not believe in that sort of union. He would rather believe in the American view of it, in the union of absorption, by which one body became absorbed into another. The Yankee, when told that the day would come when the lion would lie down with the lamb, said, 'Well, I calculate when that day comes the lamb will lie down inside the lion.' And he believed that if he was so absorbed into the Free or the U. P. Church he would so disagree with the church absorbing him that he would be very soon treated as Jonah was by the whale. If disestablishment came, and they were forced to look for new connections, he was free to say, for his own part, and he was sure he spoke for many others, that it would not be in the direction of those who had assisted in bringing about disestablishment that they would look, but in other directions altogether." What does this very pointed tail of Dr. Story's speech mean? Is it that they will come honestly forward in their true colours, after being released from the golden chains of the State, and proclaim on the housetops, so to speak, that heresy which up to this time they have but whispered in the corners of the vineyard? If so, then in the interest of all concerned we cannot have disestablishment a day too soon.

HOW THE WIND IS BLOWING.

THE Scottish correspondent of the *Nonconformist* remarks that whether a dissolution is near or no, the constituencies in the North are everywhere bestirring themselves to meet the contingency when it comes. Among the first to feel the influence of the coming storm is the county of Fife. From its central position it has always attracted a good deal of public attention, and of late more than usual interest has been felt in its prospects, in consequence of its having as its representative one who is personally very popular, who is in many respects a most reliable Liberal, but who has been withal almost reckless in his defence of the Established Church. What will happen to Sir Robert Anstruther? has been a pet political conundrum. Everybody believed he would be opposed; but nobody felt any confidence in predicting the result. A majority, however, were of opinion that the issue would be the return of a Conservative, and there is consequently great satisfaction felt in the resolution to which Sir Robert has come to resign his seat. The incident is a straw which shows how the wind is blowing. One of the ablest and most popular Scotch county members feels that he has little chance of retaining his seat, simply and solely because he is *not in favour of disestablishment*. It is impossible not to attach a very serious significance to the circumstance. People may talk as they like about disestablishment not being ripe; this, at least, is manifest, that it has made of late such progress as to be well entitled to be treated as a pressing political question. This view is confirmed by the fact that the man who, in all probability, will be accepted as the Liberal candidate when the seat becomes vacant *has professed himself to be in favour of disestablishment*. The expected candidate is the Hon. Preston Bruce, a son of the late, and a brother of the present, Earl of Elgin. More than that, the other day a Fife Liberal—a man of position and influence in the county, and an elder of the *Established Church* to boot—stated that he had no objection whatever to the disestablishment views of Mr. Bruce. The straw moves. More and more are people becoming familiarised with the idea of the State being separate from the Church, and something extraordinary will happen if at the next general election a considerably larger number of Scotch members than formerly are not prepared to vote for such motions as Mr. Miall's.

CHORLEY.—Two sermons were preached here on June 30th, on behalf of the Sunday school, after which collections were made amounting to £11. 10s. 3d.

BOOKS AND AUTHORS.

The chief article in the *Congregationalist* (Hodder and Stoughton) is a carefully written and thoughtful essay by the Rev. T. C. Finlayson, of Manchester, on "The Practical Uses of the Imagination." Ecclesiastical subjects occupy a good deal of space. The third paper on "The Parochial System" is on the Parish in the Auction Mart, and is full of most useful facts. The debate in the House of Commons on the Scotch Establishment is well summarised, and pithily commented upon.

In the Memoir and Letters of Charles Sumner just issued, a fact is related with reference to Thomas Carlyle's contributions to the *Edinburgh Review*, which is, we believe, new to most readers. Sumner asked Jeffrey how he explained the fact that Mr. Carlyle's fine article on the life of Burns, which was his first contribution to the *Edinburgh Review*, differed so much in style from his later productions. "Oh!" said Jeffrey, *because I altered it*, and Carlyle was vexed at my 'interference'."

Whittier's name is said to be a corruption of Whitechurch, the name of an old parish town near London. The name of the family came from the town, and that of the town from a white church. George Whitechurch was the publisher of the Bible under King Henry the Eighth. The final "ch" was dropped on account of the Puritan prejudices of the family. Since then the name has been spelled in thirty-two different ways; among them Whiteyear, Whitur, Whitcur, Whicher, Whitcher, Whitter.

"Philip Phosphor," in *Sermons Never Preached*, just published by Trübner and Co., denounces the damnatory clauses of the Athanasian Creed as an offence against God, against Scripture, against man, in the following vigorous and practical style:—"I would as soon believe the British Government capable of condemning a man to penal servitude for life because he was not able to square the circle, or refused to believe that two and two made five, as that the God and Father of our Lord Jesus Christ would damn a man to all eternity for not subscribing to the Athanasian Creed. And yet I have stood in church and watched complacent, well-to-do old gentlemen, and amiable British matrons, carolling away these fearful sentences, not one of which they understood, and announcing, in more or less harmonious cadences, the cool anathema which caps them. . . . They would have joined in chanting the enunciation of any one of Euclid's propositions, had it been included in the Liturgy, with equal fervour, and quite as much intelligence."

The *Theological Review* for July is an excellent combination of scholarly and popular articles: of the former kind are Mr. Russell Martineau's critical dissertation on Dr. Kalisch's *Balaam*, and the Rev. Alexander Gordon's masterly account of Servetus. All lovers of Servetus who read Mr. Gordon's article will be thankful to him for this interesting monograph. The general demand for "something popular" is met by the Rev. Charles Beard, and the Rev. W. C. Smith. Mr. Beard graphically reviews the memorable debate on the Congregational Union on the Leicester Conference, and ably discusses the terms of religious communion. Mr. Beard thinks that there are practical limits to religious communion in habitual worship between persons of different theological beliefs, but believes some such movement as that aimed at by the Leicester Conference holds the secret of future church organisation in England. Mr. Walter C. Smith, in an article on "Religious Freedom in Scotland," tells again, and in a pithy, vigorous way, the story of the Declaratory Statement and the Fergus Ferguson case in the U. P. Synod, and that of Professor Smith in the Free Church Assembly. Mr. Smith evidently looks to a settlement of the controversy in favour of liberty, and in that case predicts a great future for the Free Church. As it is, the writer testifies that all over Scotland Professor Smith has given a new impulse to liberal ideas.

The *Athenæum* has a notice of the issue of the first instalment of the "Speaker's Commentary on the New Testament," which com-

prises the synoptical gospels. It says, "Compared with others of British origin it presents a decided advance. Along with the marks of good sense and fair judgment it shows the use of recent critical literature bearing upon the gospels. The notes are not of undue length; they are clearly expressed, and adapted to the text. They are pitched in a key suited to the average clerical mind. The work must therefore benefit students and ministers of the gospel, giving them such satisfaction as they desire, and confirming previous impressions." Regarded in the light of criticism the book, he thinks, "is behind the time. On crucial questions it limps and fails." The general introduction is described by the reviewer as showing a "determination to uphold in every possible way views which are certainly antiquated," and of some other important matters he says the author "neither adduces evidence of what he says, nor can he." The notice is closed in these words, "It is impossible to acquiesce in the summary way in which Dr. Thomson (the Archbishop of York, we presume) disposes of difficult questions. He has thrown no light on the synoptics. He slurs over the crucial points in their composition. His method of reasoning is easy and sweeping. He does not like *quieta movere*. Accordingly he disposes of modern science very much as he does the gospels:—"Modern science has not made the belief in miracles one whit more difficult; the Pantheist and Materialist cannot accept them, and they never could, for one makes the world his God, and the other instead of a God, takes the 'laws of nature' for his fetish. But now as always, the believer in God can believe in miracles, for this last belief is only the tenet that God is free to work in his own world." "This," the reviewer adds, "is a short and easy method with philosophers, which has the merit of saving trouble."

FIRESIDE READINGS.

A B A N D O N.

JENNIE HARRISON.

Just for gladness! just for gladness!
Sing the little birds to-day;
Sing their merry roundelay;
Dropping not a note of sadness
Down upon our human way.

Just for pleasure! just for pleasure!
Bud and blossom seek the light;
Lift their glowing faces bright;
Smiling, glad to add their treasure
To the joy of mortal sight.

Just for sweetness! just for sweetness
Breathes the soft and perfumed air;
Breathes its cadence low and rare;
Rounding into calm completeness
Summer day so royal fair.

Just for beauty! just for beauty!
Shine the hills so far and fair;
Gleam across the radiant air;
Sentinels that smile in duty,
'Neath the cloud-wrought crowns they wear.

Just for blessing! just for blessing!
Sits my soul amid it all;
Drops her cares and burdens small;
Feels the touch of mute caressing
Soft in benediction fall.

WALKING WITH WISE MEN.

A MAN is not only known by the company he keeps, but he himself in due time comes to resemble those with whom he most intimately associates. Unconsciously he absorbs their ideas, imitates their manners, treasures up their words, adopts their way of thinking, and his whole moral and mental nature is moulded and shadowed by the companions with whom he spends his time. The man who chooses as his associates the learned, the intelligent, the courageous and the honorable, will find the atmosphere of intelligence and intellectual and moral improvement surrounding him on every side. The better powers of his nature will develop themselves, while that which is base and inharmonious will sink from sight. On the contrary, the man who chooses as his companions the ribald, dissolute, godless, and profane, may find in due time that he himself has become polluted and defiled by them; or rather the evil elements which led him to affiliate with them will grow and strengthen till they possess his whole soul. He imbibes the ideas of his

companions. He finds himself subject to the same passions and appetites which rule and sway his ungodly associates. His thoughts are reduced to the level of their thinking, his aims are identical with theirs. Their scoffs at everything noble, pure, and good, are not without their influence upon him; and he comes to hate righteousness and love iniquity. He keeps the company of the vicious until he learns the ways of vice; he follows in the path of the thriftless until he becomes as thriftless as they. He consorts with those who waste their substance in riot and in revelry; he joins in the revel, and shares at last the poverty and pain in which it ends.

Let every man choose as his associates those whose course and whose end commends itself to his purest and noblest thoughts. When a young lady gave her heart and hand to a humble but godly minister, to those who complained that he had no pedigree, that "no one knew where he came from," she answered, she knew *where he was going*, and was content to be his companion. And if we, turning from the companionship of the sinful and the debased, seek out the good and the gracious, those of sound judgment and good understanding, we shall find in our course through life, that while we have honoured, virtue and purity in others we have also cultivated it in ourselves; and we shall prove at last the truth of that word of wisdom, "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed."—*The Christian*.

POWER OF A LITTLE CHILD.

RECENTLY, two men engaged in an angry dispute on the street, during which one shook his fist beneath the other's nose, and appeared to have worked himself up to a fever-heat of passion. Just then a little girl, almost an infant, was going by, but stopped, apparently paralyzed by the man's fury, moved quite close to him, and, looking up into his face, inquired:—

"What makes you so tross, mister?"

It was so unexpected that the man evidently felt a complete revolution of feeling. Gradually his countenance cleared, and finally lit up with a smile, as he patted the little peacemaker's head, and remarked, as he moved away, ignoring the other man altogether:—

"I guess you're right, little pet."—*Christian Register*.

THE HOME MISSIONARY BOARD.

VALEDICTORY ADDRESS.

[ADDRESS to the retiring students, delivered in Cross-street Chapel, Manchester, July 3rd, by Rev. SILAS FARRINGTON.]

There comes a grave moment in the experience, I suppose, of nearly every household, when the youth, hitherto sheltered and guarded by the tenderness of home, is about to venture forth from that charmed circle and try his strength and measure his resources in the wider world. However careful has been their training, however favourable the conditions of the new experiment, however fair his promise, what deep and tender solicitudes now arise and fill his parents' hearts! Now they see with a strange vividness the dangers that attend his forward movement, the difficulties that will hem him in, the temptations that will allure. Memories of their own illusions, their own disappointments, their own failures, come crowding in upon them. Could they but forewarn and forearm their son setting out so gaily on his career against its certain perils; could they but transfer to him their own dearly bought experience! How inadequate seem all their counsels hitherto, how imperfect their best advice; how they reproach themselves with neglected opportunity, how they cast about for some fitting summary of all the earnest direction, the warning, the encouragement, they long to pour into their child's heart; for some word which shall be a lamp to his feet and a light upon his path! Ah, what can they say? What words can hold such a weight of tender fears, hopes, sympathy, guidance; such yearnings that cannot be uttered, as they would now press into expression! At last the parting moment comes—"God bless you," cries the father, as he grasps his son's hand, "keep a brave heart." "Be good my child" says the mother, between her kisses, "always love us." Simple and homely words, said over ten thousand

times, in every human language, since before the hour when Isaac blessed his son, and sent him away to Padan-aram; but they serve us still. Better than special maxims, better than elaborate details, better than scientific disquisitions. Courage and aspiration and love are talisman enough. He who keeps hold of them will find a safe, and even a victorious path through this vast, tangled, invincible seeming world.

I do not dare to hope that what I may say to you this evening can approach in power or pathos words spoken in such a crisis; but I do wish at least, that it may be like them in simplicity and seriousness. This, too, must be a grave and touching moment to those who date from it their entrance into their life's chosen work, who reckon from it the close of their exclusive period of preparation—the beginning of their independent practice, the handling of what they have learned. And to us who look back now, through an experience of years, to the time when we first trod these paths, the recollection of our own ignorance, of our own mistakes, of our own shortsightedness, comes stirring us to a warmer interest, a keener wish, that these others might escape our errors. Yet what can we say? We can only fall back on the simple primitive counsels that hold so much. We turn, as the father and mother do, to the homely old words that enclose the kernel of all. We cannot give you a detailed chart of your way. Each new generation finds a new set of difficulties; each new position brings its peculiar demands. Our guide book, which we printed day by day as we came along, is already out of date—superfluous to the young pioneers who intend to explore their own route. No matter. The root of all our mistakes we see at last to be one, and the remedy one also; and this so open, so plain, so palpable, that we cannot make it seem, when we put it in words, in the least original or profound. Has it not been said already a thousand times? Nevertheless, we will say it once more. The condensed sum and substance of all such counsel, such warning, such encouragement as one longs to give in an hour like this, is—*be real*.

To be real is much more than to be sincere. People may be, people are, sincere enough in all sorts of unrealities, in all sorts of illusions, and the more sincere they are in them, so much the more fatal the result. They are sincere enough in all manner of illusions respecting themselves and their capacities, respecting other people and their relations to them; respecting this world and other worlds.

To be real is to stand on what is, to see what is, to work with what is, to use what is—to live, move, and have our being in reality. And all our failures and impotences and mischiefs spring out of, and extend so far as, we are not thus rooted and grounded; so far as we try to work with, and work upon what does not exist; so far as we try to handle faculties that are not ours; so far as we take notions for things.

We ministers share, first of all, in the commonplace illusions which beset everybody. We are haunted by our own spectre magnified through the morning mist. This imposing gigantic form confronting us, in whom all our ordinary motions and movements seem large, heroic, impressive—this is ourself. Our vague imaginings, our appreciations of what is admirable, our longings, our power of following,—in the sanguine prime of youth, in the exhilaration of its mountain air, seem solid to us, seem actual power, and, in our inexperience, we take the usual and ordinary for the extraordinary and majestic. We take the spectre for the man. Our imperfect attainments look like scholarship, our crude solutions of the problems that vex the mind of man look like philosophy, our declamation looks like eloquence. Alas! the sun rises, and the immense projection of ourselves vanishes with the mist on which it was thrown. We are not the poets, the metaphysicians, the scholars we fancied. We are just ordinary men with limited knowledge, limited power. We can reach our arm's length; no more. Never mind; with that arm you can lift, reach, pull, at least. With that spectral arm—wide as was its apparent sweep, and dignified as was its apparent motion, you could not have lifted a feather. Our effectiveness begins just where we find our limits. And the sad side of it is, not that our powers are small and feeble, but that such as they are, we never find them out and handle them, but are always trying to use those which do not belong to us—to be what we are not. We get out of our depth. We affect an originality, a profoundness, a breadth, a learning not properly our own. Are all scholars then? Are all metaphysicians? Are all critics? Are all men of genius? By no means; nor is it necessary. We each have some power of seeing, some power of acting, some power of influencing, and to lay hold of these, to work with them in our own vocation is the secret of all human wisdom and success. Sincerity, independence, perseverance, these are nothing to any man; they do but land him deeper

in the mire, unless he is really working from himself, upon his own line, with his proper faculties.

But there are, further, special unrealities presented to us by our profession itself. I do not wish to be understood as saying that our profession is exceptional in this. The law presents unrealities. Medicine presents unrealities. Politics present unrealities. Business, and so-called practical life, present unrealities, sometimes it seems as if they presented most of all. In all departments we but slowly disengage ourselves from the imperfect report our senses first make to us, and the mistaken inferences drawn therefrom. But here, to-night, we are concerned with those which grow out of our own calling.

We find ourselves embarrassed by the unreal theories which have accumulated along the path of the soul, by the unreal functions attributed to us, by the unreal nature of many of our implements. I know very well that we suppose we have extricated ourselves from the theological debris of the past; but in truth the man who is occupied with refuting theological unrealities is as much encumbered by them as he who is occupied in maintaining them. Only consider how much of our reading, thinking, preaching is about notions, theories, speculations, matters which, if you cease to look at them, have no longer any existence. It is trying to generate fictitious interests, to induce fictitious emotions. It is trying to build on a hypothesis—to balance ourselves on an "if." And this puts us at an immense disadvantage in a world whose actual forces are in manifest operation, whose keen interests crowd and jostle and contend with one another for the body and the mind of man; where vivid emotions press in upon the heart, and drive us this way and that; where things and the desires and impressions they excite are so terribly real. We are like a man blowing his bellows in the face of the wind. What we say seems thin, remote, vague, abstract, and I am afraid it often is so. People give us credit for learning, for depth, for philosophy; but, after all, they find us dry. They are conscious of the wrench they must give their minds to bring them into a state of attention, and of the ease with which they slip back again into a less strained attitude. They feel, that we are moving in an artificial world, a theological world, or a metaphysical world, in which they are not at home; where the landmarks are all unfamiliar, where human beings look somewhat phantasmal, and their relations unreal.

What is this world we are too apt to dwell in as ministers? A world of books, of study, of hypotheses, of hypotheses about man, of hypotheses about God, hypotheses about their relations and its consequences, of dogmas which repose on conceptions of the universe now impossible to us, of critical interpretations, of historical researches, of fine distinctions, of metaphysical explanations.

What is this world we actually live in as men? A world of sense, of passion, of emotion; a world where things count for nearly all, and theories about things count for very little; where dispositions are of vastly more consequence than opinions; a world of concrete forces, not of abstract notions. This world includes the other, and how much besides. It is in this world that our business lies, with these living, breathing, fellow-creatures; not with simulacra or propositions. And our erudition, our critical ingenuity, our metaphysical acuteness, our doctrinal discrimination do not necessarily help us here any more than they help an artist or a poet in his work. In truth they may hinder us when we take them for our principal and proper business. They are good as gymnastic apparatus, as training, as mental practice; good so far as we get results of wider acquaintance with the ways of the human spirit through them; good so far as we learn to distinguish more clearly, and reason more accurately through them; but to bring them out, raw and crude, as the implements of spiritual culture—it is as if the farmer, instead of sowing his fields in March, should go forth and swing his dumbbells over them! His feats might indeed be of the most astonishing and graceful kind; nevertheless to get his seed into the ground, though in the rudest and most ordinary fashion, would tell more upon the harvest in September.

These speculative puzzles, these theological problems, about which we vex our souls, do not agitate so many as we think. The intellectual unrest of our age is, no doubt, comparatively widespread, but it is only active in a limited circle. It does not torment the mass of our fellow-creatures very profoundly. They turn it over to a leisure hour, and, not caring much about the problem, how should they care much about the solution? "Well, but let us show them the problem, and point out to them how important it is." Ah, no! Think how many problems experience thrusts upon them to solve, and insists imperatively on some sort of solution. How to get a living? How to make

their life fairly useful and worthy? How to steer through the complicated, and often perplexed, relations with others? How to reconcile their contradictory desires? How to get some sweetness and satisfaction out of this tangled experience? Think how worried, harassed, anxious, uncertain, how easily tempted, how unequal apparently to the conditions of their task! What do they want most? Light; but light on their path, not on some remote corner of space. They, too, have their illusions. They are constantly taking the small for the great, and the great for the small. They, too, are taking shadows for substances. Help them to distinguish. Show them over and over again the things they will certainly find to be true. Help them to see and recognise the irresistible forces that shape or crush all things. You need not go searching height or depth for them (though they pervade height and depth also), still less need you draw them out of syllogisms or intuitions. They are here—lodged in experience. Help them to discriminate between the base and the noble, between the trivial and the worthy. Amid the cross purposes that fill their lives, the mingled discord of desires, impulses, motives that distract them, let them feel your voice as a constant reinforcement of their best self. Help, establish their wavering will. Help them to know and love goodness.

One becomes very indifferent to theories when thus dealing with things. Unity or Trinity: which is the correct formula for God? We scrutinise the text, we study the Fathers, we prove, and we disprove. Unity or Trinity, does it matter which so long as we do not know that awful presence interposed through all, that other than ourself who is yet best known in ourself—the Unnameable? If we know Him, does it matter which?

But is this mysterious being a Person? Prove on this side that he is, prove on that side that he cannot be, what does it matter? If you can feel that ineffable Presence, you can afford to postpone discussions about his Personality, and no discussions will help you to feel Him!

But is man a dual being, soul and body? And is man immortal? Now the tide of speculation runs this way, now that. Ah! if man does not realise that he is a spiritual power now; if he does not see that what we call matter, is on its other side spirit—of what use to him are fine theories respecting the origin and destiny of some unknown quantity he calls a soul? Help him to recognise his soul—his inward, truest, best self. Help him to possess it, to act from it. Then he can wait with patience for a few years to solve the great question of immortality. Rather, with that eternal life abiding in him, he will feel his union with it too profoundly to distress himself about the question.

But is Christianity natural or supernatural? And how, in an age like this, are we to defend the faith once delivered to the saints? By exemplifying it—by applying it. So long as you do not so present it as to engage men's hearts, and win them to its practice, it is not of the slightest consequence whether you call it natural or supernatural. And if you can prevail on them to apply it, it will do them just as much good whichever they call it.

But how shall we act upon other men unless we can bring them first to accept, at least, some preliminary theories of nature and life? Friends, behind all theories stands a man—stands a common nature. That is what we want to find; that is what we want to address. And it is very much alike in all men—orthodox and heterodox, Christian and secularist, theist and atheist. There is no theory so poor and shallow but that it is capable of being pushed into some vital fruit. There is no theory so sound and accurate but that it will stifle you if you shut yourself up in it. Let the theory alone, and reach the man.

I have often heard the counsel given to young ministers that they should consider their office, its solemn responsibilities and claims upon them, its gravity, its dignity; and from one point of view this is just. Yet I would rather say, do not think much about your office. There is imminent danger that in the sincerest way you will come thus to be acting a part—a good part, perhaps; a useful part, perhaps—but still not quite simple, not quite real. But think much about the actual world around; about the actual conditions under which you must work; about the real ends you are working for. Hold them clearly and firmly before you, and you will not fail in sufficient incentives to earnestness, diligence, and sobriety.

Happily we have fallen here not only on the true method of our work, but on that also which will give it ease and zest. One easily exhausts all the changes possible on a set of propositions, but the suggestions of life are inexhaustible. A learned man—a doctor of divinity and head of a university—once assured a friend of mine that the entire Bible contained precisely 347 subjects for sermons,

no more. I have never tried to verify this, though I believe, indeed, that the number of subjects for sermons the Bible contains is limited only by the capacity of the mind for receiving suggestions from it. But I am sure of this—every fresh observation, every struggle, every temptation, every hope, every juncture of circumstances, every interlocking of human relations affords endless suggestion for sermons. Our weariness and ennui, our emptiness, come just from our working, or attempting to work, with unrealities. Nothing is so fatiguing as to toss one's arms about in a vacuum. Why? There is no resistance there. That is precisely the reason. There is no resistance, therefore no reaction, no support. But when we work with realities we are in a medium that supports us. There is some pleasure, some satisfaction in dealing with real difficulties, real obstacles, even with real opposition. But what is discouraging and ruinous is to be always fighting phantoms that swarm back upon you just when you thought them laid.

All day long they have been hacked and hewed,
But all at night return to Odin's hall woundless and fresh.

We work too much in a vacuum. We work too much in a professional, artificial, fictitious realm. So but a few can care for what we do; so we are left alone; so we fail to rouse, about equally, interest or opposition. Our adversaries, our weapons, are alike unreal; therefore we are exhausted. Nothing seems to have freshness or purpose. We are tired of accomplishing nothing. Well, the remedy is ever in his own hands, who will use it. If we worked with real forces, if we accomplished something, we should not be so tired. Refreshment, variety, joy would visit us. We should not need to rack our brains for far-fetched, striking, paradoxical things. The simple and straightforward would serve our purpose. We should be striking enough by simply being accurate, original enough by being true, effective enough by being in contact with the actual. We should no longer be of those who "walk in a vain show, and disquiet themselves in vain." We should grasp substance. We should run and not be weary, walk and not faint.

Endeavour thus to live, these rules regard,
These helps solicit, and a steadfast seat
Shall then be yours among the happy few
Who dwell on earth, yet breathe ethereal air:
Sons of the morning!

PRESBYTERIAN COLLEGE, CARMARTHEN.

The annual examination of the students of this College commenced on Monday, July 1, and continued until the following Thursday.

The deputation from the Presbyterian Board, London, comprised N. M. Tayler, Esq., and the Rev. T. L. Marshall, secretary. The Rev. J. E. Manning, M.A., of Swansea, and J. C. A. Scott, Esq., M.A., of London, were the examiners.

The following was the order of examination:—

MONDAY, JULY 1ST.

Latin, Second Year.—Professor Jones, M.A.
Hebrew, Junior.—Professor G. Vance Smith, D.D.
Mental Science: Butler's Analogy.—Professor Morgan.
Hebrew, Third Year.—Professor G. Vance Smith.
Genuineness, &c., of O. T. Books, First Year.—Professor Morgan.

TUESDAY, JULY 2ND.

Latin, Third Year.—Professor Jones.
Natural Theology and Moral Science.—Professor Morgan.
Greek, Junior.—Professor G. Vance Smith.
Introduction to Pentateuch, &c., Fourth Year.—Professor Morgan.
Hebrew, Second Year.—Professor G. Vance Smith.
English History and Constitution.—Professor Morgan.
Laws of Thought.—Professor Morgan.
Natural Philosophy.—Professor Jones.
Homiletics.—Professor Morgan.

WEDNESDAY, JULY 3RD.

Latin, First Year.—Professor Jones.
Introduction to Pentateuch, &c., Third Year.—Professor Morgan.
Hebrew, Senior.—Professor G. Vance Smith.
Logic.—Professor Morgan.
Greek, Second Year.—Professor G. Vance Smith.
Greek, Senior.—Professor Jones.
Interpretation of Scripture, Second Year.—Professor Morgan.
Ecclesiastical History, Second and Third Years.—Professor Morgan.
Sermon.—Mr. Thomas.

THURSDAY, JULY 4TH.

Greek, Third Year.—Professor G. Vance Smith.
Latin, Fourth Year.—Professor Jones.
Geometry.—Professor Jones.
Sermon.—Mr. Davies.
Biblical Criticism, &c. (Sharpe Examination).—Professor G. Vance Smith.
Distribution of Prizes, &c.

On Thursday afternoon there was a large attendance in the library to witness the distribution of prizes. The Rev. T. L. MARSHALL presided.

The CHAIRMAN said it was exactly twenty-five years ago since he first came down as a representative of the Board. And as he looked around him he saw some almost as old as himself, whom

then he had examined for admission to the College. Among the men that would ever be remembered with veneration in connection with that College were Dr. Lloyd, Mr. Davies, of Panteg, and Dr. Davison. It was a matter of more than ordinary satisfaction to himself that he had been privileged to take part in the appointment of all the Professors now connected with the College. He was secretary to the Board at the time the late venerated Stephenson Hunter was appointed, and he had partly been the means of inducing his friend Dr. Vance Smith to accept the post he held at present, to which he brought a reputation of which any man might be proud.

Dr. VANCE SMITH said they had carefully gone over the work done during the session, and the prizes had been distributed according to diligence, to work and attendance, as well as the results of the examination.

The CHAIRMAN then distributed the prizes as follows:—

Fourth Year.—J. C. Thomas, first prize, £3; J. Davies and W. Parry, equal for the second prize, £1 and books; W. Powell, books; D. Williams, general diligence, books.

Third Year.—Esau Jones, first prize, £3; W. Thomas, second prize, £2; John T. Davies, Evan T. Jenkins, John Richards, W. H. Williams, John Hughes, and W. R. Williams, books.

Second Year.—Josiah Jones, first prize, £3; F. W. Morgan and D. Williams, equal for second prize, £1 each; Idrys Jones, Howell Lewis, Howell Powell, David Morgan, and John Evans, books.

First Year.—D. Jones, first prize, £3; T. Rees Williams, second prize, £2; J. Darwood, special mention; T. Evans, Evan I. Thomas, and T. Miles Evans, books.

Mr. J. C. A. SCOTT referred to the competitions for the Berman scholarships. On this occasion there were three candidates for the Berman scholarships, William Jones, from Llandysul Grammar School, and David Jones and Evan Davies, both from Towyn Grammar School, and with Dr. Vance Smith's permission they had been admitted into the College. He might say that William Joseph stands first, having 837 marks; David Jones was next, with 702 marks; and Evan Davis had 457 marks. He should recommend that each be awarded a scholarship of £25 a year for two years.

Mr. N. M. TAYLER said he had been better pleased with the examinations than he expected; he should be able to carry back a tolerably good report.

The Rev. J. E. MANNING pleaded with the students not to throw away their Hebrew Bibles when they left college, and when in college that they should not leave college work undone whilst going in for other examinations. He argued that they would be more able to influence men if they studied the ancient classics, languages, and the humanities, than if they studied science alone.

Dr. VANCE SMITH, in awarding the Sharpe prizes, said the answers were given very fully. But they had little difficulty in judging as to merits of the papers. There was a sum of £10 given by Samuel Sharpe, Esq., of London, and this was divided into three prizes. The first prize of £4 was awarded to J. T. Thomas, and the remaining £6 was divided equally between John Davies and Thomas Parry.

The Rev. KILSBY JONES, who was received with loud cheers, urged upon the Presbyterian Board, the Principal of the institution, and the professors, the necessity of making the English language a leading branch of study here, for Welshmen had now discovered that English was the language of white bread, of roast beef, and of a great literature.

The proceedings closed with prayer by the Rev. T. DAVIES, of Carmarthen.

MINISTERIAL APPOINTMENT.—The Rev. J. C. Lunn has accepted a unanimous invitation from the Unitarian congregation at Loughborough to become their minister.

BLACKPOOL.—The Unitarian Free Church here, having been transferred from the Missionary Conference to the East Lancashire Mission, the Rev. A. B. Camm has received a very hearty and unanimous invitation from the church and congregation to become the minister, and has accepted the same. Mr. Camm began his duties last Sunday, and preached to good congregations. In the morning the discourse was founded on the words, "I shall be satisfied when I awake in Thy likeness," and the preacher showed that there was a divine discontent in the minds of the progressive spirits in every age; not finding their heaven in the actual and realised, they aspired after the ideal and unseen. Reference was made to the letters that had appeared in the *Christian World* from young ministers who were outgrowing the dogmas they were pledged to preach, and the correspondence read like a ministers' "agony column." Mr. Camm expressed a wish that many who linger in the churches that have ceased to be a spiritual house could feel that Unitarianism is a sphere of freedom with no creed, an elastic organisation, and a broad basis of communion for fellowship in worship and work.

THE SHEPHERD'S SABBATH SONG.

(From the German of Ludwig Uhland. Translated by J. T. M.)

God's Sabbath day has come ;
I am alone in pastures wide,
One morning bell—and all beside
Afar and near is dumb.

To Him I bend the knee ;
O sweet alarm, and secret thrill—
How many are there here that kneel,
Unseen, and pray with me !

Near and afar, the dome
Of sky is clear and bright above,
As if 'twould open wide with love;
God's Sabbath day has come.

WILL YOU HELP US?

The increased size of the *Unitarian Herald* during the past six weeks has necessarily involved one-third increased cost. The most satisfactory way of covering this cost is by DOUBLING the present circulation. Will you try in your locality to get for us DOUBLE the number of subscribers? Do, please!

OUR BIRMINGHAM AGENCY.

In future our friends in Birmingham may obtain the *HERALD* from Messrs. W. H. Smith and Sons, Union-street, to whom orders should be given at once, or to the Special Agents at the various Chapels.

The Unitarian Herald.

FRIDAY, JULY 12, 1878.

A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power.

WILLIAM ELLERY CHANNING.

THE DUKE OF RICHMOND AND FREE THEOLOGICAL TEACHING.

BUT for the intrinsic gravity of the subject, the reply of the President of the Privy Council to the recent deputation which waited on him from Manchester New College, would be highly provocative of hilarity. There is an almost irresistible drollery in the absolute ignorance of the question which was displayed by the Duke of RICHMOND and GORDON. It was a veritable Chinese puzzle to his Grace; and he evidently regarded his interviewers in the light of unaccountable mystics, or denizens of some asylum from which their keepers had unfortunately allowed them a temporary escape. Had they proposed to lay before him some question within the range of his mental activities, such as the application of a new agricultural agent, he might have credited them with a certain degree of common-sense, and their arguments would have found access, more or less rapidly, to his ducal mind. It may be supposed, too, that his unacquaintance with the *personnel* of the deputation was on a par with his indifference to the prayer of their memorial. He would readily have recognised the names of the successful horses for the last twenty years at Goodwood; but, to him, "Martineau" and "Beard" and "Drummond" were *vox et preterea nihil*. That he should be impatient in listening and curt in reply was not, under these conditions, much to be marvelled at. But in the interests of free learning and of scientific truth it is indeed to be regretted that by the mere accident of his office, so vital a question should necessarily fall into his unfamiliar, not to say incompetent hands. It was perhaps to be expected that he should refer to Dr. Martineau as "the gentleman who spoke first," and that he should be utterly unable to understand what was meant "by the professor

of theology summing up as a judge before a jury of students." We trust, however, that the ill-success of this wise and consistent effort on the part of Manchester New College will not be taken too much to heart by its promoters. It is much to be regretted that considerations pertaining to the proposed charter for Owens College have been mixed up with the very important question at issue. We earnestly hope that ere long a university may be established in Manchester, as we believe an enormous stimulus would thus be given to the higher education of this district and of the North of England. But altogether apart from this, it was surely a natural development,—a step along the line of the grand traditions of untrammelled research and unprejudiced teaching and learning—that a representative institution like Manchester New College should seek to extend the application of its most honourable and characteristic principle. Either theology is, or it is not, worthy the name of a science. If it is, how can the claim be gainsayed that it should be expounded by teachers unpledged to anything beyond fidelity to their own convictions, and be studied by learners uncommitted to any conclusions but such as are supported by adequate evidence? If, in lecturing on geology, *truth* be the only good of teacher and pupil, why should not languages, chronology, ethnology, and every branch of inquiry that bears on the science of religion, be allowed the same free course, and be pursued under the conditions regarded as essential in the pursuit of other departments of knowledge? There is, in fact, no tenable argument against a principle so manifestly sound and just. It may require prolonged agitation to command due respect for it from prejudiced or ducal minds; but it will eventually win a triumphant, if tardy, recognition from a sagacious and instructed people.

DR. VANCE SMITH ON THE SECOND ADVENT AND THE CHURCH QUESTION.

THE current number of the *Nineteenth Century* contains an article by Dr. VANCE SMITH on the Second Advent and the Church Question. On the expressions of the New Testament touching the expectation that CHRIST would come again, Dr. VANCE SMITH says: "No fair interpretation of such language can make it mean anything else but a visible return within no distant period to assume the office of the Messianic King. The efforts of some expounders to *put into* such words the destruction of Jerusalem, or the outpouring of the Spirit, or the future triumphs of the Gospel, could not be tolerated except in obedience to the dictation of an established orthodoxy."

While observing that the characteristic and wide-spread belief respecting the Second Coming held by the early Church, and by the New Testament writers in particular, *has not been fulfilled*, Dr. SMITH sees in the Messianic idea, both in its growth and at its height, "an element of great power. Thus may we understand," he says, "that the old Messianic idea, while it was destined in one sense to fall into oblivion and be no more, was yet capable of being the temporary vehicle, the efficient medium, by which much of the highest spiritual teaching should be published among men and conveyed to distant ages. It lent a vast motive power to the words of CHRIST. It has been the means of preserving for the world his high Example, and his admirable thoughts respecting God's relation to man and man's relation to God, respecting the divine will and human duty, and the providential

care and goodness of the Heavenly Father. The substance of CHRIST's teaching, thus transmitted to our times and made the permanent possession of multitudes, may be summed up in two words—the Fatherhood of God, the brotherhood of man. These, therefore, we may hold fast, even while we dismiss from our thoughts much besides. And clinging to *these*, the primitive and permanent in the Christianity of Christ, we are CHRISTIANS in the only sense in which the name is worth retaining. And happy shall it be for the cause of Truth and Right, and for the world at large, when all Christian men shall at length rise up to the practical acceptance of these great ideas, and shall have learnt at last truly to put on the grace and beauty of the Christlike character."

Dr. SMITH's more immediate purpose, in the present essay, is to unfold the argument urged by Professor JOWETT in his *Epistles of St. Paul*, that such expectations of a second advent as were held by the writers of the New Testament were "inconsistent with an established ecclesiastical order. A succession of bishops could have no meaning in a world that was to vanish away." What is called the CHURCH, in its organised development, was a kind of *after-thought*, worked out in the course of time, by post-apostolic men. It is no disparagement to the Church to point out that its origin was of this almost accidental character; but it is important, in view of questions of present interest, to observe "how largely Erastian in their beginnings were the great Christian Churches which now exist in the world." The practical conclusion to which we are led is that "what has been done in past times, and by our ordinary human methods of proceeding, in the way of founding, reforming, and regulating the Church, may properly be done *again and now*, so far as required." The essay is, in fact, a refutation of the claim to a *divine right* on behalf of the Church. No basis for such a claim can be found in that primitive Society which lived in almost daily expectation of the end of the world. The subsequent history of Church legislation, particularly in England, was the action not of the Church by itself, but of the nation through its representatives.

The national or political power, therefore, is but exercising its legitimate privilege in regulating and controlling ecclesiastical arrangements and institutions as it may deem best for the interest of the whole nation and the promotion of national unity, peace, and religion. But Dr. VANCE SMITH does not stop here. His final aim is to render possible the adaptation of the Church to the wants of the people at the present day, so that it might be fitted to include the great mass of the population. He looks for something better than disestablishment. He thinks that one great and comprehensive Church, organised by the nation itself, "would be a better and a grander thing than a multitude of sects separately organised, sometimes meanly administered, too frequently in want of money, and perpetually competing with one another for popular favour." Once adandon the idea of Divine Right, and the question of comprehension is open. "A united and common national Establishment for all might be within our reach."

We would only point out here that comprehension of diverse churches under one system of State support would not fulfil the idea of one great Church; while, on the other hand, to realise the idea of one great Church, so long as diversity of belief exists, would mean the carrying out of the principle of the Leicester Conference. After the summary rejection of

that principle by a body that might seem to have been so specially prepared for it by circumstances, old and new, as the Congregational Union, what is to be expected of the straiter sects of our British Christianity? If the Congregationalist would cease from his sectional union, the Methodist from his conference, and the Episcopalian from his convocation, and if they and others, as the people of England, should determine to carry out their religious arrangements through the ordinary channels of national action, then certainly a truly National Church would be possible. The moment they were ready for this, a National Church would, in effect, already exist. But that moment is not yet. The vision, we may venture to prophesy, will be a vision for many days.

But Dr. VANCE SMITH's thoughtful essay, in all its parts, will be read and pondered by a wide circle of readers of all types of opinion, among whom its unprejudiced reasoning will have an influence for good, and may do not a little to hasten the coming of a day of better things.

CHURCHES BY THE SEA.

WE publish to-day a report of the meeting held at Scarborough, on Tuesday, to welcome the Rev. DENDY AGATE as the minister of Westborough Chapel. It may fitly serve as suggestive of some words on the importance to the cause of liberal religion of the churches of which the new church at Scarborough is the latest and one of the best specimens—churches by the sea. The thoughtful listener to the proceedings of a meeting like that of Tuesday may find in what he hears proof of a determination on the part of the friends of liberal and real religion to adapt any congregational system to which they have been accustomed to the changing needs of a time of great changes, when to be indifferent to the changes which are going on, and slow to recognise the duties involved in them, is to condemn ourselves to a place in the rear of the great rush which characterises our movement now. Everybody goes to the sea, for days or weeks. Many people live at the sea-side, and run in by train to business, and the consequence is that a dispersion of our churches is constantly going on. Settled and well-organised congregations find first one family and then another retiring from them, and settling where health may be found, till, as it has been in some of our large towns, by the mere shifting of population, congregations disappear, and our duty of providing for them in fresh quarters becomes pressing. That it is a pressing duty—a duty of the self-preserving kind—is what we wish to urge on our readers just now. We must provide for the spiritual views of the refugees from our town congregations, or we certainly shall lose them as members of our liberal churches. How is it, we would ask our readers to consider—how is it that the net result of all our mission work of every kind seems to be so small?—that course of lectures succeeds to course of lectures, and campaign against the enemies of free thought in religion to campaign, and yet, in the end, the number of adherents of the free churches remains very much the same that it has been for the last fifty years? It is that the gains made by argument and example are lost by neglect. We are fairly skilled in catching, but ignorant of the art of keeping adherents to our cause. If this should be thought to be too strong a statement, let it be said that we are but just awaking to the necessity that there is for making houses of faith for those who join

our religious families. It was not a compliment which was paid to the young ladies of a certain society when they were described as skilful in making nets, but bad at making cages. We can pass the compliment, such as it is, to some of our societies, and apply it to ourselves. It is a method of retention that we need to seek now more even than plans for securing converts to our views. And, when we come to study the secret of our losses, do we not find—does not every minister of a town congregation know, by an experience which is at least to him a sad one—that it is for want of churches by the sea, like that which our Scarborough friends have founded, that much of our loss of numbers comes?

How often is a minister of a Manchester, or Leeds, or Sheffield church obliged to tell himself some such tale as this: A family, on which he has learned to depend for help in all his congregational affairs, for attendance, and advice, and help in the congregational work, is obliged, by the failure of health of some of its members, to take a house at the sea-side. They have no intention of turning their back on their old faith and practice; but gradually, and in consequence of the very qualities which had made them useful members of a congregation, they are led to do so. They have learned to depend on attendance on public worship, and as Sunday comes round they go to church or chapel, and gradually become accustomed to the creeds and the opinions from which they once shrank away. They have been taught that they ought to work for others, to visit the sick and help the poor; but at the sea-side they find that, except as members of some organisation, they cannot carry on the work. The clergyman is glad to enlist them as teachers in his Sunday school, or the Independent minister welcomes them to his class. They find themselves much at home with those whose ways and thoughts once seemed strange to them: now it is the church of liberal thought which has grown to seem strange and unwelcome like. They were lost to its cause. It is in view of facts of this kind that it has at last been learned that some of our best and truest work may be done, not in the manufacturing town and comely village, but at the sea-side, that energy has to "flit" with "flitting" families, and that churches must be founded in the new centres to which the needs of health and recreation attract so many people now. The success of our church at Southport—a success which was manifest at the beginning of the attempt, and which has known no check—should encourage those who are founding churches at Scarborough and at Blackpool now.

At Southport the Portland-street Chapel has become the spiritual home of many who, if no chapel had been built in Southport, would have fallen away into Methodism or Churchism, leaving the church of their early years. It would not be far wrong, too, to say that by a single sea-side church, with its attraction for those who belong to orthodox churches, who if they were at home would never enter its doors, but at the sea-side, in the general detachment from old habits, venture "just to see what this Unitarianism is like," more converts to our cause are made than we count on as the fruits of many mission centres and long and frequent lecture courses.

We commend these thoughts about the work of our sea-side churches to our readers, adding by way of practical suggestion, that if it be true that it is of importance to our cause that churches like those of Scarborough, Black-

pool, and Southport should be in existence, then it becomes a clear duty of all of us to forward their work so far as we can, by attending their services when we visit the sea-side resorts in which they are found, by contributing to their funds gifts which shall in some handsome way represent our estimate of the importance to our cause of the work which they undertake. It is no less than a work of gathering some of our sheep, who, without them, would surely be lost in the large folds of our orthodox rivals.

A JEWISH CONFERENCE.

OUR contemporary, the *Jewish World*, announces that during the month of August a conference will meet at Paris, at which representatives of the most important Jewish societies in Europe will be present. Convened by the *Alliance Israelite Universelle*, the aims of this conference will be the improvement of the condition of the Jews all over the known world, and the debates which will take place will most probably be extremely interesting and valuable. The object will be not only the domestic amelioration of the lot of the Jews living in uncivilised States, but also legislative reform in such countries as Spain, Sweden, Norway, and Eastern Europe, where the Statute Books are still disgraced by illiberal laws. It must be remembered that in agitating for such repeal, the Conference will only ask that the Jew shall be recognised as a man like his fellows, with an equal right, as VOLTAIRE has observed, *à la liberté, à la protection des lois et à la propriété des biens*. The *Jewish World* says that "the Conference, if well attended, will be able to effect much good. The extension of the Alliance and its educational establishments will undoubtedly be very beneficial, and we are glad to see that the improvement of the condition of the Eastern Jews by means of agricultural and industrial employment will also be discussed. . . . It is interesting to observe that statistical questions will receive some attention, and we must say that altogether not only do we anticipate much substantial benefit to the Jewish community from this conference, but we hope to receive from its deliberations information of an enduring value."

JOTTINGS.

I do not see what a nation loses in reputation or in safety by keeping its conduct in its own power.—*Burke*.

Truth is the most powerful thing in the world, since fiction can only please by its resemblance to it.—*Shaftesbury*.

"Thou shalt not get found out" is not one of God's commandments, and no man can be saved by trying to keep it.—*Leonard Bacon*.

No author can foresee the influence his works will have, either for good or for evil, for they excite every species of mind, and kindle the inflammable.—*Richter*.

There is a species of cactus, from whose outer bark, if torn by an ignorant person, exudes a poisonous liquid; but the natives, who know the plant, strike to the core, and there find a sweet refreshing juice that renews their strength.—*Margaret Fuller*.

Be up and doing, fill up every hour, leaving no crevice of craving for a remorse or a repentance to creep through afterwards. Let not the mind brood on self; save it from speculation, from those stagnant moments in which the awful teachings of the Spirit grope into the unfathomable unknown, and the heart torments itself with questions which are insoluble except to an active life. For the awful future becomes intelligible only in the light of a felt and active present.—*F. W. Robertson*.

When you happen to be ruffled and put out of humour by any cross accident, retire immediately into your reason, and do not suffer your passion to overrule you a moment; for the sooner you recover yourself now, the better you will be able to guard yourself for the future.—*Defoe*.

Any increase of the sum of our enjoyments almost invariably produces a wish to communicate them. An over-indulged human being is ruined by being taught to think of nobody but himself, but a human being, at once gratified and made to think of others, learns to add to his very pleasures in the act of diminishing them.—*Leigh Hunt*.

It is told of Brutus, that when he fell on his sword, after the battle of Philippi, he quoted a line of Euripides: "O virtue! I have followed thee through life, and I find thee at last but a shade." I doubt not the hero is slandered by this report. The heroic soul does not sell its justice and its nobleness. It does not ask to dine nicely, and to sleep warm. The essence of greatness is the perception that virtue is enough. Poverty is its ornament. It does not need plenty, and can very well abide its loss.—*Emerson*.

As a king of Bactria, so runs the Eastern story, was pursuing the chase one day, he felt hungry, and sat down to eat. And while he was eating, a bee came, seized a morsel of bread, and flew slowly away with it. Wondering thereat, the king followed the bee, which led him to where sat on a bough a sparrow blind of both eyes, which opened its beak wide so soon as it heard the bee's humming. And the bee broke the bread into three pieces, fed the bird with them, and then flew away. When the king saw this wondrous work of God, he renounced all earthly ties, and gave himself up to the All-true.—*Indian Mirror*.

THE BEARD MEMORIAL UNION.

THE annual meeting of the Beard Memorial Union was held on Thursday evening, July 4th, in the Memorial Hall, Manchester. Rev. William Gaskell, M.A., in the chair. The hall was filled in every part.

Mr. W. C. BOWIE (hon. secretary) read the report for the year, which stated that the Union had been in existence 14 months, and its success had been greater than many of its most ardent promoters anticipated. At the meeting held in July, 1877, there were 77 members on the roll who had subscribed, or who had promised subscriptions. Seventeen new members have been added during the year; and on the whole they had been very successful. The committee hoped that members will endeavour to inform their friends respecting its true nature and object. Its position in Manchester is unique; there is no other association formed on its basis. Its aim is to become a kind of Social Union, in which ministers, students, lady and gentlemen members, those who belong to any church or no church, may meet and discuss questions relating to all that concerns intellectual, moral, social, and spiritual welfare.

Mr. E. GOLLAND (hon. treasurer) stated that the balance sheet showed excess of expenditure of £1. 1s. 11d. over the income.

On the motion of Rev. JOSEPH FREESTON, seconded by Mr. WILLIAM ROSS, the report and balance sheet were adopted.

On the motion of Mr. JOHN THOMAS, the officers were appointed.

Rev. HAROLD RYLETT moved, and E. C. HARDING, Esq., seconded, the following resolution: "That the Beard Memorial Union profoundly regrets that its first annual meeting should be saddened by the absence of one of its honorary vice presidents—the Rev. T. E. Poynting—whose warm sympathy contributed so largely to the establishment of the Union, and who, by the catholicity of his spirit and the richness of his intellect, assisted so much to realise the primary object of the Union, and by the simplicity and truthfulness of his personal character, served to encourage the young and sustain the old in the arduous work of living noble lives." The resolution was adopted, and it was ordered to be forwarded to Mrs. Poynting.

At the instance of Rev. J. BLACK, M.A., a vote of thanks was given to the trustees of the Memorial Hall for their kindness in allowing the Union to meet in the building.

The Rev. WM. GASKELL, M.A. (president), occupied the remainder of the evening with "A Talk upon the Lancashire Dialect." He rapidly traced the origin of the dialect, showing its rela-

tion to the primitive stock of languages, and illustrating the different points by examples taken from various writings and from the ordinary talk of Lancashire people. He told many amusing anecdotes derived from his own experience and from his wide acquaintance with the writers of the district, from whom he read several extracts. The audience seemed quite delighted with the treat provided for them by the president.

On the motion of Rev. G. RIDE, seconded by Mr. HOLLAND, a cordial vote of thanks was accorded to Mr. Gaskell.

At the close of the meeting several new members joined the Union.

THE MISSIONARY CONFERENCE.

This Conference was continued on Thursday and Friday last, the Rev. HENRY WILLIAMSON in the chair.

The following resolution, moved by the Rev. J. C. STREET, and seconded by the Rev. A. CHALMERS, was passed unanimously:—"That we deplore the loss which the Conference has sustained during the past year in the deaths of the Revs. T. E. Poynting and F. Ashton. The former had been actively associated with the Conference from the date of its establishment, and had largely contributed to its usefulness by his wise, reverent, and judicious counsels; and the latter had recently identified himself with it, and given evidence of being a valuable co-worker in its operations. That we record our deep sense of the beauty and religious sweetness of their lives, and our gratitude to Almighty God for having raised up among us men whose example is our inspiration, and whose memory will survive to enrich and bless our churches. In the remembrance that they have passed on to the more immediate presence of the infinite and loving God, we would go forth in their spirit to the duty which lies before us."

A novel feature in the Conference was the admission of a lady, for the first time, to membership. This was Mrs. Caroline A. Soule, Universalist evangelist, whose presence added no little to the interest and pleasantness of the meeting.

Mrs. SOULE, in response to a call from the President, said that she had to form a church in the town of Elizabeth, in New Jersey, which they in America called a foreign country because it was so much behind the times, for it was one of the most Conservative towns in New Jersey. In that town the Presbyterians were the aristocratic party, but the preaching was exceedingly narrow. It happened in 1877 that a few people became so dissatisfied with the narrow sermons to which they were obliged to listen that they determined to form themselves into a little association for the purpose of having broader preaching. There were only about 32 such persons in all to be found in the city, and amongst them there were Unitarians, Universalists and Broad Church, and one Swedenborgian, one Episcopalian, one Presbyterian, one Baptist. They called themselves the United Liberal Christian Association—they didn't pretend to be a church or parish, they simply wanted preaching and worship that didn't offend them. She had a small confession of faith or creed consisting of three little articles of agreement, which were drawn up to the effect that they all believed in one God and Father, and that they made the Bible the standard of their faith, and believed in the future life, and associated themselves for mutual worship. They had ministers from New York, and, she added, I went to preach regularly on Sunday evenings (according to request) in December; but I told them I could not afford to get up two sermons each week for what they paid me. They wished me to preach what would do them good, and I read them sermons of various preachers. I preached ethical sermons, the basis of which was Liberal Christianity. It was remarkable for New Jersey to have a woman coming to the town, and it was an equally dreadful thing to have this Liberal Christian Association in Elizabeth. One man met me as I came from the pulpit, and asked me if I had read what St. Paul said, and I said "Yes, shut up your Testament, I know what St. Paul meant better than you do." We had a great variety of opinion, but nevertheless, united ourselves socially and spiritually, and were all the better for these services. We sometimes met together afterwards to discuss the various points of difference, but always in a most Christian spirit. Mrs. Soule was therefore satisfied that there was a basis of religious fellowship, though perhaps it was difficult to find; but we should not find it until we could strip religion of those uncouth garments with which men had covered it, and array it in the seamless robe in which Christ arrayed it. Religion became simpler to her every day as she dressed it in the original words as they were given to us by Christ, and in them she felt that she should find a basis of religious thought.

The other new members were Revs. John Moore, English Crooks, Richard Pilcher, B.A., and William Mitchell. On behalf of the Conference, a cordial welcome was extended to them by Rev. J. McDowell.

The following officers were appointed for the ensuing year:—President, Rev. J. C. Lunn; Treasurer, Rev. E. W. Hopkinson; Secretary, Rev. J. G. Slater; Auditor, Mr. J. Phillips; Committee, Revs. J. Black, N. Green, J. McDowell, W. G. Cadman, and J. T. Marriott.

After a discussion on the question of continuing missionary operations, it was moved and carried "That the committee be desired to consider the advisability of undertaking fresh missionary operations in some suitable locality."

On Friday, after prayer by the Rev. J. C. Lunn, the President asked the Rev. WM. MELLOR to read a paper on "The Basis of Religious Fellowship," which will appear in an early number of the *Herald*.

A lively discussion followed, in which the speakers were Revs. J. C. Street, W. Mitchell, A. Chalmers, C. H. Osler, G. Ride, J. C. Lunn, and Mrs. Soule. Rev. Wm. Mellor was called on to reply, and then

Rev. JOHN CUCKSON read a paper on

THEISM: THEORETICAL AND PRACTICAL, Introduction.

The age in which we live is remarkable for its intellectual activity. In all branches of study, research was never more extensive in its scope, or more thorough in its processes. No department of thought is sheltered from fearless criticism. And in theology the time is passed, or is rapidly passing for respecting in argument or utterance dogmas which rest altogether upon tradition, or upon the mere assurance of privileged persons. Claims to infallibility of judgment are treated as idle presumptions, and the plea that certain subjects in no sense come within the province of reason, or are too sacred for inquiry, has lost its power over the more robust intellects of our time. It may be said that the 19th century has no respect for assumptions. Moreover, it is not contented with the discussion of what may be called secondary questions, but pushes its investigations beyond and probes to their very roots those primary truths upon which vast systems of religious doctrine have been built, as upon a sure foundation. Matters which once formed the subjects of serious controversy have sunk into utter insignificance and have ceased to possess any interest for vigorous minds, and if one thing more than another indicates the power and grasp of the modern intellect, it is the nature of the truths upon which it fastens its observation. Doctrines which once excited fierce debate are now spent forces, and subjects of deeper moment have taken their place. The trinity or unity of persons in the Godhead, the transubstantiation or consubstantiation of the body and blood of Christ in the bread and wine of the Eucharist; the fallibility or infallibility of scripture; these were the topics which engaged the attention of the best thinkers and scholars years ago. Now they are seldom noticed except by the small champions of sectarian orthodoxy or heresy. The intellectual conflicts of the present hour are waged without compromise over ideas and principles of far deeper value. They affect questions which involve the existence of religion. Science is questioning theology in a fashion which enforces attention and demands a reply. "Tell us truly," men say, "Do you know anything about God? Is there any evidence in physical nature, or in human history to establish the conviction that an intelligent and moral being lives in the one and directs the other? We do not want high-flown spiritualism, or low grovelling dogmatism on the subject, theology furnishes both in abundance; but give us some solid ground upon which we can stand and say, this is accurate, scientific, conclusive testimony to the soundness and reality of the fundamental truths of religion." These and similar questions are being presented with great force and skill, not merely by the metaphysician and the natural philosopher, but also by clear-headed and devout thinkers in the less cultivated ranks of society, and the theologian can no more dispute the right to put such questions than he can escape them when they are put to him; for if there is much of the scepticism of modern thought that is light and captious, there is much also that is grave and earnest. The former may be treated with indifference, but the latter is of a nature to command respect. It is the fashion just now to make logical apologies for the existence of religious truths, and the opinion is widely spread that the idea of God does not admit of being proved. Even theologians readily assent to this admission, deprecate argument in defence of this important truth, and imagine that in so doing they are taking steps to protect the faith. "But," says Professor Flint in the Baird Lecture for 1876, "True and weighty seem to me these words of one of the most distinguished of living German philoso-

phers; 'the proofs for the existence of God coincide with the grounds for the belief in God; they are simply the real grounds of the belief established and expounded in a scientific manner. If there be no such proofs, there are also no such grounds; and a belief which has no ground, if possible at all, can be no proper belief, but an arbitrary, self-made, subjective opinion. Yes, religious belief must sink to the level of the mere illusion or fixed idea of a mind which is insane, if contradicted by all reality, all facts scientifically established and the theory of the universe which such facts support and justify.' It is surely a confession of weakness to assume or to allow it to be inferred, that religious ideas rest upon mere hypothesis, and not upon natural and ascertainable fact. The religious thinker eschews all hypothesis as scrupulously as the good man eschews evil. He is far from doing all his business on credit, from speculating on fictitious capital; he must have facts, good substantial facts, as the foundation of his beliefs. He does not undertake to manufacture truth, nor does he profess to have any means of discovering it which are not equally within the reach of every man who will but use his faculties to advantage. Theism is nothing more than a theory of the universe which answers to the facts of the universe so far as those facts are known. It is of necessity imperfect, and is for ever open to amendment, but it may be very true in substance notwithstanding, far truer even from the scientific standpoint than the materialistic theory, which some would substitute for it. We have neither the facts nor the faculties for the elaboration of a theory of the world and of life, which shall cover and explain all phenomena, answer every doubt, and allay every fear. The worlds of matter and of man are the data on which the theist reasons, and sensible of the vastness of the field of observation, and conscious of the limits of his own power, he is contented with that view of the universe which interprets the largest number of facts, and which at the same time best meets the intellectual and moral necessities of his own nature. The phenomena of life are the same to him as to the Atheist and to the Agnostic, the processes of investigation are similar, but the conclusions are different, and the thoughtful must judge as to the respective value of the conflicting theories.

It will be my object to present to you within the time allotted to me, such a view of the theistic argument as will serve to show the place it occupies in the controversies of our time. We will review the subject under the following heads:

1. The Design argument in support of Theism; the argument which is based on the essential properties and relations of things.
2. The Moral and Religious argument—the theistic reasoning which is established upon the recognition of a moral will in the universe, upon a distinct sense of moral accountability in man, and upon the existence and requirements of a religious sentiment.
3. The efficiency of Theism as an intellectual interpretation of the universe; as an authority in morals, as the basis of practical religion.

The Design Argument.

It is not necessary in addressing an audience such as I have the honour to speak to, to enter upon an examination of the relative worth of the different modes in which the arguments for the existence of God proceed. They are commonly of two kinds—the *a priori* and the *a posteriori*. The metaphysical or *a priori* argument rests on conclusions deduced from axioms and definitions, abstract relations, on premises arbitrarily assumed, and whatever cogency there may be in this method of reasoning, it is not that which appeals with most force to the popular mind, nor is it that which yields the deepest satisfaction. Indeed there is much truth in the couplet from Pope's *Dunciad*, which declares that he who takes

The high priori road
Will reason downward till he doubts of God.

The *a posteriori* or inductive method has the merit of being more easily apprehended and more conclusive, although it has been the fashion among metaphysicians to set little value upon it. In this argument everything depends upon our idea of the nature of things and of the relations in which they stand one to another. The universe may be defined as an organism with life and direction outside it, or as an organism with life and direction within. Whichever view be taken, it is first of all necessary that we should determine whether the organism, in its nature and properties, is wholly material, or whether it is in a sense dualistic, the *form* being material, the *force* being mental and moral. Here it seems to me lies the gist of the controversy between the two great schools of thought. Is the universe resolvable into physical atoms and their properties and all life into atomic motion? or is there behind the visible organism, the material bodies and forms of

life an inherent force whose properties are intelligence and will? The idea that the universe is a vast machine upon which the inventor or contriver looks from a distance, and with which he is occasionally concerned has lost its hold upon thoughtful minds, but the other idea that the universe is an organism full of intellectual and moral energy is being held with ever-growing clearness and tenacity, and held too as science not less than as theology. Even science cannot dissociate mind from matter, or relinquish belief in a Reality which is not ourselves. It is compelled to recognise the existence and the action of energies entirely different from those classed as material. And the scientific theologian treads on secure ground when he asserts that the vital force which underlies all life is psychical and not molecular, and that a psychical force is the only force equal to the production and maintenance of the universe as we find it. On every hand investigation is bound to supplement the physical mechanism by the recognition of an inherent entity, which uses it. Physical phenomena are wholly inexplicable without it. The amusing story related by Professor Tyndall of a German peasant who in the early days was taken to see the performance of a locomotive, and puzzled to find the secret of its motion exclaimed, "Es müssen doch Pferde darin sein," "there must be horses inside," illustrates a deep-lying truth. More than one philosopher facing the great problem of the universe has ventured a conjecture quite as amusing. The force with which the peasant was most familiar was horse-power; the force with which not a few philosophers are best acquainted is molecular power, and to my mind the peasant's supposition that the locomotive was moved by a horse from the inside is quite as reasonable in its way as the supposition that an atom, or any combination of atoms is equal to the production and maintenance of the universe.

But beyond the recognition in nature and life of a Power which is not ourselves science does not go. Not a few of the foremost scientists are Agnostics. They start from the axiom that causes are unknowable, only effects being knowable, and they urge that whatever may be the nature of the vital force or the psychical principle there is no occasion for science to moot the question. The phenomena are alone cognisable; it is with them alone that science concerns itself, leaving to ontology the phantom-search after causes. Our search should not be after the unknown *X*, but its known functions. The validity of this reasoning rests entirely upon the soundness of its axiom that effects do not predicate causes. Is this true? If the ordinary methods of thought have any authority it cannot be, for in nearly all our intellectual and moral judgments, in the deductions of science and in our estimates of the nature of intellectual and moral things, we adopt an entirely different axiom. The man of science busied with research among material phenomena and ignoring entirely the unphenomenal in life, fails to find any cause at all, or postulates a cause in every respect akin to the phenomena which are supposed to be its effects. Devoted entirely to the pursuit of physical science, to the study of the earth's strata; of the combinations of the elements, or of the structure and action of muscular fibres and nerve cells, he finds no pulse of spiritual life and he interprets the connection of thought with nerve as an identity of thought and nerve. What is this but arguing the nature of a cause from the nature of its effects? The theologian does nothing more. The difference between the two lies here, that while the one develops an interest in things that lie at the base of existence, the other is concerned with the glorious things which are its crown and ornament. The conviction that the world had an intelligent author is as simple, direct and valid as that any statue, painting, or book had an intelligent author. But further, effects not only predicate the existence but the nature of causes. Our thoughts and actions are not merely the effects of a psychical power within us, but they are evidence also of the nature and properties of that power. How do we judge of the extent and quality of Shakespeare's genius except by a study of his immortal tragedies and comedies? How do we determine the character of inventive skill except by an examination of its productions? Consciously or unconsciously we are perpetually arguing from effects to causes. Are we not justified, then, in inferring from the order and adaptations which everywhere abound in the universe, from the nature of things, and from the intellectual relations in which they stand, the existence of a power equal to the production of its own phenomena? Mind alone is sufficient to account for order, proportion, and law, for the co-ordination of parts into a whole, and the adaptation of means to an end. If we refer them to anything else, the reference is essentially contrary to reason, and altogether inadequate. To execute a purpose, to fulfil an evident design, implies the existence of an intelligent, forecasting

mind; and, if the facts of the universe conspire to prove the existence of such a mind, then the world ceases to be the theatre in which mechanical forces exercise unspiritual functions, and becomes the realised thought of God. The universe is a divine thought-plan, organised in matter, and published through all the infinitudes of space. Atom is held to atom, and star to star in a tissue of thought-created and intellectual relations; and we see throughout a flow of intelligent force, a tide of advancing power, which makes for wisdom, beauty, and righteousness, a stream of ever-rising tendency, disclosing from first to last the existence and action of a constant forecasting, progressive, and realising purpose.

The form we give to a Being so vast will of necessity be largely determined by two things—the point of view from which we take our observation, and the mood and temper of our own minds. It is impossible to frame a definition of such a Being that shall fully represent all our thought. God is manifold, and his nature is too vast to be compressed within any terms, however comprehensive. Even when we stand on the highest point of observation we see him but in part. Our knowledge must of necessity be inadequate, but it does not follow that it is not true as far as it goes. If we may not comprehend God, there is no reason why we should not apprehend him. Who can comprehend space and time? There are heights in each of these which we can never climb. Stretch your conceptions to the utmost you are still at the centre, and not at the circumference. Yet our ideas of space and time are true, distinct, and clear—though not including the whole of either, they yet include nothing that is not space and time. So of all other things, and so of God. What space is we know, what time is we know, and the element of infinitude does not change their nature. In like manner, though we may not comprehend God's omnipotence, we may realise it from our knowledge of his power; and though we cannot grasp his omniscience, we may apprehend his intelligence; though we may not comprehend his omnipresence, we may realise it by his presence. How different in magnitude is the star in the lake from its original in the sky; yet the resemblance is real—the water reflects the form mirrored upon it, does not twist, misshape, or distort it; and so the various images which help us to a conception of God are in their degree faithful reflectors of his nature and ways. Take, for instance, the ideas of personality and impersonality. They are both true as applied to God. There are points of view from which the idea of God's personality is entirely lost, but there are other points from which it is most prominent. Fix your eye on the vast, the boundless in nature, and it is almost impossible to associate the idea of personality with the scene. When God is apprehended by the artist as the life and beauty of the world, or by the scientist as an all-pervading force, or by the poet as an omnipresent and invisible spirit; whenever, in fact, men contemplate the unoutlined and indefinite, the idea of personality sinks entirely from view. The materialistic pantheism of the man of science, and the spiritualistic pantheism of the poet, such as is found in Shelley's "Adonais" and "Alastor," are very natural, and almost inevitable. There are moments in the experience of most men when such views possess a peculiar charm, when the individual loses self-consciousness, and becomes

"As one that in a vision floats
Obedient to the sweep of odorous winds
Upon resplendent clouds."

But let the view be changed, and for the boundless and mysterious universe substitute the wants, struggles, hopes, and sorrows of mankind, and then self-consciousness returns, and with it the conception of a personal and sympathetic God. Religion in any sense characteristically distinct from philosophy, poetry, or art, is impossible, except upon the recognition of the element of truth which lies in the conception of God's personality. Men would not long appeal to empty space, or waste Godward thoughts upon unsympathising power. Our nature demands a pledge of divine communication between the soul and the Supreme—a responsive relation, a real spiritual intercourse between mind and mind. And this it experiences in meditation and in prayer, in a sudden inspiration quickening the mind, or a sudden peace descending on the heart in reply to the soul's aspiration and appeal, in a new strengthening of the will, in the advent of fresh courage and the birth of new hopes. These are experiences which irresistibly compel the recognition of a personal Being in nature and in life. Meditate upon the goodness that diffuses blessings through so many channels; reflect upon the wisdom which directs steps that sometimes seem undirected; search the heart and have commerce with holy thoughts and emotions; try to interpret human necessities, human joys and sorrows, and it is impossible to escape the conviction of a personal

God, or to avoid the sentiment and language of devotion.

There sometimes comes to soul and sense
The feeling which is evidence
That very near about us lies
The realm of spiritual mysteries.
The sphere of the supernal powers
Impinges on this world of ours;
The low and dark horizon lifts
To light, the scenic terror shifts.
The breath of a diviner air
Blows down the answer of a prayer:
That all our sorrow, pain, and doubt
A great compassion clasps about.
And law and goodness, love and force,
Are wedded fast beyond divorce.
With smile of trust and folded hands
The passive soul in waiting stands
To feel as flowers the sun and dew
The one true life its own renew.

The Moral and Religious Argument.

But there is more in the universe than intellectual force and order: there is force which admits only of a moral interpretation. If the physical facts of nature refer us back to a Being invested with intelligence equal to the production and maintenance of all phenomena, so the moral facts lead us to the recognition of a primary moral agent. The reign of order extends beyond the domain of physical nature; it pushes its authority over the fields of human history. It is apprehended by conscience. In and through an awakened and active conscience men seize the moral relations in which they stand. And the first conviction that grows out of our moral experience is the conviction that there are great moral laws which we did not make, and cannot unmake. Keeping them we act with the scheme and tendency of things, and are blessed: transgressing them, we act against the scheme and moral constitution of things, and are rebuked and punished. There is a moral will outside us of which conscience is a delegated authority. The human conscience does not pretend to give a law of its own, but is contented to interpret and apply a higher law, from which it derives all its authority. Through our own moral nature we apprehend the existence and the supremacy of a moral will above us. "Without a moral nature of our own," says Professor Flint, "we could not recognise the moral character and government of God. We might tremble before his power, or we might admire his skill; but his righteousness would be hidden from us, his moral laws would be meaningless to us, and their sanctions would be merely a series of physical advantages and physical disasters." The human will and its law are felt to be distinct and separate; they are often in antagonism the one to the other; and all our moral emotions spring from their harmony or their opposition. But we do not stop at the recognition of a moral law in life. Neither our satisfaction at right-doing nor our remorse at wrong-doing is intelligible, if we regard the foundation of righteousness as a mere impersonal law. All our moral emotions pre-suppose the existence and cognisance of a personal will invested with moral attributes. In his "Grammar of Assent" Dr. Newman says: "Inanimate things cannot stir our affections; these are correlative with persons. If, as is the case, we feel responsibility, are ashamed, are frightened, at transgressing the voice of conscience, this implies that there is One to whom we are responsible, before whom we are ashamed, whose claim upon us we fear. If, on doing wrong, we feel the same tearful, broken-hearted sorrow which overwhelms us on hurting a mother; if, on doing right, we enjoy the same seeming serenity of mind, the same soothing satisfactory delight which follows on our receiving praise from a father—we certainly have within us the image of some person to whom our love and veneration look, in whose smile we find our happiness, for whom we yearn, towards whom we direct our pleadings, in whose anger we are troubled and waste away. These feelings in us are such as require for their exciting cause an intelligent being; we are not affectionate towards a stone, nor do we feel shame before a horse or a dog; we have no remorse or compunction in breaking mere human law; yet, so it is, conscience excites all these painful emotions, confusion, foreboding, self-condemnation; and, on the other hand, it sheds upon us a deep peace, a sense of security, a resignation, and a hope which there is no sensible, no earthly object to elicit." In this argument the premisses are indisputable. There are no facts more common than the moral, and the method by which the argument proceeds is the inductive, that which is commonly adopted in the investigations of science. Given the moral nature of man and all its manifestations, and the personal righteousness of God seems to follow inevitably.

But do the phenomena of nature and the experiences of mankind confirm this moral induction? In answering this question it must not be forgotten that at best we are very incompetent critics of a system so vast as the universe.

Earth's number scale is near us set;
The total God alone can see;
But each some fraction.

Of one thing we may assure ourselves, that how-

ever apparently unmeaning and inscrutable some events may be, they have in every case a reason and a cause. We may not always be able at once to detect the cause or to discern the reason, but we need not therefore doubt their existence. In a universe grounded in reason, and pervaded by law, there can be nothing which in the last resort has not an explanation in reason and in law. No one can deny the existence of striking anomalies in the universe—things that do not harmonise with our sense of perfection and proportion, but we may well ask ourselves before we pronounce judgment on these things whether they indicate defects in Providence, or defects in our knowledge and apprehension of the ways of Providence. They are the exceptions, and not the rule; and it will be found that they exist in those departments of life with which the human mind is least acquainted. Few will deny that the balance of evidence goes to show that the cosmic laws and forces of the universe, so far as we may be said to understand them, are in their normal office and essential aspect beneficent and beautiful. Water, which sometimes drowns, is one of the most marvellously-gifted and fruitful in benefit of all the creatures of God. Fire, which scorches and blasts, and which, uncontrolled, is terrible, is yet in its normal function rich in benefit and bountiful in service. The sea, for every ship it wrecks, conveys thousands in safety. Nor are the earthquake and volcano, the hurricane and cyclone, occasions only of hurt and loss—they are sources of indispensable and incalculable good; they keep the balance of the earth, and maintain the sweetness and freshness of the air. "Teeth," says Paley, "are contrived to eat, not to ache; their aching now and then is incidental to the contrivance, not the object of it. No anatomist ever discovered a system of organisation calculated to produce pain or disease, or in explaining the parts of the human body said 'this is to irritate; this to inflame; this duct to convey gravel to the kidneys, this gland to secrete the humours which form the gout.' The evil, if evil there be in connexion with the laws of nature, does not seem to belong to the essential nature of the laws themselves, but to come out of our relations thereto. He who knows what men are, and what the world is, cannot suppose that it would be better for us if disasters never befel us. Accidents and mishaps of the more serious and fatal sorts arise from our work being weak when it should be strong, or unwise and thoughtless when it should be full of wisdom and discretion, or based upon ignorance and fancy when it should be grounded in knowledge and fact. And it is surely better for us in the end that God should disallow our work—render it a source of loss and discomfort to us, till we learn to make it strong and wise and true to match his own—than that he should take from the strength and wisdom and truth of his work that it might meet and harmonise with the weakness and unwisdom of ours. If the gales had tolerated and the seas had borne in safety any sort of tub man might choose to put upon them, we should have had no stately shipping, no world-wide commerce. If the storms had dealt gently with the primitive hut, in all probability we should have been living in huts to-day. If nature tolerated thoughtlessness and thriftlessness, where would have been mankind's skill and endeavour? Our science and industry, our progress and improvement are entirely founded upon the stability and constancy of the great natural laws. And from a moral point of view, it is far preferable that we should provisionally suffer through our ignorance of them, or disobedience to them, than that they should be constituted unstable and inconstant. And it will throw a broad shaft of light upon this dark region of our life if we remember that it is evidently not quantity so much as quality of life for which the Maker and Providence of the world has most regard. The amount is held subordinate to the perfection. That, according to modern science, is the sovereign law of Providence, in the animal kingdom and in the human too. Abundance and continuance of physical life, a vast population is something; but the enrichment, growth, and ennoblement of intellectual and moral life, a wise and virtuous population is more; and Providence has little hesitation in sacrificing the one to the other, and pledging the victory to endurance and foresight, thought and skill, resource and character. The unskilful, incapable, unprogressive, whether races, nations, or men, yield place to the progressive, capable, and skilful. It is hard, but it is well, painful to the individual and for the moment, but working out far more exceeding and eternal insight of glory for the whole and in the end. Moral evil is not so easily explained, though it does admit of some sort of explanation. On the supposition that man is a mere automaton, subject to a power whose will he cannot in any way resist or defy, moral evil is utterly inexplicable, but if he is found to be a creature with faculties which left him above the automaton, possessed of moral

volition which he may exercise within a margin, gifted with the power of selecting this motive or that out of the many motives which at any given point present themselves for approval, then evil is not the ugly thing it seems. It indicates defect in human nature, but not defect in the divine; and it is impossible to conceive of the existence of man morally dowered as he is without evil. Why did not God make a moral being who would be certain never to oppose his will, and therefore certain never to suffer or to err? is a question which may be asked but not answered. The enigma involved in such a question seems to me to be speculatively incapable of solution, and practically of not the slightest importance. Sin does enter into human life, and its existence there seems to be tolerated by God and allowed for no other reason that we can see than this—that virtue in the truest sense, conscious and spontaneous obedience to the Divine will, is a thing impossible without the option of disobedience and sin. It is enough for us to do our utmost to interpret life as it is, without wasting our strength in trying to solve the enigmas of an imaginary universe in which reason has no data. But though we cannot altogether determine the why and the wherefore of evil, it is not difficult to perceive that even it is made subservient to the attainment of great ends. If my conduct be sound and true, it is a benefit to others as well or even more than to myself. If it be unsound and untrue, it is to others a sorrow and a hurt. We are all helped and furthered by others' thoughtfulness and virtue, and injured and harmed by their thoughtlessness and vice. But then, what if it were otherwise—if man could isolate himself from man, and class from class, and nation from nation, if round each person, class, or nation there were thrown inviolable barriers, and if each generation had to start right from the beginning unhelped by the inheritance of the discoveries and experiences of those who had gone before? There would be no play of mutual interest, no reciprocation of sympathy, no advancement and progress. How little of the material or spiritual good which makes life worth the living has been invented by any man for himself; how vast the heritage of welfare which has come to all of us from the intimacy and closeness of our relations to the race. It is well, therefore, that the results of wisdom and virtue are not restricted to the wise and virtuous, but help and bless the unwise and vicious too. Nor is it ill that the consequences of vice and folly are not confined to the vicious and foolish, but impede and impair also the virtuous and wise. It gives each an interest in the other, makes the welfare of each dependent upon the welfare of all, and the liability to suffer from others' weakness and folly is, after all, only the obverse side of that law by which we receive benefit from their wisdom and strength. But even supposing no explanation could be given of life's anomalies, it does not follow that the ideas of the perfect wisdom and goodness of God are not essentially true. The denial of these does not lighten the darkness or solve the problems of life; it deepens the darkness and multiplies the enigmas. If we cannot justify the ways of God to man, humility would suggest that the fault is ours.

We have not wings, we cannot soar;
But we have feet to scale and climb
By slow degrees, by more and more,
The cloudy summits of our time.

The Religious Argument.

Time will not permit me to do more than refer briefly to the evidence of God's nature, which is to be found in the religious constitution and properties of the human mind. There are religious phenomena, wants, aspirations, affections, and emotions which have no meaning except in the conviction that God is, and that he communes with men. The feelings of dependence, awe, reverence, worship, which rise spontaneous in the human soul, are a vision and a prophecy. There are men, who, absorbed in the physical and outward aspects of existence, grow insensible to its inner and spiritual aspects. Show them a new set of fossil bones and weeds, a new type of insect, a new specimen of a beetle, and these are grand discoveries—momentous facts upon which they erect vast generalisations. But show them things not less real, and of far deeper interest to mankind—the faith, the trusts, the hopes, the hungers and aspirations of human souls, and they are incredulous, sometimes disdainful. As we know, the division of labour in the mechanical sphere has many anomalous results. It develops one capability in a man at the cost of all the others, makes him an expert at the doing of this or that, but leaves him unpractised and unskilled at anything else. And the division of labour in the intellectual sphere has like effects. And the way in which many a man of science will doff his hat at a new sample of a reptile or an ape, and turn away in avowed disrelish from everything which pertains to mind and spirit, may be fairly regarded as among the many strange examples of a one-sided development of mind. To the philosophic

thinker, religious phenomena, wherever they are manifested and whatever be their worth, are rich in significance, and the religions of the world must be recognised and their authority admitted when an attempt is made to interpret nature and life. To formulate a theory of the universe that shuts out some of the truest and most reliable facts of the universe is the surest road to error, and the theory thus formed cannot be other than fragmentary and defective. The idea of God is broad-based upon knowledge of the world and of life, of the laws of physical nature, and the constitution and history of mankind, and though never perfect and adequate, it yet rests upon a solid foundation, and affords satisfaction to the intellect, the conscience, and the religious emotions.

Sufficiency of Theism.

One would think that, granted the existence of God and of the human soul as ascertainable facts, the sufficiency of Theism would be proved. These two truths admitted, and along with them the certainty of communion and fellowship between God and man, and all that has appeared as religion is accounted for. These facts suggest direct relations between God and the soul, and imply the possibility of man's immediate intercourse with his Maker, without mediator and without priest. But, according to the language and ritual of all the churches, this is not so. Ecclesiastical theology has created a sort of partnership in heaven on the limited liability principle, apparently forgetting that such a partnership is a confession of the incapacity of those who form it. Limited liability companies practically confess that united the members can do what individually they are unable to do. And so in the traditional theology the functions of Deity have been divided among several persons, and the more important of them have devolved upon Jesus Christ. It is Christ who creates, sustains, redeems, and judges, and one cannot but ask, if Christ does all this, what is the use and function of God? As under Pagan mythology Chronos was succeeded by Zeus, and Saturn by Jupiter, so under the Christian mythology the Father is superseded by the Son. But this is not all. Jesus Christ has been regarded as a sort of fixture between God and man. Men have thought of the Father as unapproachable, inaccessible, afar, and as needing to be approached by an intercessor. The intercession of Christ has become as indispensable to the Protestant as the mediation of the Virgin and saints was to the Catholic. He dare not pray in his own name—thinks the Father would not hear him if he did—and fears to trust himself to God's spontaneous and unpurchased love.

Even in our free churches, where better ideas of God might be expected to prevail, and where the language of obsolete doctrine has ceased to have any meaning, men habitually pray to God "through Christ," as though communion were impossible without intercession. The phrases "for the sake of Christ" and "through Jesus Christ our Lord," coming at the end of every prayer and at grace before and after meat, seem to me to indicate an imperfect conception of God's character. The reason, motive, and source of all God's activity ought surely to be sought for in God himself. If he answers a man's prayer, or saves his soul, or bestows any blessing upon him, it is not "through Christ," nor is it "for Christ's sake," but for his own goodness' sake. He does good because he is essential goodness himself, and he acts kindly because the law of his nature is a law of kindness. To suppose, therefore, that in consequence of what Christ was, or said, or did, God is better, gentler, kinder than otherwise he would be, is to suppose that, apart from Christ, God is not a perfect God, and that he whose essence is wisdom, love, and goodness needs inducements and persuasions to be loving and good. God did great things by Christ, and is even doing them now, but that he should perpetually act by deputy and delegate his paternal functions to another, is a notion altogether incompatible with philosophical and devout theism. Our relations to God are direct and personal; they rest not upon any accidents of emotion, feeling, or experience, but upon the eternal nature and benignant character of God himself. The needle turns not more promptly to the pole than the sympathising God to the aspiring man.

So the All-great is the All-loving too,
So through life and nature comes a voice
Saying, "O heart! I made, a heart beats here;
Face my hands fashioned, see it in myself;
Thou hast no force, nor can'st conceive of mind,
But love I gave thee, with myself to love."

This paper was also followed by an interesting discussion, in which Revs. G. Ride, W. Mitchell, A. Chalmers, J. C. Street, and J. Freeston took part. Mr. Cuckson replied; and votes of thanks having been passed to the readers of the papers, the trustees of the Memorial Hall, and to the president, prayer was offered by Rev. George Fox, and the members adjourned to the committee-room, where a collation was provided. Brief and pointed speeches were delivered by the retiring

and new presidents, Rev. H. Williamson and J. C. Lunn, and Rev. E. W. Hopkinson. Rev. J. G. Slater spoke on the "Missionary Conference," Mrs. Soule on the "Liberal Churches Abroad," Rev. J. T. Marriott on "Religious Comprehension," Rev. J. C. Street on "Civil and Religious Liberty," Rev. R. Pilcher on "Our Divinity Schools," and Rev. S. Farrington replied to "Our Visitors."

The Conference was well attended each day, and the proceedings were throughout of a highly interesting character.

SCARBOROUGH.

WELCOME TO THE REV. DENDY AGATE, B.A.

On Tuesday last a meeting of the congregation of Westborough Church was held, to give a cordial welcome to the Rev. D. Agate. There was a good attendance both of members of the congregation and of friends from other congregations. The room and tea tables were tastefully decorated with flowers, and the general tone of the meeting was bright and cheerful.

At seven o'clock, JOSEPH LUPTON, Esq., J.P., of Leeds, took the chair, and after explaining the reasons for the absence of several friends whom the committee had hoped to see, spoke of the growth of the congregation, of his own deep interest in its welfare, and of his good wishes for the new minister.

EDWARD WURTZBURG, Esq., after referring to the various stages in the congregational history since the first summer services were held eight years ago, and to the opposition which the Rev. J. C. Hirst had met with, assured Mr. Agate of the cordiality of the welcome which he gave.

Mr. T. P. WHITTAKER supported the "welcome," and was listened to with great interest. He explained that he was not a member of the congregation, though as often as he was able he attended the services. He had been educated in the strictest form of orthodoxy, and having ceased to believe that, did not wish to wander about from sect to sect, as many people do, connecting themselves first with one church and then with another; but wished to be sure of his ground before formally connecting himself again with any church. He added that he liked Unitarian services, because people who came were not asked any questions about their belief, and because the preachers did not end their sermons with a threat against those who differed from them, like an orthodox minister whom he had heard, who, after drawing wise lessons from the conduct of Shadrach, Meshach, and Abednego, in refusing to bow down to the image which the king had set up, threatened all with a fiery furnace who did not bow down to his particular image.

The Rev. F. E. MILLSON, of Halifax, gave expression on behalf of the ministers of the district to their feeling of friendship for Mr. Agate, and "their hope that he would be greatly successful in his work," and the Rev. H. S. Solly, M.A., of Padiham, speaking as one of Mr. Agate's fellow-students, drew encouragement from some of his own experiences at Padiham.

The Rev. CHARLES HARGROVE, of Leeds, followed with an address upon the greatness of the work which Mr. Agate had undertaken, and after speaking of some of the discouragements which our ministers met with, particularly the neglectfulness of other teachers of religion and Christian churches,—a neglect which he considered worse even than the opposition of which Mr. Wurtzburg had spoken—went on to point out that our great strength as a religious body, and as religious teachers, lies in the fact that we extend our sympathy to all honest and good men, though some refuse it to us, and that in this way we have the truth on our side. In responding to the welcome accorded to him,

Mr. AGATE said he felt how much too generously his friends estimated him, but that it was a great help to begin his work, as he knew he did begin it, secure from the first of kindness and consideration on the part of those who had chosen him for their minister. His ministry he knew would have the defects resulting from his comparative youth and his limited experience, but he desired to do his best. He should always look upon the members of the congregation as fellow-workers, and mentioned some of the ways in which the services and other parts of the Church's occupations might be made more effective. He asked them not to let him work in the dark, if it occurred to them to make any suggestion likely to be helpful to him in the performance of his own pulpit or other duties, or to congregational activity generally. He expressed his hope that the Sunday school would increase, and, with regard to any who might hereafter come to them from any church or from no church, wished to say how entirely he desired to impress upon them that there was no compulsion in our faith, but that we asked from men and women only intellectual honesty and uprightness of life. He was anxious,

too, to do his part in all good work in the town, and concluded by expressing again his thanks for the welcome accorded to him, and his belief that the work to which he and his friends had set their hands would not fail.

The Rev. ELI FAY, of Sheffield, delivered an address on the "Duties of the Congregation to their Minister," and was heard with great pleasure. We hope to give this address in a future number.

Votes of thanks—first, to the ladies who had provided the tea, and to the members of the choir who had sung several songs in the course of the evening, and, secondly, to the chairman—were unanimously adopted, the Rev. John Sutcliffe, of Malton, the Rev. M. S. Dunbar, of Hunslet, and Mr. George Padley speaking to the resolutions; and the meeting closed shortly before ten o'clock with a hymn and the benediction.

NEWS OF OUR CHURCHES

MANCHESTER UNITARIAN SUNDAY SCHOOL UNION.

THE annual meeting of this Union was held on Monday evening, in the Memorial Hall, Albert Square; Mr. John Heys, the president, occupying the chair.

The Hon. Secretary (Mr. D. Thompson) read the 19th annual report, for the past year. Eight united teachers' meetings had been held on Sunday afternoons, and at these meetings there was an aggregate attendance of 665, being an average attendance of 83. In the nine schools in Union there were 113 male teachers, being a decrease of four on the previous year, and 85 female teachers, an increase of 14. The scholars numbered—male, 866, an increase of 132; female, 672, being an increase of 76. Total average attendance, 1,068, an increase of 148. As compared with the previous year there had been an increase of one school in connection with the Union. At the Whit Sunday festival 16 schools were represented.—A statement read by the Treasurer (Mr. W. H. Mellor) showed there was a balance in the bank of £3. 8. 10½d., but on the Whit Sunday festival a loss of £3.

The report and statement of accounts were adopted, and the committee and officers for the ensuing year were elected, the Rev. J. Towle Marriott being elected president, and Mr. W. H. Mellor secretary, a vote of thanks being passed to the Mr. David Thompson for his three years' service. Mr. Nettlefold's offer of part payment of an order for 50 books from the London Association was urged upon the attention of the teachers. A resolution to hold the Whit Sunday festival in Cross-street chapel instead of the Free Trade Hall, was lost, 20 voting against it and 9 for it. A vote of thanks to the Chairman for presiding terminated the proceedings.

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

CROFT.—The anniversary sermons were preached on Sunday last by the Rev. Joseph Pollard, of Belfast, officiating. The collections realised upwards of £14. On Monday, the annual tea party for teachers, scholars, and parents, was held in the schoolroom, after which all went to a field kindly lent for the occasion, and a most enjoyable day was spent.

GELLIONEN.—The annual meetings of the Unitarians of South Wales were held on Wednesday and Thursday, the 26th and 28th ult., at the above place. Ministers present were: Revs. D. Evans, B.A., T. Thomas, E. W. Lloyd, W. Rees, R. J. Jones, M.A., J. E. Manning, M.A., J. Hathren Davies, and J. Evans. There were also present at some of the meetings the Rev. J. Jones (Independent), Carmel, and Rev. Mr. Jones (Independent), Tyncoed. On Wednesday, at 7 p.m., Revs. Hathren Davies and R. J. Jones preached, the former from Luke, xii., 27; and the latter from Luke, xv., 18. On Thursday morning, at 10.30, the Rev. J. Thomas went through the devotional part of the service, and the Rev. J. E. Manning delivered an excellent discourse (English) from the I. Cor. xii., 16. The preacher of the day, who is appointed twelve months beforehand (the Rev. D. Evans), discoursed from the words in Luke iii., 9. The chapel, which is tolerably large, was quite full, and the sermon was attentively listened to. Rev. E. W. Lloyd read a paper on the question of the conference, viz., "Is the Doctrine of Eternal Torments Consistent with the Character of God as a Father?" The speakers upon the whole agreed with the sentiments set forth in the paper. The Revs. R. J. Jones and W. Rees preached splendid sermons. There were services again at 6.30, when Revs. E. W. Lloyd and T. Thomas preached, the former from Acts xvi., 31; and the latter from Matthews vii., 24, 27, to a larger congregation than in the afternoon. Their sermons were greatly commended by all parties. We believe that there have never been more successful meetings among the Unitarians in South Wales than these in point of attendance and discourses, and we hope in beneficial results.

HINCKLEY.—The chapel at this place, which has been closed for several months, has recently been reopened for regular service. The Rev. J. J. Wright, of the Free Christian Church, Leicester, has arranged to give a morning service there for the present. It is to be hoped that this temporary arrangement will be so far successful as to enable the congregation speedily to engage the services of a settled minister, and release Mr. Wright, whose valuable work can ill be spared at Leicester.

LONDON: CLARENCE ROAD (KENTISH TOWN) SUNDAY SCHOOL.—Should there be anyone still left who is labouring under the delusion that Sunday schools

have done their work, and that ministers may now cease from troubling and the teachers be at rest, a visit to such a school as this might possibly act as a restorative. One of the quarterly services for the children, which have now become customary, was held in the church last Sunday, and the occasion was rendered more impressive than usual even by the recent death of one of the elder scholars, several touching little incidents in whose character and conduct were related by Mr. Allen, the superintendent, who gave the address. If the Sunday school did not wholly mould the lad's life, it helped to give it grace and spiritual development. The hymns and reading and prayers of the service all bore upon the subject, of which every heart seemed full. He appears to have been passionately fond of flowers, and was seldom seen on a Sunday without one in his coat. One Sunday Mr. Allen was surprised to find a box of nice plants, roots and all, in the school when he came to open it for the morning service. It was simply addressed to the superintendent. The lad must have come early, got over the gate, and left them in the garden, and then gone away saying nothing about it to anyone. Somebody had, however, seen him place them there, and told Mr. Allen. The flowers were planted in the garden beside the walk leading into the chapel, and there they are growing now, and will henceforth be known as "George's flowers." Whilst in the hospital consciousness for a short time returned to him, and the first word he spoke was "Mother!"—his father had died just before he was born—and the next the superintendent's name. The latter was there at his bedside ready to whisper words of comfort, courage, and immortal hope. The service ended with the hymn "Nearer, my God, to Thee," and an impressive benediction; and then the children, evidently deeply touched, moved quietly away whilst the organ played the "Dead March in Saul." Many of the parents and friends of the children were present, who appeared to feel with them the simple beauty and impressiveness of the service.

MOSSLEY.—On Sunday last, July 7th, the services in the Free Christian Church were conducted in the afternoon and evening by Mrs. Caroline A. Soule, Universalist Evangelist. The subjects of the sermons were "Saving that which is lost," and "Coveting the best things," and they were treated in a most able and interesting manner. There was a good attendance on each occasion, and Mrs. Soule's services were warmly appreciated by the congregation.

MANSFIELD: FLOWER SERVICE.—On Sunday afternoon the annual Sunday scholars' flower service was held at the Unitarian Chapel, Stockwell-gate. The building was very neatly decorated with flowers and evergreens. The Communion table presented a nice appearance, it bearing several glasses of choice roses, and above it honeysuckles and other flowers were prettily arranged. Some fine plants and ferns in pots also contributed to the beauty of the display. The Rev. J. W. Worthington gave a very interesting and appropriate address on flowers. There was a good congregation at the service.

NEWCASTLE: STAFFORDSHIRE.—The annual sermons were preached on Sunday last, morning and evening, by the Rev. J. C. Williams, the minister. The congregations were good, and the collections for the church funds about £1 in advance of last year.

NEWCASTLE-ON-TYNE.—The Sunday schools of the Church of Divine Unity had their annual excursion to Sheepwark, Choppington, on Wednesday, June 26, and a large number of friends joined the trip. The teachers had invited the Choppington Sunday school to a free tea, which was cordially accepted. Upwards of 270 took tea, every provision having been made for the amusement of the children. The Choppington school was delighted with the kind feeling towards them.

RAWTENSTALL.—On Sunday afternoon last a choral service of praise was given by the choir. The sacred songs and choruses were exceedingly well rendered. The readings were given by the Rev. H. Hill, minister, and were taken from the "Sayings of Christ," as found in the gospels. The pulpit and the communion-table were tastefully decorated with beautiful flowers, bouquets, and plants by the ladies of the congregation. There was a large and respectable audience present, and a good collection at the close.

SCARBOROUGH.—From the annual report of this congregation, dated June 4th, we learn that there are 49 registered members, being 13 over the previous year. The congregations, however, are frequently made up of residents in Scarborough who have not yet formally joined the church. Since the opening of the new church the average attendance has been—morning, 58; evening, 61. The offertory last year realised £118. 3s. 6d., being £22. 11s. 4d. over the previous year. On the treasurer's account for the present year there is a deficiency of £23. 19s. 9d., which it is hoped to avoid in future, a guarantee fund amounting to £40. 4s. 6d. having been secured. The committee tender their thanks to Mr. C. E. Wurtzburg for his services as treasurer, for the active-part he took in the formation of the congregation, and in connection with the building fund. Recently a ladies' sewing society has been formed. Towards a new organ, Mr. Cuddeford, of Croydon, has made a present of £5. 5s.

STOCKPORT.—The church at St. Peter's gate presented on Sunday afternoon week a charming sight. Looking towards the pulpit the eye rested upon a bank of foliage and bloom. Large and handsome hothouse plants were arranged in tiers against the wall, forming a rich and effective background to the bright and choice cut flowers with which the pulpit and reading-desk were decorated. At the opposite end of the chapel a very neat piece of floral ornamentation was seen on the front of the organ gallery, hanging baskets filled with moss and ferns being introduced here to great advantage. The occasion of this rich display was the children's midsummer floral festival. A very numerous congregation filled the pews,

overflowing into the aisles. The service was of a very pleasing and enjoyable kind. It was a choral service, compiled by Mr. O. E. Heys, entitled "Summer Song," and opening with an organ voluntary. An address was given by the Rev. J. J. Wright, who related several interesting stories, and commanded the same wrapt attention that marked his address at the same place on a similar occasion twelve months ago. The address was succeeded by a German hymn, "O God, my Shepherd!" and the service was shortly afterwards brought to a close, having occupied about an hour and a half. As the congregation left the chapel the people had an opportunity afforded them of helping to defray the expenses of the festival. The collection amounted to £5. 10s. 9d.

SUNDERLAND.—On Thursday, June 27th, the scholars, teachers, and friends went to Dawdon Dene, a beautiful spot surrounded by wood and stream. The party numbered 85. Games in great variety were freely indulged in. The tea was set out upon the green, and all enjoyed the ample fare provided, which was supplemented by fruits. Special hymns were heartily sung by the children. The excursion was, in every respect, a most enjoyable one. The Rev. W. Elliott spoke a few words, pointing to the sweet friendships which such gatherings tend to foster.

TAVISTOCK.—On Sunday last the Sunday school children had their festival, and sang their hymns well. In the evening there was a large congregation. The sermons were preached by the Rev. Lindsay Badcock, after which collections were made in aid of the school.

NOTICE TO CORRESPONDENTS.

Letters and other articles must stand over for a week.

COMING WEEK.

BLACKPOOL.—On Sunday, at 10.45 and 6.30, the Rev. A. B. Camm, the newly-appointed minister, will preach.

CHOWBENT.—On Sunday, at 10.30 and 6.30, school sermons by the Rev. Douglas Walmsley, B.A.

COLNE.—To-morrow (Saturday), at 3, stone laying, by John Grundy, Esq.

COMBER.—On Wednesday, bazaar, at 11.30.

DENTON.—To-morrow (Saturday), at 4, stone laying, by Richd. Peacock, Esq.

MACCLESFIELD.—On Sunday, at 2.30 and 6.30, school sermons, by Rev. Jas. McConnochie.

MANCHESTER: CROSS STREET CHAPEL.—On Sunday morning, at 10.30, children's service by Rev. J. T. Marriott; evening, at 6.30, the Rev. Wm. Gaskell, M.A., will preach.

PENMAENMAWR.—On Sunday morning, at 11, service in Penderfryn Schoolroom. Preacher, Rev. Chas. Beard, B.A.

SCARBOROUGH.—On Sunday, at 10.45, the Rev. C. J. Perry will preach: in the evening, at 7, the Rev. Dendy Agate, B.A.

Births.

BROADBENT.—On the 7th inst., at The Hollies, Latchford, Warrington, the wife of Charles Broadbent, Esq., of a daughter.

SCHOTT.—On the 6th inst., at Ashton-upon-Mersey, the wife of J. W. Schott, of a daughter.

Marriage.

ARDERN-CHATTEN.—On the 7th inst., at the Unitarian Church, Birkenhead, by the Rev. W. Binns, John Ardern, to Grace Chatten.

Deaths.

THOMAS.—On the 26th ult., at her residence, Bay Field, Bowdon, Louisa Thomas, aged 74. Friends will please accept this intimation.

WOODWARD.—On the 28th ult., at Chowbent, Hannah, widow of the late Mr. William Woodward, of Chowbent, aged 71 years.

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General Manager.

ZUCCO.—We again beg to draw attention to this Wine, which we had the pleasure to bring before the notice of the public for the first time last year. It is a Pure, Natural, Light Wine of Madeira character, without any spirit added, the produce of the Sicilian estates of the Duc d'Aumale. We have pleasure in being able to announce that we can now reduce the price to 24s. Per DOZEN.

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The Unitarian Herald.

EDITED BY

REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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Post-office orders to be made payable to Mr. JOHN PHILLIPS, 20, Cannon-street, Manchester, to whom all orders and business communications should be addressed.

CROSS STREET CHAPEL.—On Sunday evening next, July 21st, a SERMON by the Rev. WM. GASKELL, M.A., on "The Gospel Conducive to Peace." Service at 6.30; all seats free: offertory.

STRANGEWAYS UNITARIAN FREE CHURCH.—Sunday next, the Rev. ALBERT LEZENBY in the morning, the Rev. J. T. MARRIOTT in the evening. All seats free. The offertory.

HOME MISSIONARY BOARD. STUDENT SUPPLIES.

During the month of July, all applications for PULPIT SUPPLIES by Students of the Board are to be addressed to Mr. WILLIAM MASON, 35, Cheetham Hill Road, STALY-BRIDGE. Applications should be sent as early as possible.

JAMES BLACK, Missionary Tutor.

BLACKPOOL: BANK STREET.—Minister: Rev. A. B. CAMM. Services: 10.45 a.m.; 6.30 p.m. A Class for young people (visitors and residents) conducted every Wednesday by Mr. and Mrs. Camm.

LIVERPOOL: HAMILTON ROAD FREE CHURCH.—SUNDAY SCHOOL SERMONS, on Sunday, July 21st, 1878. Morning, at 11, Rev. S. FLETCHER WILLIAMS. Evening, at 6.30, Rev. J. HARWOOD, B.A. Collections in aid of the Sunday school funds.

SCARBOROUGH: WESTBOROUGH CHURCH.—On Sunday next, July 21st, the Rev. DENDY AGATE, B.A., will preach. Morning, 10.45, "Not Disobedient unto the Heavenly Vision." Evening, 7, "Ostentation in Religion."

PENMAENMAWR.—There is Service every Sunday, at 11 a.m., in the Pendyffryn Schoolroom. Preacher for next Sunday: Rev. CHARLES BEARD, B.A.

THE REV. ROBERT COLLYER, of Chicago, will preach the SERMON at the ANNUAL MEETING of the KENT and SUSSEX UNITARIAN ASSOCIATION, HORSHAM, on Wednesday, the 7th of August. Full particulars next week.

BEARD MEMORIAL UNION.—The Annual Subscriptions to the Union are Now Due, and may be forwarded to the treasurer, Mr. Edward Golland, or to myself, addressed to the Memorial Hall, Albert Square.

W. C. BOWIE, Hon. Sec.

PARIS.—ENGLISH SERVICES.—Ministers who intend visiting Paris during the Exposition, and who would be willing to conduct Service in English for one or more Sundays in the Salle Saint-André, will oblige by communicating with the Rev. H. IERSON, 37, Norfolk-st., Strand, London, W.C.

NOTE.—The regular service of the church is held every Sunday at 12 o'clock, in the Salle Saint-André, Cité d'Antin, 29.

FREE CHRISTIAN CHURCH, COLNE.

The above Church, which has been recently established, and which promises soon to become a strong society, has hitherto met for worship in the Cloth Hall, and the committee now earnestly appeal to the Unitarian public for help in the erection of their New Chapel and School Building in Stanley-street. The estimated cost is £2,000, towards which £1,430 is already promised, as follows:

Colne Congregation	£200
East Lancashire Unitarian Mission	£300
British and Foreign Unitarian Association	£380
John Grundy, Esq., Summerseat	£50

Subscriptions, which will be duly acknowledged, will be thank fully received by

Rev. W. Matthews, Derby-street, Colne, Minister.
Mr. James Hartley, Skin Yard, Colne, Secretary.
Mr. W. Spencer, Shackleton-street, Colne, Treasurer.
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H. Tate	1 0 0
J. Smith	1 0 0
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Subscriptions may be sent to the Rev. Barnard Gisby, pastor; Messrs. E. Grundy and J. Fox, Treasurer and Secretary to the Church; Messrs. E. Green and A. P. Allen, Treasurer and Secretary to the Building Committee.

A GRAND AGGREGATE PICNIC of the ACCRINGTON, BURY, and MANCHESTER UNITARIAN SUNDAY SCHOOL UNIONS, will be held on Holcombe Hill, near Ramsbottom, on Saturday, July 27th. The Heywood Temperance Reed Band will be in attendance. The Picnic will go by the train which arrives at Ramsbottom at 2.42 p.m. Full particulars as to tea arrangements, &c., will be announced at the various schools. Friends are cordially invited.

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MISS CURTIS will RE-OPEN her School for GIRLS on August 13th: prospectus on application.—Westbourne, Grosvenor Road, Birkdale, Southport.

KNUTSFORD.—MISS ARDERN'S SCHOOL will REOPEN, after the summer vacation, on September 2nd.

LANCASTER.—The Rev. D. DAVIS, B.A., will REOPEN School on Friday, the 16th of August. (Present address—care of Mrs. Williams, Glan-y-don, Llanfairfechan, N. Wales.)

BRIDPORT.—The Rev. JOHN DAVIES, B.A., RECEIVES as BOARDERS a few pupils for a liberal education: two vacancies: terms on application.—The next quarter will commence on August 8th.

ANDERIDA HOUSE SCHOOL, ST. LEONARDS-ON-SEA. The Next Term commences September 17th. For prospectus, &c., apply to P. Vancessmith, M.A.

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YORK: 26, HIGH PETER GATE.—Miss AMY HERRING begs to announce that she has OPENED, at the above address, a SCHOOL for the Instruction of Young Ladies in all branches, comprising a first-class education with liberal views. References kindly permitted by the following:—Rev. Dr. G. Vance Smith, The Parade, Carmarthen; the Rev. C. Wellbeloved, 38, Monkgate, York; Miss Swaine, 1, The Crescent, York.—Terms on application.

Pupils are prepared for the University Examinations, several having passed most successfully.

HOLLY BANK SCHOOL, BIRKDALE, SOUTHPORT, conducted by Mr. TEMPLAR, F.R.A.S., will be RE-OPENED on August 6th.

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C. S. Grundy, J.P. S. A. Steintal.
(Mayor of Manchester.) John Watts, Ph.D.

HAMPSTEAD: HEATH BROW SCHOOL

The SESSION 1878-79 will begin on September 25th.

Classics and English Subjects: Rev. E. M. Geldart, M.A., Oxon., and Mr. Archibald Ballantyne. German: F. Althus, French: Miss M. Merington. French, Examiner in Prof. Ch. Cassal. Mathematics and Natural Philosophy: John Bridge, M.A., Lond. Chemistry: under the direction of Prof. Barff, M.A. Drawing: Mr. W. H. Fisk, Head Drawing Master in Univ. Coll. School. Writing: C. F. King, B.A., Lond., Writing Master in Univ. Coll. School. Music: Miss Christina Squire, R.A.M. Gymnastics and Fencing: Mr. Winterbottom. Dancing: Miss Mary Birch. Classes are taken by Miss E. F. Squire and the Misses Case. A master is in superintendence during the day.

There is a Junior Class for children under ten years of age. The arrangements of the School permit of some girls being received with their brothers.

Prospectus on application to Mrs. Case.

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BRIGHTON.—12, LOWER ROCK GARDENS.—Visitors will find here every home comfort: tariff sent on application.—Miss WOOD, Proprietress.

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We have pleasure in being able to announce that we can now reduce the price to

24s. Per DOZEN.

JAMES SMITH & CO., Wine Merchants, 26, Market-street Manchester.

DOING AND SAYING.

In St. Petersburg there are only twelve newsvendors, and the busiest of them sell but 250 copies of the newspaper every day. What is the intelligence of the people?

The slave trade at Zanzibar is almost extinct as regards the transport of slaves by sea, Her Majesty's cruisers, cordially seconded by the Sultan, having well-nigh put an end to the traffic.

The *Jewish World*, in an article last week on "The Future of Judaism," says: We dare not venture to suppose that the world will ever become, nominally and ceremonially, Jews; but, if a universal religion is one day to dawn we are perfectly confident that it will not be Christianity, but that it will at least embody the fundamental principles on which Judaism is based.

Archdeacon Denison is very much incensed against the Irish Intermediate Education Bill for a double reason, first, because it proposes to make some use of the surplus obtained from the sacrilege of Irish Disestablishment; next, because it renders new homage to that fanatic zeal for education which he regards as the idolatry of our spurious age. "Church money seized by the strong hand always does burn the seizer's pocket." When the English Church is disestablished, says the Archdeacon, "God will be robbed again," and "the joyful ratepayer will lead the triumph," when he contemplates the relief to his pocket also.

In Shakspeare's "Merchant of Venice" Portia, as the judge, is importuned to curb the devilish propensities of the Jew by doing a "little wrong." But the legal answer is—it must not be; and the reflection is added—'twill be cited as a precedent. The editor of the *Herald of Peace* does not believe in the moral and legal philosophy of Shakspeare. He believes in doing not only a little, but a great wrong, to feed "the susceptibilities of his readers." In the April number of the *Truthseeker* there appeared a sermon by the Rev. John Page Hopps on "The spirit of war incompatible with the Spirit of Christ." It took the fancy of the editor of the *Herald of Peace*—but then, it was not orthodox. So the editor set to work, and "cooked" it orthodox. For instance, "O Jesus, our brother," was made to read "O Lord Jesus our Redeemer." Other doctrinal modifications were made, and the sermon, thus altered, was published as "By the Rev. John Page Hopps," in the *Herald of Peace* of July 1st. The alterations, we are assured, were deliberately made. What can be said of this conduct? Is it not "simply horrible?" No! not even in the cause of peace should this be done without indignant reprobation!

At the annual meeting of the Turkish Missions Society, one of the speakers was the Rev. Hagop Aborhayatian. He is a native of Armenia, educated in Germany for ten years, and for nine he has been an Evangelical pastor in Ur of the Chaldees, his native place. He stated that the mission began in Turkey twenty years ago, when the first American Evangelical church was established in 1848. Now they had in Turkey five British, five American, and one German church, all Evangelical societies. They had nearly 200 foreign missionaries and 600 native pastors, teachers and readers. Thirty years ago they had not a single Protestant school, now they had more than 500, with nearly 25,000 Protestant children. They had 500 places of worship and 30,000 or 40,000 Protestant Christians and 8,000 church members. Thirty years ago they had only three Bibles amongst 1,500 Armenian Christian people. Now more than 4,000 New Testaments in all languages had been circulated, and 10,000 different tracts and books especially in the Armenian languages. They found Bibles and colporteurs in every city. In his native city of Ur of the Chaldees he had a congregation of 1,000 Protestants and 250 communicants, together with four schools for girls and boys containing 270. So far had their work been successful that they now paid for their own pastors and for their school teachers, who were connected with the American mission.

SCOTTISH NOTES.

A NEW POLITICAL PARTY.

ONE would think it rather difficult now-a-days to found a new political party, but, well-founded reports are to be believed, such a scheme is really afoot. The new movement is politico-religious, and Dr. Begg its leading champion. Protestantism has been chosen as the watchword of the new party, and it is said that a beginning is to be made in this second reformation by putting forward Parliamentary candidates for Edinburgh and Glasgow. Dr. Regg has been asked to fight the battle of the party in the Scottish metropolis; and although he is said to have mildly declined the honour, confident hopes are entertained that he will yet consent. His friends are calculating too much if they expect that a city so identified with Liberalism will be hoodwinked at last by religious Toryism. The hopes of these Latter-day Protestants are also pretty high in regard to Glasgow, as the Orange vote there is very numerous. As for the programme of the new party, it has not yet been formally put before the public, but it is believed that the maintenance of the Scottish Establishment will be an essential point in it. A doom, however, if certain reports be true, has been pronounced upon the English Establishment, whose continued existence as a feeder of Popery is highly dangerous in the eyes of the leaders of the new movement, as well as in those of the bulk of Liberationists.

THOUGHTS ON RELIGION.

ADAPTED SENTENCES.

[A LESSON read at the Home Missionary Board Valedictory Service, held in Cross-street Chapel, Manchester, July 3rd, 1878, by the Rev. SILAS FARRINGTON.]

In the degree you conceive the perfect excellence, and carry it into practice, you will approximate to the glory of the Son of God.

The true way is exceeding plain, but the great danger is that you may be beguiled into some one of the many cross-paths.

If you wish to be above the people so as to save them, you must crucify your selfishness, and keep below the people in a divine and sympathetic wisdom that will often seem but foolishness to them. He who wishes to be before the people must in person keep behind them; thus, while in position over the people, they do not feel his weight.

The good I would meet with goodness; the not-good I would meet with goodness also. Virtue is goodness. The faithful I would meet with faithfulness; the not-faithful I would meet with faithfulness also. Virtue is faithfulness. Give—and freely—a quick and tender sympathy to all. The perfect excellence has but one method—when it would save a man it encircles him with compassion. Keep to the perfect excellence.

It is necessary to watch incessantly over oneself, for heaven has an intelligence which nothing escapes, and decrees that are without appeal. Yet, in all its awfulness, heaven helps the earnest and the sincere. O, early and late, never be but earnest and sincere.

Say not, "Heaven is so high and so far above us that it scarcely may be known." It is neither high nor far. The height, and the abyss profound, of heaven are within. Seek its glory there.

It is not hard to know God, provided one will not force oneself to define Him. Have we not discerned the Spirit He is? Have we not known the secret and inexplicable power of holy souls—a wondrous grace and truth—a sweetness diffusing itself from manifold virtues—a marvellous combination of precious qualities, many, yet blending in one strength—intelligence all ruling—wisdom enlightening all—counsel governing in all—reverence and gentleness making itself the beloved servant of all—energy and majesty divine yet dovelike to woo the heart—an eternal goodness—an unconquerable and immortal love?

This is God. He manifests himself in the flesh. He is his own witness. In all ages

entering into holy souls, and purifying them for their helpful work. Save as He comes to us in our loftier brothers we have not seen God at any time. Only in the human is His spirit in its fulness and beauty revealed. In the perfected soul the kingdom of heaven—God himself—becomes visible. In the highest, holiest manhood we have the Son of God. Outwardly, our nearest approach to the divine is through the human; to the Holy Spirit, through its manifest offspring and child. We lose God only when we disregard His human son. "Divide from the divine glory the softness and warmth of human colour; subtract from the divine the human presence; subdue all refraction to the white absolute light; and that light is no longer as the sun's is, warm with heat of life and liberal of good gifts, but foul with overmuch purity, sick with disease of excellence, unclean through exceeding cleanness, like the skin of a leper, as white as snow."

Be ready to do everything, even the smallest, with a recollection of the bond which unites the divine and the human to one another. For neither wilt thou do anything well which pertains to man without at the same time having a reference to things divine; nor the contrary.

If thou workest at that which is before thee, following the perfect excellence seriously, vigorously, calmly, without allowing anything else to distract thee, keeping thy divine part pure, the light of thy whole body; if thou doest this, expecting nothing, fearing nothing, but satisfied with such activity, both thou and thy life's work will be blest. And there is no man who is able to prevent this!

Since God has put such life in thine own power—since there is none of higher virtue or value—strive, with single eye and humble heart, toward this, even if it make thee quiet, obscure, and of no reputation.

FIRESIDE READINGS.

CHARLIE'S STORY.

I WAS sitting in the twilight,
With my Charlie on my knee,
(Little two-year-old forever
Teasing, "Talk a 'tory, p'ease, to me").
"Now," I said, "talk me a 'tory."
"Well," reflectively, "I'll mence.
Mamma, I did see a kitty,
Great—big—kitty, on the fence."
Mamma smiles. Five little fingers
Cover up her laughing lips.
"Is oo laughing?" "Yes," I tell him,
But I kiss the finger-tips,
And I say, "Now tell another."
"Well," (all smiles), "now I will 'mence.
Mamma, I did see a doggie,
Great—big—doggie, on the fence."
"Rather similar—your stories,—
Aren't they, dear?" A sober look
Swept across the pretty forehead;
Then he sudden courage took.
"But I know a nice, new 'tory
Plendid, mamma! Hear me 'mence.
Mamma, I—did—see—a—elfunt,
Great—big—elfunt, on the fence!"
—K. C. in *Springfield Republican*.

CURIOSITIES.

Irate Young Lady: Mr. Cox, I declare your machines are the worst I ever saw; there's not even a looking-glass! Proprietor of bathing machines: "Why, Miss, if there *was* looking-glasses, we shouldn't get you ladies out of them 'ere machines for howers and howers!"

An Englishman was accosted thus: "What would you take to stand all night in the tower of St. Paul's?" "A beefsteak and a pint of beer," was the frank reply. The next one thus accosted was a Scotchman. Says Sandy, "What'll ye gie?" Lastly came along Patrick, and when asked what he would take to stand all night in the tower of St. Paul's, he wittily answered, "An' suré an' I'd be apt to take a bad cowl."

In the General Assembly, during a discussion as to the better training of students, Mr. Douglas MacLagan said the Assembly would know the necessity there was for more stringency if they could see some of the papers handed in by the students in the

preliminary examinations they are required to pass in literature and mathematics. A question, for instance, was put as to the meaning of the word "hypothesis." One candidate answered that it was "a machine for raising water." Another said it was "something that happened to a man after death." In answer to the requirement, "Give some account of Galileo and Copernicus," one student replied that Galileo was a man who had committed five murders; another, that Galileo and Copernicus were two classical heroes who had fallen together in some battle. A third student said that Copernicus was "a compound of two metals."

ECCENTRICITIES OF EMINENT MEN.

Cowper kept hares and made birdcages. Swift, in his old age, was avaricious, and had an absolute terror of visitors.

Henri Quatre delighted to go about in disguise among the peasantry.

Shelley delighted in floating paper boats on any water he chanced to be near.

Sir Richard Steele, Fielding, and Sterne shared the prevailing taste for hard drinking.

Oliver Cromwell would sometimes play at blindman's-buff with his daughters and attendants.

Lord Bacon is a melancholy instance of the dominion obtained by avarice over a great mind.

Thomas Warton, the poetical antiquary, used to associate with the schoolboys while visiting his brother.

Charles II. amused himself by feeding ducks in St. James' Park, and in rearing numbers of beautiful spaniels.

Thomson had his garden at Richmond, where he ate preaches off the trees with his hands in his pockets.

Dr. Johnson was so fond of his cat, that he would even go out himself to buy oysters for Puss' because his servant was too proud to do so.

Paley, the author of *Natural Theology*, was so much given to angling that he had his portrait painted with a rod and line in his hand.

Dr. Johnson had a voracious liking for a leg of mutton. "At my Aunt Ford's," he said "I ate so much of a leg of mutton that she used to talk of it."

Cato the Censor, on his return from Spain, was so parsimonious that he sold his field-horse, to save the expense of conveying the animal by sea to Italy.

Pope's self love was so great, that, according to Johnson, he "had been flattered till he thought himself one of the moving powers in the system of life."

Attillus Regulus, at the period of his greatest glory in Africa, entreated permission to return home to the management of his estate, which consisted but of seven acres.

Shelley was for many years a vegetarian; and in the notes to his earliest edition of *Queen Mab* speaks with enthusiasm of a dinner of greens, potatoes, and turnips.

Beethoven would splash in cold water at all times of the day, till his chamber was swamped. MOZART, whose light hair was of a fine quality, wore it very long and flowing down between his shoulders, with a tie of coloured ribbon confining it at the neck.

Pope, who was somewhat of an epicure, when staying at the house of his friend Lord Bolingbroke, would lie in bed for days together, unless he heard there was to be stewed lampreys for dinner, when he would forthwith arise, and make his appearance at table.

Handel ate enormously; and Dr. Kitchener relates of him, that whenever he dined at a tavern, he ordered dinner for three. On being told that all was ready as soon as the company should arrive, he would exclaim "Den pring up de dinner prestissimo—I am de combany!"

CIRENCESTER.—On Sunday last the annual chapel services were conducted by the Rev. D. Matts, of Ballymoney. The congregations were much larger than any for years past, in the evening about 200 persons being present. Two animating discourses were delivered, and five special anthems sung by a choir of 30 voices. The ancient building was adorned with choicest flowers.

DENTON.

LAYING THE FOUNDATION STONE OF A UNITARIAN MISSION ROOM AND SCHOOL.

ON Saturday last our friends at Denton had a most interesting day. Starting in 1875 a Unitarian Mission cause in the Co-operative Hall, and a school, they have gone on hopefully till a feeling has grown strong enough to impress them with the need of a building sufficiently commodious for the work they have laid out for themselves. The trade and population of the place have for some years now been growing. Half a century ago it was a Lancashire centre of the felt hatting trade. That declined, the silk hat manufactory putting it in the back ground, but in recent years a new form of the felt hat trade has sprung up, and this, combined with the silk hat trade and a cotton mill or two, has given a push to the business of the district which has resulted in a large increase of cottage property and population, and here it is that the East Cheshire Association has planted the standard of undogmatic Christianity.

At three o'clock the friends mustered at the Co-operative Hall, which is on the road from Denton to Hooley Hill, and a procession was formed, preceded by the Denton Old Band, numbering from five to six hundred people. A few minutes before four o'clock they arrived, after perambulating a portion of the streets, at the site of the new Mission Room, in Wilton-street, where there were present Richard Peacock, Esq., of Gorton Hall, Revs. H. E. Dowson, B.A. (sub-treasurer of the East Cheshire Mission), P. M. Higginson, M.A. (secretary), G. H. Wells, M.A., Noah Green, J. G. Slater, Alexander Ashworth, William Harrison, F. H. Jones, B.A., Messrs. Thomas Thornely, Thomas Ashton, John Brooks, Thomas Barlow, John Phillips, Cropper Brierley, Z. Smith, John Oldham, Thomas Cook (Blackley), Charles Hibbert, Robert Kenyon, Dr. Marcus, W. N. Knowles, and R. S. Robinson. A short service having been held

Mr. ROBT. KENYON then, on behalf of the congregation, presented to Mr. Richd. Peacock a handsome engraved silver trowel, a mallet, and a neat square, with which to lay the foundation stone, and the work having been well done

Mr. PEACOCK said: Ladies and gentlemen,—I am informed that in the winter of 1875, a few thoughtful residents of this district—foremost amongst whom may be mentioned Mr. R. S. Redfern and Mr. Robert Kenyon—took the initiative in causing a series of lectures to be given, under the auspices of the British and Foreign Unitarian Association. During the delivery of this course it was seen that a number of persons attended whose sympathies were evidently in favour of the doctrines taught, and it was thought that if a few of these congenial minds could be brought together, they might perhaps form the germ of a future congregation. Upon the matter being brought before the East Cheshire Christian Union for Missionary Purposes, it was decided to take the Co-operative Hall for holding Sunday evening services, and these were commenced about Christmas 1875. The undertaking seemed to bear such a promise of future success, that a few of the congregation determined to try the experiment of a Sunday school, and one was opened on the 20th February, 1876, with about 15 scholars. These have continued to increase up to the present time, and the school now has 80 scholars, and 15 teachers, with every prospect of a further increase when better accommodation can be had. (Hear, hear.) This question of better and more accommodation being required is the cause of our meeting here this day, to lay the foundation stone of a building to be called the Unitarian Mission Room and Sunday School, to be used in furtherance of the objects the few truthseekers and freethinkers had in view when they modestly conceived the idea of opening a Sunday school with 15 scholars, and to infuse into the minds of their children the rational doctrines and religious opinions set forth in the series of lectures already alluded to. (Applause.) Let us hope that the broad and liberal views entertained by those worshipping under the name of Unitarian will take root in the new soil they have now found, and that the tree we have this day planted may prove to be a tree of knowledge, and that it will grow and flourish, and bring forth good and wholesome fruit in abundance for the happiness of man here and hereafter, and for the glorification of God everlastingly. (Hear, hear.) We all know that the question of religion has created great interest and more controversy in the minds of men than any other subject in the world. More differences of opinion exist, greater sums of money are spent, and larger quantities of blood have been spilt over this question than any other. And why? Because man's inhumanity to man is such that he cannot bear to see his neighbour look for any other track to heaven than the one he himself has selected; and yet men call themselves Christians. But what did Christ teach?—Do unto others as ye would that others should do unto you. Fear God, and love your neighbours as yourselves. We need more charity, more toleration, less prejudice, less bigotry, and then we may hope for more friendship, more love for one another, and greater freedom in religion, and in all other things wherever we need it. (Applause.)

The hymn, "This stone to Thee in faith we lay," was then sung, and the choir of Gee Cross Chapel chanted the Lord's Prayer, after which the Rev. G. H. Wells pronounced the benediction.

The building is to be erected from plans and specifications prepared by Mr. A. Chorlton, of Stalybridge, who is also the contractor. It is to be of Gothic design, one storey high, to be built of brick simply relieved with stone dressings. It will contain a large room, 54ft. by 27ft., kitchen fitted with arrangements necessary for tea party and cleaning purposes, and a vestry or minister's retiring-room, together with the usual outbuildings. The roof will be of pitch pine, constructed upon the

hammer-beam principle, and will consist of four principals of 27ft. space, springing from moulded stone corbels. The collar-beams, purlins, and rafters will be visible in the room to a height of 22ft., the whole of which will be stained and varnished at completion. A pitch pine screen will be erected around the front entrance, forming a vestibule, having a door to the right and left. It is contemplated to erect a rostrum, and other fittings, necessary for holding Sunday services. The large room will be capable of seating 300 people. The estimated cost of the whole building, including furnishing and boundary wall, is £800.

THE EVENING MEETING

was held in the Co-operative Hall, when a large number took tea together, the Rev. H. E. Dowson occupying the chair.

Dr. MARCUS first addressed the meeting, and said he was anxious to show his interest in the cause at Denton, where he was not a stranger, having several times preached there on the Sunday; and he could assure them he had a deep and earnest interest in that day's proceedings. He trusted that there would be no "scamping work" in putting up the material building, but with that they must not be content. They had to build the spiritual temple, and that too must be well done, or the outcome of their day's proceedings would be poor indeed. He would therefore conclude by expressing the hope that they would carefully keep before them the duty of building up that spiritual temple as a means of producing a nobler, a higher, a better, and a purer life, and that the inhabitants generally might feel that what they had done that day was a good thing for Denton. (Applause.)

The Rev. F. H. JONES reminded the friends present of their indebtedness to Oldham for one of their most active labourers—one of the superintendents of their Oldham Sunday school, who had never ceased to take an active interest in the cause at Denton. He alluded to Mr. Robert Kenyon, who was at the centre of the life of the work they were doing. (Applause.) He then urged all the Denton friends to be loyal to the cause they had taken in hand; and while they were punctual in their attendance at worship, and trained up their children to be so too, not to let their Christianity degenerate into a mere matter of form, but to show itself in lives of practical usefulness.

The CHAIRMAN then read letters, including donations to the building fund, from Messrs. R. N. Phillips, M.P., John Grundy, of Summerseat, Joseph Broome and John Ashton, of Manchester, and Henry Greg, making up a sum of £275, and added that the collection on the ground had realised £15. 6s. He then said that some time ago various persons having settled down in Denton, now a rising place, from neighbouring congregations, application was made to the East Cheshire Christian Union for help in opening a place of worship. The Union did not then feel justified in acceding to the request as their hands were full, and they had no means, the cause at Glossop having only just been started. In June, 1875, the new chapel at Glossop was opened; Mr. Ashton was settled there, and the work prospered. Then they felt at liberty to begin the work at Denton. By a grant from the British and Foreign Association they began a course of lectures in that Hall, and he had the honour of giving the first lecture, Mr. Clay being in the chair. They met with a little opposition. The result was the cause grew, and they had a Sunday school of 80 children, in which rested their hope. But they had learned that they could not well prosper in lodgings—for lodgers were looked upon as waifs and strays—and so they now looked forward to a home of their own. (Applause.) Their tenancy, moreover, in that room might not be of long duration, as it was expected to be, shortly needed for trade purposes, besides they wanted a place in which to carry on their work at any time in the week; hence if they wished to thrive they must build a house for themselves—(hear, hear)—and so their proceedings that day had been brought about. Toward their new building he had promised to raise for them £200, and he was greatly rejoiced that he had got so far on the road towards raising that sum. They would see, therefore, that their intention was to stick to the movement in Denton. (Hear, hear.) A word then as to the kind of work to be done. The word Unitarian was not one that he cared much about, but it was the one by which they stood before the world—but he wished it to be understood not in any sectarian sense. (Hear, hear.) They did not come to convert the Roman Catholics or the Methodists. They rejoiced in every form of Christian work. They came to preach the Gospel of a practical religion—(hear, hear)—especially to those who neither go to church nor chapel. Their hope was to make Denton the better for their having come into it, and that by their efforts many a man and woman might grow, in their new church, as the home of their religious life, into useful citizens. (Applause.)

Mr. R. S. ROBINSON then gave a narrative of the work they had done in the past, and bore his testimony to the assiduous efforts of Mr. Kenyon and his family in sustaining their cause, after which Mr. Buckley, as a resident who had never been attached to any church, expressed his approval of the movement because of its undogmatic character. Then came the Rev. P. M. Higginson, who urged diligent attention to Sunday school work, and he was followed by the Rev. Noah Green, in a short and effective speech, after which the meeting was brought to a close.

During the evening the choir from the chapel at Gee Cross sang well several pieces of music.

LYE.—On Sunday last the annual Sunday-school sermons were preached by the Rev. W. Carey Walters, of Whitchurch. The collections amounted to £12. 14s. 6½d.

A D V I C E.

TAKE the open air,—
The more you take the better;
Follow Nature's laws
To the very letter.
Let the doctors go
To the Bay of Biscay,
Let alone the gin,
The brandy and whisky.
Freely exercise,
Keep your spirits cheerful;
Let no dread of sickness
Make you ever fearful;
Eat the simplest food
Drink the pure, cold water,
Then you will be well,
Or at least you oughter!

WILL YOU HELP US?

The increased size of the *Unitarian Herald* during the past six weeks has necessarily involved one-third increased cost. The most satisfactory way of covering this cost is by DOUBLING the present circulation. Will you try in your locality to get for us DOUBLE the number of subscribers? Do, please!

OUR BIRMINGHAM AGENCY.

In future our friends in Birmingham may obtain the *HERALD* from Messrs. W. H. Smith and Sons, Union-street, to whom orders should be given at once, or to the Special Agents at the various Chapels.

The Unitarian Herald.

FRIDAY, JULY 19, 1878.

A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power.

WILLIAM ELLERY CHANNING.

THE PURPOSE OF RELIGION.

It is not the purpose of religion to teach men to be quick of intellect, capable of riddling all the secrets of this wide universe. It is well to have men so taught to use their minds, but it is not the direct and foremost work of religion. Into true religion right reasoning and clear thinking will enter as necessary constituents, but as aids, and not as the great end sought.

Morality alone does not constitute religion; the obeying of the conscience is one of the foremost elements of religion, but does not lead to the highest possibility open to the soul. There can be no true religion without morality, but yet it includes other elements and rises to nobler heights.

Religion is the setting of the life of man towards God in reverence, trust and love, and with the one supreme desire to be like Him. It is the reaching out of the imperfect towards the perfect in the natural desire of man to be at one with himself and in harmony with all about him.

The object of religion is to perfect man, and not in one but in all directions. Whatever cultivates man in the right sense is religious. Whatsoever lifts him from the gross and sensual, whatsoever puts new and better purposes into his life, whatsoever causes him to think more clearly, to live more truly, to have a higher moral rule of action is religious. All these are aids to religion, not to be despised, but to ever be made use of in their proper time and place. Religion is incomplete without right thinking and without right living, and when it is distinguished from these it is the quickening of the whole life with a mighty purpose to be in harmony with the All-Perfect, to do His will, think His thought and live His life. In having

these desires, and in making every noble endeavour to realise them, we enter into the spirit and purpose of religion, and become religious. A life of outward beauty follows in consequence.

Religion is a force which enters into the life, attuning it to itself and with everything outward to itself. Life is its true expression, though it may try through other methods to realise something of that which it seeks. Ecclesiasticisms are its clothes, and symbols its ornaments. All life will clothe itself in some fashion: even Free Religion wears its loose robe. The clothes should, of course, be for comfort and made with view to ease of movement. Symbols are the ribbons and jewellery of the religious dress, pleasing to the taste, necessary to artistic effect, but not constituting an essential part of the dress.

It is not the dress, but that which it clothes, which constitutes religion. Let us ever bear this in mind. It would often save much confusion if we did. For a healthy life there must be proper food. There must be fresh air and vigorous exercise. Growth is the result: growth towards the All-Beauty, the All-Soul, and the All-Perfect. Nothing is religious in which this result is not ultimately found. The object of religion therefore is to produce unity between the human and the divine life.

THEOPHILUS.

GOD'S LIVING CHURCH.

REV. ROBERT COLLYER.

I TAKE this "Definition of Religious Life" to be as good and true as any we can get: pure morality, spiritual emotions, inwardness or the communion of the soul with God, and self-sacrifice. And then I say, with perfect confidence, that a church made up of such men and women is a church of the living God—or, rather, I would say that such men and women all the world over become the church of the living God, no matter what is their name exactly, as those who possess this four-fold power in a political and patriotic sense compose the American nationality, while the rest, by comparison, are only dry sticks, whose end is to be burned. For such a church there is continuance then, as there is for such a nation. It is bound with gold chains about the feet of God. It belongs to the primal truth He sent into the world by the prophets, the seers, and by His dearly beloved Son.

It has a share in His sovereignty, and sits down with him on His throne, while it is plastic to His hand, taking new shapes and blooming out into new surprises of worth and beauty and grace. Nothing is final with it but pure morals, spiritual fervour, inwardness and self-sacrifice, and these only as the grain of mustard seed is primal to the plant. This is the true secret of the success of any movement through which men and women are drawn together into a church of the living God to-day, in which they seek to tell His truth and to live the truth they tell. If in the heart of what they want to do there is this quality that fastens them to the throne of the Eternal, and in their own heart a high moral purpose, spiritual fervour, inwardness, and self-sacrifice, there can be no fear about the result any more than there can be about the result of the sun in summer.

But, once more, there can be no greater mistake than to suppose that there must be either unanimity of opinion or a standard of doctrine before there can be any true fellowship in this church for which I plead. If what I have said is true about the four-fold condition on our human side, opinions and doctrines are

no more at the best than means to this end. And as now and then you light on some hapless man or woman, who, if following a standard book of cookery, will serve you the most atrocious messes that can be put on a table, while some Aunt Dinah, who does not know her alphabet, will set before you food fit for a king, and say, when you ask how she did it, "Why, honey, I took a pinch of this and a cup of that, and then there was the other things, you know, and the flour just right, and the baking," so it is with the Bread of Life, of which those who eat shall never hunger.

The late Rev. David Griffith.

ON several recent occasions it has been our sad duty to notice in these columns the departure of worthy and efficient ministers from spheres of labour which cannot but sorely miss them. It seems but yesterday that we had to mourn, with no common regret, the withdrawals of Thomas Elford Poynting and of Frederick Ashton, and now, to the sorrow of his attached congregation at Cheltenham, and of all who were privileged to share his friendship or his work, the name of David Griffith must be added to the list of those whose memories remind us that here we have no continuing city. Seeking rest and renewal of strength at St. Leonards-on-Sea, when the requirements of his health, never at any time, alas! too strong, demanded alike a mental and physical respite from his ministerial duties, an attack of illness, as unlooked for as it was brief, closed on Saturday last a gentle and a cultured career over which there seemed to rest, as his friends and brother ministers might with such apparently good reason hope, the promise of rich usefulness to others, and large happiness to himself, and to those who entered into the nearer circle of his intimacy. By the event, however, which has thus intervened, there falls upon us the solemn duty of retrospection of the life of him whose loss we so justly deplore.

David Griffith was born in 1826, on the banks of the Teivi, in South Wales; and, Welsh as he was by birth, his attachment to the traditions of his country continued undiminished to the end. He was educated for the ministry at the Presbyterian College, Carmarthen; and from his studies there entered upon the work of the ministry at Aberdeen. From this, his first charge, whence he bore with him the testimonials of all friendly regard and good wishes, he was invited to Wareham, in Dorset, where his acceptable services were followed, if we mistake not, by those of the Rev. Maxwell Davidson. Another change found him, in the year 1856, as the minister of the Old Abbey Chapel, at Tavistock, and there amongst the people whom he publicly served, and the poor whom in simple secrecy he so effectually helped, his memory stands, and will long stand yet, begirt with the gratitude and the affection which his ministerial and pastoral work inspired. After a ten years' sojourn at Tavistock, a cordial invitation from the Bays-hill congregation at Cheltenham called him thither. He went, and the memorials of his work in this the last post wherein he faithfully served what he believed to be the claims of divine truth, are found in a united, an increasing, but now, alas! a sorrowing congregation; and in the new schoolroom which his devoted wife—a daughter of the late George Filliter, Esq., of Wareham, now left to mourn his loss—and himself endeavoured so earnestly and so successfully to raise. Not alone to his own congregation were his services loyally dedicated. In whatever concerned the prospects of our household of faith throughout the western district, he ever took an earnest and active interest; whilst one of the great secrets of his acceptance with those who trusted him in the congregation with which he was connected, was to be found in his identification of himself with the public interests of the localities in which he dwelt, and of this fact his services in connection with the Mechanics' Institute at Tavistock afford sufficient testimony. Again, in his duties as a minister he was ever known

by those marks of culture and refinement with which a ministry such as ours can never afford to part with impunity; and whether we have regard to his position as a minister, or to his generous work as a pastor, wherein his left hand knew not what his right hand did, the loss of his departure and the extent of his friends' sorrow are alike great. Long will be the memory of his twelve years' faithful service at Cheltenham, where the brotherly and efficient succour of the Rev. John Robberds, B.A., so generously aided him in his work, when he was himself physically unequal to the demands upon it. Ill can such advocates be spared from the cause they served. But their very memory changes to an inspiration, and bids us who linger yet to be faithful in our day and generation, as were the men who served the Master and caught the Spirit of his message, like him who has thus passed on before us.

At the bi-monthly meeting of the committee of the Western Unitarian and Free Christian Union, held on Monday, July 15th, 1878, at Lewin's Mead Vestry, Bristol (the Rev. J. Edwin Odgers, M.A., in the chair), it was moved by the chairman, seconded by the Rev. A. N. Blatchford, B.A., and agreed to in solemn silence: "That this committee learns with unaffected regret and sorrow of the death of the Rev. David Griffith, of Cheltenham; that it gratefully remembers his brotherly co-operation in its work, and his consistent and cultured advocacy of the principles of Liberal Christianity in the West of England; and that it hereby tenders to his bereaved congregation, and to her who must most truly mourn his loss, its deepest and most respectful sympathy."

NEWS OF OUR CHURCHES

BURNLEY.

WELCOME TO REV. THOMAS LEYLAND.

THE members of the Trafalgar-street Church assembled on Saturday evening, July 6th to welcome the Rev. Thomas Leyland as their minister. After tea a public meeting was held, and many friends were present from the neighbouring congregations.

The CHAIRMAN (Mr. Walter Blezard) expressed the great pleasure he had in presiding over the meeting on the settlement of a minister amongst them. Mr. Leyland had made a sacrifice in coming to them, but he trusted that they would rally round him and make him feel that they were all determined that liberal Christianity should make its way in their town.

Mr. ALEXANDER MACKIE, one of the oldest members of the church, gave the welcome to Mr. Leyland on behalf of the congregation. They had known Mr. Leyland a long time, never having lost sight of him since he preached for them as a student ten years ago. Without much hope that he would come they had invited him to be their minister, and were all proud that he had acceded to their desire, though they had little to offer him but hard work, and he hoped their hearty co-operation.

Mr. JOHN S. MACKIE, the superintendent of the Sunday school, then gave a hearty welcome on behalf of the teachers.

The Rev. H. S. SOLLY, of Padiham, welcomed Mr. Leyland on behalf of the District Missionary Association. In the course of his address Mr. Solly said it was pleasant to know that all the pulpits in their mission district were now supplied with ministers, and Mr. Leyland would not find himself so isolated as in Ireland, for their congregations were near together and there were many of them.

The CHAIRMAN said that at Burnley the Unitarians were few in number, but he was glad to say that they were united.

The Rev. W. MATTHEWS, of Colne, welcomed Mr. Leyland into the district on behalf of the Sunday School Union. He believed there was a grand future for liberal Christianity. If they put their energies into the work as the early Methodists did he believed their success would be as great.

The Rev. HY. HILL, of Rawtenstall, and the Rev. E. W. HOPKINSON, of Accrington, accorded the right hand of welcome on behalf of the ministers of the district.

The Rev. THOS. LEYLAND, in the course of his response to the various words of welcome accorded to him, said: After a ministry of nine years, six of which have been spent on Tyneside, and three in Ireland, he had a peculiar pleasure in responding to the welcome of the Burnley congregation, for with many in that congregation he had formed a lasting intimacy during his student days. In those days there were not so many of them, and they worshipped together in a far less ornate and less pleasant building than now. He well remembered the well-nigh inaccessible upper room over a manufactory which sent up odours, making the air seem incense laden. But they had happy times together then, and he looked forward to their having happy times together with their improved circumstances in the coming days. The earnest-hearted superintendent of

their Sunday school had welcomed him to his department of work, and to that he could most heartily respond, because he felt that the school was the source of life for the church, and he would do all he could in any way the teachers and committee thought best for its interests. To the welcome of the East Lancashire Mission he felt it no little honour to respond, for that mission had stood forth as an example to all our other missions of the empire in its earnestness, patience and faithfulness, and he was proud to enter within its borders. The District Sunday School Union had accorded him a kindly greeting, and if the first meeting of its delegates he had attended that day was a fair sample of its doings, he counted upon a useful time with them. To the hearty words of the ministers who spoke on behalf of the ministers of that district he could heartily respond, for he had worked side by side with some of them in the good cause, and he expected to find amongst them all that ready sympathy and co-operation which he had failed to find among the so-called non-subscribers of Ireland. It had been said that he had made a sacrifice in leaving a large and established congregation such as Moneyrea was, to enter upon missionary work in Burnley. That depended, however, he thought, upon how the matter was looked at. For his part he could see little difference between a congregation helped by an endowment and a congregation helped by a mission committee. If there was any advantage he considered the mission had it, for there was generally a more earnest life in the mission church, and then it could always aim after self-support, whereas the endowed society had no such incentive to progress. He had begun as a minister of a mission, and had such respect and love for mission work that he was willing that his three years sojourn as minister of a settled congregation should be considered as a parenthesis in his missionary labours. In concluding, Mr. Leyland said:—I fully appreciate the many expressions of feeling which have been uttered to-night on behalf of the various societies, and I trust that this union between the Burnley congregation and myself may have the blessing of God upon it, and that it may be lasting and beneficial to us and to the people with whom we live.

The meeting was also addressed by the Rev. R. C. Smith, and, after the usual votes of thanks, it was brought to a close by the singing of a hymn by the assembly, and by prayer, pronounced by the minister.

In the course of the evening several glees were rendered in an excellent manner by members of the choir.

COLNE.

A NEW FREE CHRISTIAN CHURCH.

THE memorial stone of a building to be called the Free Christian Church, was laid at Colne on Saturday afternoon last, by John Grundy, Esq., of Summerseat, near Bury.

Colne is a busy manufacturing town on the verge of Lancashire, a few miles distant from Burnley and Padiham, on the Yorkshire side of those towns. The population is mainly of the operative class, and, as in most Lancashire districts, the people take a thoroughly hearty and intelligent interest in all the stirring questions of the time. Adjacent to Colne are Rawden, Barrowford, and Nelson, from which most of the Nonconformist congregations in the town gather adherents, and from which also, it is hoped, the New Free Christian Church will secure supporters.

The movement for the establishment of a church of liberal theology in Colne, was begun in the winter of 1876, when a course of lectures was given in the Cloth Hall, under the auspices of the East Lancashire Unitarian Mission. The movement was especially under the charge of the Rev. H. S. Solly, M.A., of Padiham, who has throughout given to it unwearied aid, and who secured the services of several ministers as lecturers. The result of the lectures was the beginning of regular Sunday services in the Hall, and these proving successful in respect of numbers and in the zeal of the worshippers, the Rev. W. Matthews, then of Rawtenstall, was engaged by the East Lancashire Mission as the minister, and under him the congregation was formed into a Church, and a Sunday-school started. Presently it began to be felt that a more convenient and pleasant building than the Cloth Hall must be secured if the Church were to carry on its work efficiently and grow into strength. After considerable difficulty a suitable site was obtained in Stanley-street. The designs of Mr. Virgil Anderton, architect, of Padiham, were accepted, and the work of erection was begun.

The cost of the structure is estimated at about £2,000, and towards this sum £1,450 has been promised, including liberal grants from the British and Foreign Unitarian Association, the East Lancashire Unitarian Mission, and the subscriptions of the congregation. The structure will be built of stone, in the geometric style, and the body of the building is to be 50ft. by 32ft., the chancel 16ft. by 11ft., the organ chamber 11ft. 3in. by 10ft. 3in., and the vestry 11ft. 6in. by 11ft. The roof at the highest point will be 26ft. from the chapel floor. The seats of the chapel are to be open benches, and the place will accommodate about 300 persons.

On Saturday afternoon, in beautiful weather, a large company assembled at Cloth Hall, consisting of the members of the congregation, and numerous friends from Padiham, Burnley, Accrington, and Newchurch. They marched in procession to the site of the new Church in Stanley-street, where a short service was held, the ministers accompanying Mr. John Grundy being the Revs. W. Matthews, resident minister; H. S. Solly, M.A., Padiham; S. Fletcher Williams, Liverpool; T. Leyland, Burnley; E. Hopkinson, Accrington; E. Turland, Ainsworth; A. Lazenby, Newchurch; C. H. Osler, Over Darwen; J. Pollard, Belfast, &c. General regret was expressed at the absence of the Revs. C. C. Coe, F.R.G.S., of Bolton,

and D. Walmsley, B.A., of Bury, the secretaries of the Mission. Mr. Coe was prevented from attending by an unfortunate accident which has lamed him; and Mr. Walmsley by the necessity of leaving home for services the following day at Chowbent.

LAYING THE FOUNDATION STONE.

After the hymn "O God! this stone to thee we lay" (composed for the occasion by the minister, the Rev. W. Matthews) had been sung,

Rev. H. S. SOLLY, Padiham, read as the Scripture lesson 1 Cor., iii., and offered up an appropriate prayer.

Rev. W. MATTHEWS then said it was rather over sixteen months since he came to Colne and since their church was organised. Hitherto they had had to meet in the Cloth Hall, and he believed that there people could give testimony that they had spent many happy hours and enjoyed many services. They were now entering upon a new era of their life. They were laying a memorial stone of their own church, and it was calculated to make their hearts glow with affection and gratitude to God, that they were enabled to raise a temple to His name for the benefit of themselves, and the benefit, he hoped, of thousands of children yet unborn. They believed their principles to be in accordance with the teaching of the Gospel of Christ; and, because of that, they endeavoured to propagate them with all the vigour, and energy, and love that God had endowed them with. He then stated that the bottle about to be deposited in the cavity of the stone contained the Report of the East Lancashire Mission of 1876, and with it an account, prepared by Mr. Solly, of Padiham, giving a history of Unitarian services in connection with Colne, previous to, and down to, the present time; also a report of the East Lancashire Mission for 1877; a list of the members of the church (about 34), and about 40 scholars; a programme of the day's proceedings; copies of the denominational and of the district papers. The next business was "The presenting, on behalf of the congregation, of a new silver trowel to John Grundy, Esq., on the occasion of his laying the memorial stone, July 13th, 1878." He trusted that his (Mr. Grundy's) life would be long spared to perform similar services to the one he was about to perform. He thought that they should labour until every town, with a population something like Colne, had the privilege of hearing the principles of what was sometimes termed Unitarian Christianity. They claimed to worship God according to the dictates of their own conscience and the light which God had given to them. They granted that liberty to everybody else, and they only wished that every section of the Christian Church might succeed in lessening vice, reducing misery, and in bringing souls to their great Father—God. On that ground they could all work to accomplish some good in the world. He had great pleasure in presenting Mr. Grundy with the trowel and mallet, in order to lay the memorial stone of their new building.

Mr. JOHN GRUNDY, after declaring the stone truly laid, said: Ladies and gentlemen, having laid the memorial stone of this building, dedicated to the worship of Almighty God, our Heavenly Father, in the Spirit and according to the precepts of His Son our brother, Jesus Christ, I turn to you in the exercise of the privilege which that duty accords to me. I have laid this stone in the faith that the interests of the church will be committed to faithful men and women; in the hope that it may bless not only those who are immediately connected with it, but the thriving community of Colne. I have laid it, too, in the spirit of universal charity—the culminating virtue of Christianity, encircling all the children of God. Religion is not only most intimately connected with the bright hope of immortality and the blessedness of a future state, but it deeply concerns man in his social capacity, as well as the collective nations of the world. Having referred to the superior and elevating tendency of Christianity as compared with the crude religions of rude barbarians, he said that Christianity taught the enlightened to instruct the ignorant. Its spirit had abolished slavery from all the leading nations of the world. It had blessed and made sacred the marriage tie, and raised woman from a plaything and slave to be the companion and friend of man; and, since the great Founder had placed his hand upon the head of the child, it had protected the weak. And not yet were all its victories won. It was not until Christian principles were rightly understood by the nations, and the Gospel had spread through the world, that the beneficial effects of Christianity would be fairly manifested. He might be asked, Why come to Colne to lay the corner stone of a Unitarian Church? or do we want a Unitarian Church in Colne? Some would ask these questions with much doubt. It was true that he and his friends on the platform worshipped God, with St. Paul, after the manner men called heresy; but they did believe that in these times more than ever it was an incumbent duty upon them to endeavour to spread amongst the people the great principles of Unitarian Christianity. He then alluded to the struggles which are taking place in the churches of Scotland, amongst their best men, to be free to teach the truth of God as they receive it in their own spirit from Him. No church in England, Scotland, or Ireland stood upon the foundation of perfect freedom except the Unitarian Church. When this struggle was going on in the minds of men, and this spirit of inquiry was abroad, it was of importance to society that their principles should be declared by God's servants among them, untrammelled as they were by creeds and by the authority of others. He said it with pride that they were free. They kissed not the toe of the Prophet at Mecca, or the Pope at Rome. They declined the assistance of convocation, conference, synod, or Presbyters, and all such authorities which did not come from God. The speaker then referred to the free position the minister would occupy, and took occasion to speak in eulogistic terms of Mr. Matthews's

abilities, and exhorted the congregation to help him in all his good works. He would be found a minister of God just in the proportion that he had the Divine Spirit of the Father within him; he would entitle himself to be called a Christian minister just in proportion as he showed a Christian character in his conversation and in his life. From him it would be heard that they held by the great central truths of the absolute Unity of God, one indivisible Being, and of the universal brotherhood of mankind. They did not believe that the inspiration of God's Spirit was locked up in a book, or confined to the past, and that mankind had only to hear its echo. But they believed that now He besets them behind and before; that He never leaves himself without a witness in the world; that He at this moment inspires all great and good men; every child of His who, in the spirit of his firstborn Son, dedicates his life to the benefit of humanity. Those were principles that ought to be well understood, and he thought that, if properly understood, they would be appreciated by the hard-headed men of Colne. They were not there in a spirit of denominational pride. They did not wish to set sect against sect, or to increase the rivalry amongst the churches. But they thought that they had a distinct message to the great heart of the people, and they would deliver it in charity. They would look with satisfaction and pleasure on every well directed effort to spread pure Christianity amongst the people by others. He was certain that in their undertaking they were doing their duty, especially to those by whom they were more immediately surrounded. He was also satisfied that the more they could spread religion the more honest, sober, virtuous, and happy the people would be; for it had been truly said that "religion has her seal in the bosom of God, and her voice should be the harmony of the world." But, alas! that they should have so much strife arising out of bigotry, and intolerance, and superstition. However, it was not the part of true and manly men to sit down and weep, but to take courage and perform their duty as they saw it before them. They had, therefore, a message worth delivering, because it had been said, and truly, that nothing was more conspicuous in the history of man than vice. But, just in proportion as pure and practical religion was spread among the people, do individuals become prosperous and happy, and nations orderly and good. (Applause.)

After the hymn, "The perfect world by Adam trod," had been sung,

The Rev. S. FLETCHER WILLIAMS, of Liverpool, addressed the assembly. He observed that they had met together for a distinctly religious purpose. They represented principles which, until within a recent period, had no expression in Colne, but which, when they came to be expressed, found a ready and hearty response in the hearts and minds of numbers of the people in the neighbourhood. That response had been such as to justify a movement for the establishment of a comfortable place of worship, where those to whom their principles were strength and peace might meet from week to week to deepen the foundations and renew the warmth of their best and highest life. What were those principles? They were, first and supremely, religious principles. They who were there assembled were not mere doctrinalists, holding the culture of piety as a subordinate thing; they were first and supremely religious worshippers, believing certain doctrines because they had been impelled to the conclusion that those doctrines were more calculated than any others to make for piety. They put in the front their belief not only that the religious sentiment existed, but that it was the most permanent and important element of man's being. They held that man had been made by God with a nature which was essentially religious, and that he was constrained by imperious moral necessities to express his wonder, awe, veneration, and love in the forms and offices of worship. After some further reference to religion as the radical force of society, the emancipator and inspirer of the individual soul, and the producer of the loftiest types of character, and as, amidst the crumbling of creeds, abiding and living the supreme interest of humanity, and the redeeming power of human life, the speaker said: But, as believers in the primary importance of the religious principle we do not stand alone. Every church and every Sabbath congregation in Colne are a testimony that our neighbours hold, and hold as deeply as ourselves, the same conviction. Our belief in the religious principle is theirs also, and therefore it does not differentiate us from them. We, therefore, proceed to say that this religious principle receives the largest measure of truth, and so attains the truest strength and exercises the most regenerative and ennobling influence in an atmosphere of freedom. And here we touch the line which separates us from all other churches. They hold that the religious principle is best cultured by training it with and into a creed, and making the creed the judge of thought, the test of life, and even the measure of God's favour. We hold that the religious principle is best cultured, that it is carried to its richest development, and that it entreasures the world with the most precious results, both in thought and life, when it is left to seek after truth wheresoever the Spirit of Truth, which is the Spirit of God, leads it. They say that it thrives best within the enclosure of articles and confessions of faith; we say that it thrives best by giving it access to the open air, allowing its roots to find feeding ground in any and every congenial soul, and permitting them to grow according to their own sweet will. Hence, while, like other churches, we are believers in the fundamental and permanent religious element in man's being, we are, unlike other churches, believers in entire mental freedom as the atmosphere in which that element most naturally, vigorously, and fruit-bearingly unfolds. But, it is asked, with this liberty for the religious principle to fashion for itself what intellectual forms it may,

does there not result a great variety of opinions? and is it not difficult to establish a church upon such a basis as differences of thought? I answer, first, that variety of opinions there always must be among men who think for themselves. So long as we know but in part, all men will not see all things alike. So long as it is human to err, to be ignorant of many things and to be mistaken in some is the necessary condition of humanity. Every wise man, therefore, will allow others the same liberty of thinking which he desires they should allow him. Variety of opinions is the necessary result; and there is no alternative except enslavement to a creed or a priesthood. Such an alternative we have, as a solemn duty to God, to our own conscience, to the cause of religion, deliberately rejected; and have taken our standpoint on the principle, as the very life-breath of religion, that everyone has it laid upon him as a solemn charge from heaven to follow the dictates of his own conscience and the conclusions of his own judgment in simplicity and godly sincerity. He must be fully persuaded in his own mind, and then act according to the best light he has. He has no power to constrain another to think with him. God has given no right to any man, to any Conference, Assembly, Synod, or Union, thus to lord it over the consciences of his children; but every man must judge for himself, as every man must give account of himself to God. But this dependence of each one upon himself to decide as to the theological expression of the religious principle—a dependence which is no less a duty than a right—results in agreements far more essential than the perhaps more palpable differences. There are amongst us differences in our conceptions of God, of Christ, of salvation, of immortality—or rather, I should say, more accurately, differences in our modes of expressing our conceptions, and these differences are the things that first strike an observer; but a thoughtful inquiry reveals an underlying oneness. We are substantially at one that God is an Infinite Father, and that all ideas which intensify that central light of our theology must be the outshining of the Eternal Sun. We are substantially at one that Jesus Christ is the spiritual ideal of humanity, and that the reproduction of his life of goodness is our highest possible attainment. We are substantially at one that salvation comes from the influence of his life and death, and from all other influences, leading us to spiritual union with God. We are substantially at one that immortality, under all possible conditions, is an endless progress to the centre of all life, the fountain of all love, the source of all light. Thus there comes something, at least, of an answer to the second question, as to the difficulty of building a church on a variety of opinions. The varieties are more apparent than real. The unities are more real than apparent. But I go further, and affirm that the question betrays an erroneous conception of the basis of a church. The basis of Christian fellowship is not uniformity of thought, but brotherhood of spirit. Not to think alike, but to love alike forms the strongest bond. Oneness of affection, not oneness of opinion, makes the real church. There is no difficulty in establishing a church on the foundation of the love of God and man, accompanied with great diversities of intellectual belief, except the difficulty which arises from the hold sectarian theologies have upon the minds of men.

Here, at any rate, in the church about to be built, the experiment will be tried, and I have no doubt it will be as successful here as it has been, and is, in numerous towns in this county and in this country. Herein this church will be distinguished from all other churches in this town. It will be at one with them in cultivating the religious principle, in lifting man nearer to his highest self and so nearer to God. But it will stand apart from—I will add that it will stand above—they, on a higher level than they, in providing for that religious principle a free course that it may be glorified. It will put up no set of theological tenets as the conditions of entrance to it. It will not insist upon the acceptance of certain opinions as requisites for membership. It will not trench upon the freedom of its worshippers by imposing any articles, creeds, or confessions of faith to which they must surrender their judgment and bow their knee or perish everlastingly. Alone of all churches in this district, I venture to affirm, it will proclaim that the kingdom of God which is within the soul is not in the attitude of the intellect towards God and Christ and immortality, but in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Its platform, theologically considered, will be faith in man as able of himself to judge of truth and to do right, and faith in God as loving all His children alike, whatever may be their opinions—faith in man as, here and hereafter, God's inalienable child, and faith in God as, in this world and in all worlds to come, in time and in eternity, man's Saviour, Friend, and Father. Practically considered, it will be faith in reclaiming the erring, uplifting the fallen, teaching the ignorant, visiting the sick, feeding the hungry, clothing the naked, and keeping the soul unspotted from the world, as the only pure and undefiled religion. Hence it will proclaim as the bond of its communion—Whosoever doeth the will of our Father in Heaven, the same is our brother and our sister. (Applause.)

EVENING MEETING.

The procession then returned to the Cloth Hall, where tea was prepared, and a numerous company sat down. After tea a public meeting was held in the Hall, presided over by J. GRUNDY, Esq. He was supported on the platform by the ministers before mentioned.

The CHAIRMAN, in opening the meeting, said that the duty incumbent upon them as a church was that they would be expected to place themselves before the inhabitants of Colne as people worthy of the name of Christians, devoted to good works, and sincerely desirous to honour God by the practice of virtue in obedience to His laws. It was not enough for them to resolve to perform such a duty, but they must consider the most

successful way of doing it; and they must endeavour, at all events in Colne, to relieve the Unitarian body from a reproach that was often, and he feared deservedly, cast upon it, of inattention to the duty of public worship. He would have them to understand that to his mind it was not sufficient that a person should enrol himself on the list of church members, so called, and pay an annual subscription, and come to chapel now and then, and more especially when there was an eloquent and gifted man to preach to them. But it was their duty, "in season and out of season," to show their fidelity by attending regularly their place of worship. It was also necessary that they should respect their minister, and be resolved that the institutions of the church should prosper. Nothing was more damping to a minister than to see the benches or pews comparatively empty. They lived in a beautiful locality, but he hoped that they would not be tempted to neglect their religious duties in order to walk the fields and hills. He would also have them bear in mind that if their church had to take root in Colne they must work hard in the Sunday school. Some future day he trusted that they would take upon themselves the responsibility of a day school; but be that as it may, it was his belief that no Christian church could live without its members working, and more especially without attention being devoted to the interests of the Sunday school. ("Hear, hear," and applause.) They must be kind and considerate to their minister, for they would find him a man of deep conviction and perhaps of sensitive nature. It would paralyse all his efforts if he did not receive their confidence. If they wished to make an impression upon society they must train up the children in the way they should go. They must let their religion consecrate the domestic hearth. Every mother must have her child at her knee, and teach it to lisp its earliest prayer to God, in the spirit of grateful thanksgiving. The success of the church depended largely on the women, who would do well to form themselves into a society, to use their influence in the neighbourhood for the cultivation of habits of sobriety and virtue. He wished them to baptise their children in the reverence of God and the love of Christ, and train them to live a Christ-like life. They were told by some that religion was a delusion. Believe it not. Could they conceive of what the state of society would be if all religious restraint were banished from the land? Where would the poor and the weak be if the rich and the powerful men had no restraint but what human laws put upon them? No, men must know that they were living under the eye of a merciful and loving Father, but who visits iniquity and wrong-doing with condemnation. He appealed to them to adhere to the great principles which Christ, their brother, had taught them, to carry them out in their lives, and so make themselves an example to those by whom they were surrounded; and then the day would come when people who now despised their little household of faith as a pernicious nest of heretics would be bound to believe that there was something valuable in what they taught. They were told to dispense with Christianity; but they could not do that, because it had been a blessing to the world, and was not to be blamed for all the bigotry and superstition that men have put upon it. It was of Divine origin, and was intended to be the religion of all the nations of the earth. (Applause.)

Rev. W. MATTHEWS then read letters of apology for absence, through unavoidable circumstances, from Revs. C. C. Coe and D. Walmsley, and also letters excusing their non-attendance from the Rector of Colne and the Nonconformist ministers of the town.

The Revs. E. TURLAND and H. S. SOLLV, in pithy, practical addresses, followed up the remarks of the Chairman.

The Rev. S. FLETCHER WILLIAMS, in his remarks, dwelt upon the church as the representative and the beginner in that neighbourhood of a reformation wanted at the present day in all the churches—a reformation that would welcome the fullest free inquiry into all subjects of religion, that would stand openly for the best that it thought and knew, and that would admit the fullest fellowship and brotherhood amongst religious people who held different theological views.

The Rev. E. HOPKINSON advised the congregation not always to be intellectual gladiators, combating the questions of Unitarianism *versus* Trinitarianism, or *vice versa*, but to work in a spirit of charity towards every other church.

Other short interesting addresses were given by Revs. C. H. OSLER and T. LEYLAND.

The proceedings were interspersed with singing by the choir.

The collections for the day amounted to £14. 6s. 5d.

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

ERRATUM.—The statement in our report of Camarthen College attributing "senior Greek to Professor Jones" is an error. All the Greek is in the department of the Principal, Dr. Vance Smith.

MINISTERIAL APPOINTMENTS.—The Rev. R. Cowley Smith has received and accepted a cordial invitation to the pulpit at South Shields.—The Rev. David Scott, of Liverpool, has received and accepted an invitation to become the minister at Dewsbury, and will take charge of the pulpit on the 28th inst.

ABERDEEN.—On Sunday, July 14th, Mr. George Thomas Walters gave a reply to a lecture delivered the previous Sunday by Dr. Sexton, in the Evangelical Union Church, subject, "The Punishment of the Wicked: will it be eternal?" There being only morning service at the church during the summer months, Mr. Walters was able to be present at Dr. Sexton's lecture. The intention of giving a reply was well advertised, and secured a very large and attentive congregation.

BURY DISTRICT SUNDAY SCHOOL UNION.—On Sunday last the third meeting of the season of this union was held here. The attendance was not so good as might reasonably be expected, considering the beautiful state of the weather, which was everything that could be desired. Only about 50 persons were present. A paper was read by Mr. Ellis Greenhalgh, of Ainsworth, on "Do our Sunday school teachers do their duty?" An instructive discussion followed, in which the following gentlemen took part—Messrs. Duckworth, Schofield, Barrett, A. Firth, S. Healey, William Healey, jun., of Heywood; Mr. Jones, Stand; William Crossley, of Bury; and Mr. Rees, of Manchester. A cordial vote of thanks was passed to the essayist for his paper, which brought the meeting to a close.

BURNLEY.—On Friday last the Sunday school and congregation held their annual fete in a field adjoining Cemetery Lane. The children assembled in the school-room at eleven o'clock and proceeded to the field, where they were joined by their elders in the course of the afternoon. A cricket match and many other games were entered into with complete heartiness. Coffee, buns, nuts, and sweets were supplied to both young and old. The weather was splendid, and the cool shades of evening closed one of the happiest field days ever held by this flourishing school and its friends.

BIRMINGHAM: HURST-STREET CHAPEL.—The annual floral services were held in the afternoon and evening of Sunday last. A large space in front of the pulpit was occupied with flowers and greenhouse plants, tastefully arranged, which presented a more beautiful display than in former years. In the afternoon a large number of the Sunday scholars and congregation brought with them bunches of flowers, many beautifully arranged in bouquets, which they freely gave for the hospitals, and of which five large baskets full were collected and divided between the Queen's, the Children's, and the Homœopathic Hospitals. The service in the afternoon was conducted by the Rev. H. W. Crosskey, when the chapel was crowded. The Rev. B. Wright preached to a large congregation in the evening. An offering was taken at the doors to defray expenses, and towards the Sunday-school summer excursion. On the following Tuesday the annual trip took place, when the Sunday-scholars, teachers, congregation, and friends, nearly 600, made a delightful excursion to the village of Shustoke. The scholars were supplied with a good tea, and enjoyed a variety of sports and games. A brass band accompanied the party, and the weather being most favourable a delightful day was spent together, which will long be remembered.

DONCASTER.—A very successful Sunday-school anniversary was held here last Sunday. The Rev. J. Fraser preached on "How to develop the affections of a child's heart, and heighten the aspirations of its soul," to a very good congregation. A number of pieces of prose and poetry were recited by some of the children, while some beautiful hymns and anthems were rendered by the choir and little ones. The collection more than doubled that of last year.

EDINBURGH.—On Saturday, the 6th instant, the scholars and friends of St. Mark's Sunday school made an excursion by rail and cart to Hopetown House, South Queensferry. The weather was all that could be wished, and the day was spent in the splendid grounds overlooking the Forth.

HULME: EMBDEN-STREET DOMESTIC MISSION.—On Saturday last the first of a series of summer excursions in connection with the above school took place. About 30 teachers and elder scholars, including the Rev. J. Harrop, and Mr. S. Barnes, superintendent, went to the village of Prestwich, where a substantial tea was provided. The return journey was taken through Mere Clough, on to Pendleton, and the excursion was well enjoyed.

HEYWOOD.—On Monday, July 8th, the members of the chapel choir had a trip, through the kind generosity of a few friends, to Skipton and Bolton Abbey. Alighting at 8.30 at Skipton, our friends made their way to the Unicorn Inn, where a good substantial breakfast awaited them. Afterwards they visited Skipton Castle and Bolton Abbey, and walked a distance of about three miles through Bolton Wood and onward to the ruins of Bardon Tower. Leaving Skipton per 8.15 train the party arrived home at half-past ten, having spent a most enjoyable and happy day together.

HULL: BOWTALLEY LANE CHAPEL.—The Sunday school scholars, teachers, and friends had their annual excursion, on Wednesday, 10th inst. The place selected this year was Welton Dale, one of the most beautiful parts of East Riding. The day was fine, and the party thoroughly enjoyed themselves.

LONDON: FREE CHRISTIAN CHURCH, KENTISH TOWN.—The Sunday school had its twentieth annual excursion on Friday last, July 12th. The party was a large one, consisting of some 250 scholars, parents, teachers, and friends, who went to East Barnet and Hadley Wood. The day was fine, and what with various games and rambles in the wood and fields was a most enjoyable one. Before starting for home, the children, &c., were called together, and joined in the singing of several hymns, finishing up with hearty hurrahs for the friends who had subscribed towards the expenses, and the Rev. P. W. Clayden, pastor of the church.

LONDON: BIBLE READING SOCIETIES.—On July 5, the annual tea meeting of the North London Bible Reading Societies took place at Newington Green Chapel, under the presidency of the Rev. J. D. Hirst Smyth. The societies assembled for tea at half-past five. Miss Marian Pritchard, the hostess, had provided a most elegant tea, of which 74 persons partook. The chapel was tastefully decorated with beautiful flowers, among which roses were the chief. After tea the number was augmented to 110. Mr. Smyth took the

chair at seven o'clock, and after a hymn and prayer, and a few words of introduction, the annual reports of the different societies were read. This was done by some of the younger members. The Rev. T. W. Freckelton then read the reports of the three local theological classes, that at Newington Green, at Stamford-street, and at Unity Church. Mr. Smith then gave an interesting and valuable address on the subject of the evening "Prayer." In this he expressed great sympathy with the societies' efforts, and also expressed a wish to see a quarterly prayer meeting held in that chapel. Mr. Freckelton then spoke on the same subject—prayer—and in the course of his remarks took some exception to a statement of Mr. Smyth's to the effect that we were never to tire of prayer, that if we did not find benefit from prayer we were to pray until we did, indeed we were to weary God out of prayer. Mr. Freckelton objected to this insistence of prayer. The Rev. H. Ierson, in a very earnest speech, endeavoured to reconcile the statements of the two previous speakers. "The wearying God out," which was quite consonant with the teaching of the New Testament—referring to the widow and the unjust judge—might, he thought, be reconciled with the no prayer of Mr. Freckelton in this way—that if our hearts were right with God, if we were still striving to do his will, even though we did not actually pray in words, yet God, who knew our hearts, would in the end answer us; for he could suppose that even the widow was not always beseeching the judge, she might simply sit still outside the court—the judge knew she was there and what was in her heart, and in the end answered her demand. Mr. Ierson gave his very warmest sympathy to the societies, and stated it as his belief that five-sixths of what the orthodox meant when they said that Unitarians were cold was that they were not a praying people, and that nothing struck him more than this absence of prayer when he first joined the Unitarian body. He believed the Spirit was doing this work, causing the formation of these prayer meetings among Unitarians. The Rev. R. Spears said he never had any of the difficulty about prayer that troubled some people. He prayed simply as a child to his father. After a hymn, the meeting was brought to a close by some words of reverent prayer from Mr. Turner, of Newington Green.

LIVERPOOL: BEAUFORT-STREET.—On Sunday, July 15th, the Band of Hope held its usual quarterly party, which assumed the form of a treat in the country. Through the kindness of Mr. McTaggart, of St. Michael's, we enjoyed the use of a field of considerable natural picturesqueness, and spent a most delightful afternoon.

MOTTRAM.—Last Sunday the annual procession of teachers, scholars, and members of the congregations, numbering over three hundred, marched through the village. At the Market Cross a hymn was sung by the children and friends, after which the Rev. N. Green delivered an address on "Liberal Christianity," the number having at this time reached between four and five hundred persons. At the conclusion of the address another hymn was sung, and the procession returned to the chapel. In the evening the chapel was filled to hear the scholars recite and sing, and to witness the distribution of prizes. Over one hundred prizes in books were awarded for regular attendance during the year. Beside the prizes given by the school, five certificates were given from the Manchester District Sunday School Association to scholars who had passed a successful examination in the Life of Christ.

MONEYREA (IRELAND).—On Friday evening, June 28th, a farewell soirée was held to bid good-bye to the Rev. Thos. Leyland on his removal to England, to take the pastorate of the congregation at Burnley. An engrossed and framed address was presented by Mr. David McMaster, the secretary of the congregation, and a purse of gold was presented by Mr. Nathaniel S. Bodell, the treasurer. Mr. Leyland made a suitable reply, in which he referred to the pleasant intercourse he had had with many of them. If the presbyteries had been too narrow for his entrance, and if the non-subscribers had kept him out of their association, he had found a three years' haven in the hearts of his people. He was sorry to part from them, but duty seemed to point to more active scenes of labour amongst the working population of his native county in England. During the evening kind words of farewell were given by the Rev. J. C. Street (who presided on the occasion), Revs. Prof. Orr, W. O. McGowan, H. A. McGowan, A. Buckley, by Messrs. Fisher, Neill, Darbishire, Davids, and by several members of the congregation. On Sunday, the 30th of June, Mr. Leyland preached his farewell sermon to a large and attentive congregation. Taking for his text the words of the Apostle, "I have declared unto you the whole counsel of God," he reviewed his brief ministry amongst them, and expressed his gratitude that in a land in which even the liberals were willing to have their old fetters reformed, he had been allowed to preach the Gospel of the free faith, not only in freedom, but to an appreciative people. In concluding he said: "During our sojourn together you have become ecclesiastically free; stand fast in your freedom; I commend you to God, and I bid you farewell."

NOTTINGHAM: HIGH PAVEMENT.—On May 22nd the High Pavement Church was visited by Mr. W. J. Harrison, curator of the Leicester town museum, with a view to examining its acoustic defects and prescribing a remedy. Mr. Harrison recommended a very elaborate series of thin wires, which have been put up and supplemented by some additional ones suggested by Mr. J. B. Carter. Many testimonies of the happy effect of this contrivance have been received, in breaking up the echoes that have been complained of. Mr. Harrison advised the further use of drapery should the wires not completely cure the evil. Would it not be wise, in all future contracts with architects and builders, to stipulate that new chapels should be so constructed that people

could hear in them? On the 27th of June the congregation had an excursion to Donington Park, and everybody enjoyed the visit. The adjourned meeting of the Provident Society was held on June 3rd, but the question of registration was not settled, and was further adjourned till September 2nd. The certificates gained by the High Pavement Sunday scholars were distributed on the afternoon of June 2nd, by Mr. William Gill. The following is an abstract of the results of the examination, so far as the Nottingham schools are concerned:—

Subject.	Examiner.	School.	Class.	I.	II.
Life of Martin Luther	Miss Cook	High Pavement	Girls	5	2
			Boys	4	1
Notes on Hymns	Miss Swain	"	Girls	1	3
			Boys	1	1
Lessons in Religion	Miss Short	"	Girls	2	2
			Boys	1	1
		"	Girls	1	1
		"	Boys	3	4
		Christ Church	Girls	2	2
Astronomy	Miss Lewin	High Pavement	Girls	3	2
Introduction to N. Test.	Rev. F. H. Jones	Christ Church	Boys	5	

21 30

POOLE: FLOWER SERVICES.—On the 30th ult., special flower services were held, and collections made on behalf of the Sunday schools. In the morning the Rev. W. Agar dwelt in an impressive discourse upon the "Elevating and Purifying Influence of the Element of Beauty in the Providential Arrangements of the Creator," and in the evening drew practical lessons from the same source. The committee were abundantly supplied with choice flowers from various friends in the town and neighbourhood, and the chapel was decorated in excellent taste, places of honour being given to bouquets of wild flowers sent in for competition by the Sunday school scholars. We are gratified to learn that upwards of a dozen of the Wareham congregation were present, and should be only too glad to hear that effectual steps were being taken to re-open the chapel there.

STUDENTS OF THE UNITARIAN HOME MISSIONARY BOARD.—The annual reunion of past, present, and incoming students, took place last Friday week at the Memorial Hall, Manchester. Besides those mentioned below as speakers, the following ministers were present: Revs. W. R. Smyth, Birmingham; A. Webster, Perth; W. S. Smith, Antrim; J. McDowell, Pendleton; W. Mellor, Crewe; J. J. Wright, Leicester; E. H. Bolland, Crediton; H. Rylett, Reading; and C. H. Osler, Over Darwen. There were also present Rev. J. Black, M.A., missionary tutor, all the present students of the Board, three of the incoming students, and several ladies. After tea the chair was taken, at 6.30, by Mr. W. Mason. After some preliminary remarks the chairman called upon Mr. D. Rees, who proposed "Welcome to the Incoming Students." This sentiment, which was warmly received, was responded to by Mr. P. Holt, of Astley. Mr. W. C. Bowie then proposed "Welcome to the Visitors." To this Revs. J. C. Street, Belfast; H. Williamson, Dundee; and W. Mitchell, Glasgow, responded. The chairman then, in feeling terms, bade farewell to the retiring students, Messrs. J. Moore and E. Crooks, each making a suitable and affecting reply. Next the Rev. J. Cuckson, Birmingham, proposed in well chosen words "Prosperity to the Home Missionary Board." Rev. J. Black, M.A., responded. The remainder of a very pleasant evening was devoted to various games, vocal and instrumental music, recitations, and dancing. In conclusion the company joined in singing "Auld Lang Syne."

TAUNTON.—The children attending the Mary-street Chapel schools had their summer treat on Thursday and were conveyed in waggons and vans to Cothelstone where they scattered themselves all over the hill, and were soon engaged in all kinds of amusements. Mr. Pile, optician, of East-street, whose kindness was greatly appreciated, had his large telescope mounted by the old tower, and splendid views of the surrounding country were obtained. During the afternoon games were continued until seven o'clock, when the muster-roll was called, and after a few words from the Rev. John Birks, pastor, expressive of thankfulness to God for the pleasures of the day, the doxology was sung, and preparations made for the return journey.

THE PROVINCIAL ASSEMBLY AND THE LATE EARL RUSSELL.—The following answer of Countess Russell to the resolution of the Assembly has been received by the secretary: "Drummond Arms, St. Fillans, Loch Earn, near Crieff, July 13th, 1878. Countess Russell presents her compliments to Mr. Dowson, and acknowledges with heartfelt gratitude the receipt of the resolution passed by the Assembly of Presbyterian and Unitarian ministers and congregations of Lancashire and Cheshire, at Southport, on June 20th. Such a testimony to the memory of Earl Russell, joined with the sympathy expressed towards herself, will be deeply valued by Countess Russell."

TODMORDEN.—The scholars of the Unitarian Sunday School had their annual picnic last Saturday afternoon, accompanied by the Rev. L. Taplin, M.A., and Mr. J. Crabtree, one of the superintendents. Altogether about 500 persons proceeded to a field near Dobroyd Castle (kindly placed at their service by Mr. John Fielden). The Castle-street brass band headed the procession, the pleasing appearance of which was greatly heightened by the number and variety of the banners displayed. About half-past five o'clock buns and tea were served in the field. Rain came on after tea, and caused many to return home. The remnants of the party were organised into a procession about 8.30, and returned to town.

NOTICE TO CORRESPONDENTS

Several letters and articles necessarily stand over.

CORRESPONDENCE.

A CORRECTION.

To the Editors.—In a note on the current number of the *Theological*, you confound Will. C. Smith, the author of the article upon "Religious Freedom in Scotland," with Dr. Walter C. Smith, who was once a heretic, but has not been so regarded for several years. I am all the more inclined to call attention to the error because the same mistake was made on a former occasion.

H. WILLIAMSON, South Dundee.

July 15, 1878.

IS A SCIENCE OF THEOLOGY POSSIBLE?

To the Editors.—In your last week's "leader" you make the following statement: "Either theology is, or it is not, worthy of the name of a science;" and your subsequent remarks lead one to infer that you believe that it is "worthy" of such a title. Now, since upon the answer we give to this question—"Is a science of theology possible?" depends the value we attach to theological doctrines, just as our appreciation of the science of astronomy depends upon the strength of our belief in the trustworthiness and certainty of its facts, I should like to know, sirs, upon what grounds you believe theology "worthy" to rank as a science? It is a question that has long and anxiously occupied my own thoughts; and, as far as I have been able to see at present, I cannot infer anything more than a negative conclusion.

For, it seems to me, we must either enlarge the meaning of the word Science as at present used, or more strictly speaking, give it a wider application, or else we must relegate Theology to the realm of pure hypotheses. Science proper deals only with phenomena, and with *physical phenomena*, their laws and relations. The word is employed to denote "a system of organised knowledge." And what is special in all scientific knowledge is, that every accepted fact is capable of demonstration. Its language is—"this is," or "this is not," "this does," or "this does not happen." Its speech is all positives. It knows nothing of "perhaps," or "may be." Is this so theologically? Is it possible to construct a science out of the "unknowable"? Theology is "a discourse concerning God." What do we know about God that can be said to be scientifically established?

What many earnest religious minds are patiently waiting (for I fear doomed for ever to disappointment) is a system of theology that professes to be, that is, based on scientific principles. We have had many such, but they have glaringly failed to satisfy their claims. For in using the word "science" in connection with theology we are placing it in the same category as astronomy or chemistry; we are virtually acknowledging that the things which belong to theology are as capable of demonstration as the things that belong to any one of the sciences; but this has not been found to be the case. If there be a theological "Euclid" anywhere in the world, may he soon speak, for until he does we must be content to fall back upon the moral and religious certainties which are found in man himself.

Southampton. D. AMOS.

[Our correspondent will find an exhaustive reply to his inquiry in the able address delivered by Professor Upton, at the Memorial Hall, Manchester, February 6, 1878.—EDS. U. H.]

SUGGESTIONS FOR THE BEARD MEMORIAL UNION.

To the Editors.—Some months since Mr. J. H. Reynolds wrote a very able letter to the *Herald*, stating that, very many years ago (so long that many who are now men and women were children then), an old friend of his—who had since gone to his rest—had propounded a scheme for forming in Manchester a kind of club, where its members might drop in to see their friends, have a cup of tea or other refreshment, and feel at home, and requested all who felt disposed towards its formation to send their names to him.

I ventured the following week to urge the matter on, and trusted it would not lie until our children grew into men and women. Shortly afterwards I asked Mr. Reynolds how the matter was going on, when he answered that he had received a few replies, and expected in awhile it would be further developed. Having had the honour of being elected on the committee of the above Union, and looking into its aim and objects, I find with a little extension it would exactly carry out the idea of Mr. Reynolds and his late friend. I have never asked, but it occurs to me the latter can have been no other than the Rev. Dr. Beard himself.

My dull comprehension could never exactly make out the meaning of Longfellow's words—

"Let us then be up and doing
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait,"

unless he had likewise experienced something akin to what our friends have. It is time we left the last words out, and instead of "learning to wait," adopted the old precept—"Whatever thy hand findeth to do, do it with all thy might." We are not now the despised sect, almost afraid to mention the name we own, that our forefathers fought so valiantly for against all odds, including even our fellow Nonconformists; but chiefly through their exertions, and notably Dr. Beard's, we are both more influential and respected. There is a wide field before us. A vast number of people who attend no place of worship are very much like what Councillor Ben Brierley pithily expressed himself to be, at the opening of the Miles Platting bazaar, when he said: "People call me a Nothingarian, but if I am anything I am a Unitarian." To embrace these

Nothingarians, and make them Unitarians, let us open our social doors wider.

By increasing the subscriptions to the Union, say to five shillings per year, and getting as many as possible to join it, taking in the various daily papers and other periodicals, forming a library, and arranging with the trustees of the Memorial Hall to grant the use of such rooms as may be required, and with the hallkeeper to supply refreshments to those who need them, and make it as sociable and attractive as the neighbouring Young Men's Christian Association is, no doubt it will prove equally prosperous and useful. If the trustees cannot spare rooms, why not use those in the building let off as warehouses? Surely we have sufficient public spirit to afford it.

There is another point: Whilst the agitation is going on to open libraries and museums on a Sunday, let us set the example by opening this on that day. We braved derision of old when reading and writing were taught in our Sunday schools, and at a time when few of the poor could get them elsewhere, and many a successful man and woman of the present day blesses the old times gone by for their prosperity. Let us brave derision, if necessary.

The committee do not meet for over two months, and as I know very few of them personally, I thought this the best means of ventilating the subject, which I trust will be heartily taken up.—Yours truly,
Daisy Bank, Moston. JAS. BARKER.

VISITORS TO PARIS.

To the Editors.—As it is generally believed that Englishmen just now visiting Paris are very much impressed upon with regard to lodgings and provisions, it may not be out of place, in your widely circulated columns, to give a few words of advice to those of your readers who have never been to that city, but who intend to visit it during the present season. Having just returned therefrom, I am happy to state that in that quarter of Paris where I have resided I have not found any disposition to take undue advantage over the visitor. Of course, if you go in grandee style, and order everything in general terms, and refuse to ask the price of things before you get them, then you tempt the Frenchman to impose upon you, by giving him the impression that you have plenty of money to throw away, and that you do not wish to be troubled with the details of your bill of fare and attendance. Even when advantage is thus taken of your weakness, it is no more than what is done every season at many places in our own English watering places—to which experience teaches us to submit, as a matter of course.

But if the visitor on getting out of the railway station in Paris will avoid all those places where he will see "English is spoken here" in the windows, which may, or may not, according to circumstances, mean that the game of the "spider and the fly" will be played there, and take a bus with a correspondence ticket to Palais Royal, and change busses there (without having extra to pay) for the Palais de Luxembourg, he will find himself in a *bond fide* French quarter of the city, where, all other things being equal, prices for lodgings and provisions are as reasonable as anywhere in London or Manchester at the present time. Having arranged about his bed with the matron of his hotel, or *maison meuble*, and assuming that he will not be bound to take his meals at any stated hour in the place where he sleeps, let the visitor saunter out to his meals at some respectable *crémère, café*, or restaurant, just as it suits his taste. If possible, let him select some place for that purpose where a price-list of the bill of fare is daily put before him, from which he can suit his taste and pocket too. This may be easily done at all the establishments of M. Duval, one of which he will find at 94 (or thereabouts), Rue de Lafayette, not many minutes' walk from the St. Lazare station, and where he can procure a list of all Duval's establishments in Paris, and which he will find of great service to him in his walks about the city.

In the Luxembourg quarter I have found everybody courteous, very civil, and rather disposed to assist you than to take undue advantage of you. If you can leave your English conventional feelings at home, and rid yourself of the anxiety which obtains as to what "Mrs. Grundy" will say if you do this, that, and the other, you will get along all the better, for that feeling does not prevail among the Parisians as it does among our own people in England. Again, do not put yourself under professional guides. I could tell some strange stories about them. Somebody must pay the wages of these men, and of course you belong to that "somebody" if you will be guided. While under a guide, you cannot select your own company, which at times is a very inconvenient thing; cannot look at a masterpiece of statuary or painting as long as you would like, but must hurry on with a medley group, who may neither know nor care anything of its history, and be indifferent to its merits; be obliged to take their bill of fare whether you can eat it or not; and go off as per programme whether you are disposed or not. The other day I was standing under an umbrella looking at the July Column where the Bastille stood, when three or four open carriages drove up under a guide who jumped out of his carriage followed by some half a dozen from the whole company, and as his arm and tongue and umbrella were explaining matters to the half dozen who surrounded him, I could not refrain from laughing right heartily at the spectacle which the dismal groups in the carriages presented, waiting there in the rain until the guide and the guided had had their say at the base of that memorable column; after which the half drowned company with sadness and sorrow depicted in their countenances drove away. Who this company was, or whence it came, I never troubled myself to ascertain. Being under a guide has its advantages; but its disadvantages are many and

will not be submitted to by any one who loves his liberty if he can do without it. Your own experience, with a little common sense, in the long run will teach you more wisdom than any amount of guiding will do for you. Having said so much for the benefit of those who can speak a little French and who have never been to Paris, and though my experience may have been different to that of others, yet I leave these timely hints to those of your readers above mentioned, hoping they may profit by them, as has been the case with yours, &c.
July 8th, 1878. BEN WALKER.

COMING WEEK.

BLACKPOOL.—On Sunday, at 10 45 and 6 30, the Rev. A. B. Camm will preach.
GREAT HUCKLOW.—On Sunday, school sermons, by the Rev. H. S. Solly, M.A. Afternoon at 3, evening at 6 30.
LIVERPOOL: HAMILTON ROAD.—On Sunday, school sermons. Morning, at 11, Rev. S. Fletcher Williams; evening, at 6 30, Rev. J. Harwood, B.A.
MANCHESTER: CROSS STREET CHAPEL.—On Sunday evening, sermon by the Rev. Wm. Gaskell, M.A., at 6 30, on "The Gospel Conducive to Peace."
MANCHESTER: STRANGWAYS.—On Sunday, at 10 30, the Rev. A. Lazenby will preach, in the evening Rev. J. T. Marriott.
PENMAENMAWR.—On Sunday morning, at 11, service in Pendyffryn Schoolroom. Preacher, Rev. Chas. Beard, B.A.
SCARBOROUGH.—On Sunday morning, at 10 45, and in the evening at 7, the Rev. Dendy Agate, B.A., will preach.

Birth.

PARTINGTON.—On the 14th inst., at Oak Bank, Worsley, the wife of John Partington, junr., of a daughter.

Marriage.

CARPENTER-BUCKTON.—On the 12th inst., at the Mill Hill Chapel, Leeds, by the Rev. P. H. Wickstead, M.A., and the Rev. Charles Hargrove, M.A., J. Estlin Carpenter, second son of Dr. W. B. Carpenter, C.B., to Alice Mary, younger daughter of George Buckton, of North Hill, Roundhay, Leeds. No cards.

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Price 1d.

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HOME MISSIONARY BOARD.

STUDENT SUPPLIES.
During the month of July, all applications for PULPIT SUPPLIES by Students of the Board are to be addressed to Mr. WILLIAM MASON, 35, Cheetham Hill Road, STALY-BRIDGE. Applications should be sent as early as possible.

JAMES BLACK, Missionary Tutor.

STRANGWAYS UNITARIAN FREE CHURCH.—Sunday next, 28th July, the Rev. J. T. MARRIOTT will preach, morning and evening: the offertory: all free seats.

BLACKPOOL: BANK STREET.—Minister: Rev. CAMM. Services: 10.45 a.m.; 6.30 p.m. A Class for young people (visitors and residents) conducted every Wednesday by Mr. and Mrs. Camm.

SCARBOROUGH: WESTBOROUGH CHURCH.—On Sunday next, there will be services as follows: Morning, 10.45, "Pilate's Washing of his Hands;" afternoon (children's service), 3, "Two Kinds of Bravery;" evening, 7, "The Use of right Weapons."

PENMAENMAWR.—There is Service every Sunday, at 11 a.m., in the Pendyffryn Schoolroom. Preacher for next Sunday: Rev. CHARLES BEARD, B.A.

FLAGG CHAPEL, near BUXTON.—On August 3rd, a CONCERT by choir and friends from Friargate Chapel, Derby: tea at 4 p.m., concert at 5 p.m. On Sunday, August 4th, ANNIVERSARY SERMONS, by Mr. C. WOOLLEN. Afternoon at 3; evening at 7, when a Service of Song will be given by choir and friends from Northampton. Collection after each service on behalf of chapel fund.

UNITARIAN CHURCH, TADMORDEN.—SCHOOL SERMONS.—These Sermons will be preached on Sunday, August 4th, by the Rev. CAREY WALTERS, of Whitchurch. Morning service at 10.45 a.m., evening service at 6 p.m. A collection at the close of each service on behalf of the Sunday school.

PARIS.—ENGLISH SERVICES.—Ministers who intend visiting Paris during the Exposition, and who would be willing to conduct Service in English for one or more Sundays in the Salle Saint-André, will oblige by communicating with the Rev. H. IERSON, 37, Norfolk-st., Strand, London, W.C.
NOTE.—The regular service of the church is held every Sunday at 12 o'clock, in the Salle Saint-André, Cité d'Antin, 29.

MISSION.—TO SUNDAY SCHOOLS.—A Number of Second-hand Copies of a carefully prepared SERVICE BOOK are offered gratis, on application to Mrs. MORTON, Trevenne, Grosvenor Road, Cloughton, Birkenhead.

KENT AND SUSSEX UNITARIAN ASSOCIATION.

The ANNUAL MEETING will be held at Horsham, on Wednesday, August 7th, 1878. At half-past eleven, a.m., there will be a RELIGIOUS SERVICE at the Free Christian Church, Worthing Road, to be conducted by the Rev. T. W. FRECKELTON, of Unity Church, Islington. The SERMON will be delivered by the Rev. ROBERT COLLYER, of Chicago, U.S.A. A collection will be made in aid of the funds of the Association.

Dinner will be provided in the Lecture Room at the Literary Institution, at 1.30 p.m. After which the business of the Association will be transacted, Mr. Alderman ELLIS, J.P., of Maidstone, presiding. A deputation will attend from the British and Foreign Unitarian Association. Tickets for the dinner, 3s. 6d. each, may be had of Mr. Price, bookseller, Horsham, or of the secretary, the Rev. Edward R. Grant, Rocky Hill, Maidstone.

BERDARE: ENGLISH UNITARIAN APPEAL.

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M. C.		2	0	0
J. Whitehouse, Tipton		0	10	6
W. Thompson, Coseley		0	4	0
W. Granger, Coseley		0	10	0
G. R. Twinn, Birmingham		0	10	0
Thomas Martineau, Birmingham		2	0	0
J. R. Mott, Birmingham		0	10	0
Thomas Prime, jun., Birmingham		0	10	0
W. Earl, Birmingham		0	10	0
T. E. P., Birmingham		0	5	0
Frank Evers, J.P., Stourbridge		1	0	0
X. Y. Z.		2	0	0
W. P. Greenway, Dudley		2	0	0
J. W. Gunn, Merthyr Tydfil		1	2	0

FREE CHRISTIAN CHURCH, COLNE.

The above Church, which has been recently established, and which promises soon to become a strong society, has hitherto met for worship in the Cloth Hall, and the committee now earnestly appeal to the Unitarian public for help in the erection of a New Chapel and School Building in Stanley-street. The estimate cost is £2,000, towards which £1,430 is already promised, as follows:—

Colne Congregation	£200
East Lancashire Unitarian Mission	£300
British and Foreign Unitarian Association	£380
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A Friend	2	0	0
Charles Dennis	1	1	0
Robert Grundy	1	0	0
Dr. Wormald	0	10	6
J. Burrow	0	10	0
	5	0	0

SUBSCRIPTIONS FROM RAWTENSTALL—	£	s.	d.
G. T. Ramsbottom	1	1	0
James Shepherd	0	3	0
John Lupton	0	2	6
John Twiss	0	2	0

Subscriptions, which will be duly acknowledged, will be thankfully received by
Rev. W. Matthews, Derby-street, Colne, Minister.
Mr. James Hartley, Skin Yard, Colne, Secretary.
Mr. W. Spencer, Shackleton-street, Colne, Treasurer.
Mr. Harry Rawson, Market-street, Manchester.
Rev. C. C. Coe, Highfield, Bolton.
Rev. D. Walsley, Manchester Road, Bury.
Rev. W. C. Squire, Whitefield, near Manchester.
Rev. H. S. Solly, Albert-street, Padham.

WELCOME SOIREE

TO
MRS. CAROLINE SOULE,
Of the United States, President of the Universalist Woman's Centenary Association of America, Editor of *The Guiding Star*, &c., in College Chapel, Stepney Green, London, on Wednesday, July 31st, 1878. Tea provided at half-past six. The chair will be taken at eight o'clock. Tea, sixpence each.

MANCHESTER NEW COLLEGE.

LOCAL THEOLOGICAL EXAMINATIONS.
The Reports containing the revised regulations and subjects for the Examinations commencing May 12th, 1879, are now ready, and will be forwarded on application to the Secretary for the Local Examinations,
Rev. CHAS. T. POYNTING, Fallowfield, Manchester.

A Young Lady, Assistant in a Kinder Garten (Norwich High School), desires a holiday engagement, from 1st August: English, German, French, &c.—Address F. M. S., care of M. P. Squirrel, Esq., Park Lane, Norwich.

A Young Protestant Swiss Lady, teaching French and German thoroughly, wishes for a HOLIDAY ENGAGEMENT, for seven weeks, commencing August 14.—Address M'le. Affolter, 5, Upper Talbot-street, Nottingham.

A Lady desires a Re-engagement as HOUSE-KEEPER or COMPANION: has had the management of a number of servants: good reader and pianist: excellent references.—Address C. S., 2, Belle Vue, Hampstead, London, N.W.

WANTED, by Wednesday next, for a month or six weeks, in the house of a Unitarian family in Margate (near the sea), two large airy rooms, as SITTING and BEDROOMS, with attendance: terms must be moderate.—Apply by letter to X Y Z, at the office of this paper.

MISS CURTIS will RE-OPEN her School for GIRLS on August 13th: prospectus on application.—Westbourne, Grosvenor Road, Birkdale, Southport.

KNUTSFORD.—MISS ARDERN'S SCHOOL will REOPEN, after the summer vacation, on September 2nd.

BRIDPORT.—The Rev. JOHN DAVIES, M.A., RECEIVES as BOARDERS a few pupils for a liberal education: two vacancies: terms on application.—The next quarter will commence on August 8th.

ANDERIDA HOUSE SCHOOL.
The Next Term commences September 18th. For prospectus, &c., apply to Rev. J. A. Briggs, The Beeches, Northiam, Sussex.

ROSE BANK, CHEETHAM HILL, MANCHESTER.—SCHOOL for GIRLS, conducted by Miss HEWER, with competent assistance. THE NEXT TERM begins September 9th. Vacancies for Two Boarders.—Prospectus forwarded on application.

HAMPSTEAD: HEATH BROW SCHOOL.

The SESSION 1878-79 will begin on September 25th.
Classics and English Subjects: Rev. E. M. Geldart, M.A., Oxon., and Mr. Arch. Ballantyne. German: F. Althus, Ph.D. French: Miss M. Merington. French, Examiner in, Prof. Ch. Cassal. Mathematics and Natural Philosophy: John Bridge, M.A., Lond. Chemistry: under the direction of Prof. Barff, M.A. Drawing: Mr. W. H. Fisk, Head Drawing Master in Univ. Coll. School. Writing: C. F. King, B.A., Lond., Writing Master in Univ. Coll. School. Music: Miss Christina Squire, R.A.M. Gymnastics and Fencing: Mr. Winterbottom. Dancing: Miss Mary Birch. Classes are taken by Miss E. F. Squire and the Misses Case. A master is in superintendence during the day.
There is a Junior Class for children under ten years of age. The arrangements of the School permit of some girls being received with their brothers.
Prospectus on application to Mrs. Case.

LANCASTER.—The Rev. D. DAVIS, B.A., will REOPEN School on Friday, the 16th of August.

BROOK HOUSE, KNUTSFORD, CHESHIRE.—BOARDING SCHOOL FOR GIRLS, conducted by Mrs. FRANK SHAWCROSS, assisted by Resident English and Foreign Governesses. Teachers of eminence attend for instruction in Music, Singing, Harmony, Drawing, Dancing, &c.—Prospectus and references forwarded on application.

YORK: 26, HIGH PETER GATE.—Miss AMY HERRING begs to announce that she has OPENED, at the above address, a SCHOOL for the Instruction of Young Ladies in all branches, comprising a first-class education with liberal views. References kindly permitted by the following:—Rev. Dr. G. Vance Smith, The Parade, Carmarthen; the Rev. C. Wellbeloved, 38, Monkgate, York; Miss Swaine, 1, The Crescent, York.—Terms on application.
Pupils are prepared for the University Examinations, several having passed most successfully.

HOLLY BANK SCHOOL, BIRKDALE, SOUTHPORT, conducted by Mr. TEMPLAR, F.R.A.S., will be RE-OPENED on August 6th.

The premises are most pleasantly and healthfully situated near the sea. The domestic arrangements are highly conducive to the health and comfort of the scholars, and the course of instruction is comprehensive and thorough. Many of Mr. Templar's scholars have gained distinction in the Oxford and Cambridge Examinations, and at Owens and other Colleges.
"We have great pleasure in stating that Mr. Templar is known to us as an experienced, skilful, and very successful teacher."
Sir Thos. Bazley, Bart., M.P. H. J. Leppoc, J.P.
J. R. Beard, D.D. J. D. Morell, LL.D., M.A.
James Drummond, B.A. R. N. Philips, M.P.
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(Mayor of Manchester.) John Watts, Ph.D.

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By F. W. NEWMAN.
London: Trübner and Co., Ludgate Hill.

Now ready, for August, No. 32 of
YOUNG DAYS.
Price One Penny. Numerous illustrations.

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THE TRUTHSEEKER, Edited by the Rev. JOHN PAGE HOPPS, and published on the first of every month, is a free and unsectarian Review of all books and events relating to the development of religious life and liberty in the Christian Church. Every number contains original lectures and essays, together with reviews of present and permanent interest. Price Threepence.—London: Williams and Norgate, Covent Garden. Manchester: Johnson and Rawson, 89, Market-street; and John Heywood, Deansgate.

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History of the Dogma of the Deity of Jesus Christ. By Dr. Reville. An entirely new translation from the recent revised and enlarged edition. Price 4s.
Conscience and Faith. By Athanasius Coquerel. Translated by Rev. J. Edwin Odgers, M.A. Price 2s. 6d.
"Mr. Odgers has performed the translator's task with great skill and success. . . . The book is well calculated to serve the popular purposes for which it was written, and the British and Foreign Unitarian Association have done a good work in placing it within reach of English readers."—*Theological Review*, July, 1878.
Sent post-free at the prices named by order to Mr. H. Y. Brace, 37, Norfolk-street, Strand, London W.C.

MISS BROOKS, 6, Barton Arcade, and 59, Deansgate, Manchester, is now Showing the Choicest GOODS in Millinery, Straw Hats and Bonnets, Flowers, Feathers, Laces, Ribbons, Ties, Gloves, &c., and will have through the season all the most approved styles. An inspection is respectfully solicited.

BRIGHTON.—12, LOWER ROCK GARDENS.—Visitors will find here every home comfort: tariff sent on application.—Miss WOOD, Proprietress.

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ZUCCO.—We again beg to draw attention to this Wine, which we had the pleasure to bring before the notice of the public for the first time last year. It is a Pure, Natural, Light Wine of Madeira character, without any spirit added, the produce of the Sicilian estates of the Duc d'Aumale.
We have pleasure in being able to announce that we can now reduce the price to
24s. Per DOZEN.

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DOING AND SAYING.

It is considered probable that the island of Cyprus was the Chittim of the Old Testament.

Professor Leone Levi estimates that out of every pound of taxation contributed by the working man to the National Exchequer, 13s. 5d. comes from alcoholic liquors and tobacco.

The late William Cullen Bryant, the celebrated poet, attributed his marvellous health to his prudent mode of living. He was almost a teetotaller, and lived principally upon fruit and vegetables.

The ex-minister of Servia, M. Chedomille Myatovitch, an eminent Christian scholar, is translating the *Pilgrim's Progress* into the language of the Serbs. He has expressed himself to be of opinion that of all the books he has read (and he is familiar with the best English Evangelical literature) the *Pilgrim's Progress* is the best adapted to the Servian mind.

Mr. Theophilus G. Pinches, who has been appointed to the post left vacant in the British Museum by the death of Mr. George Smith, has, says the *Daily News*, begun his career as an Assyriologist by an important discovery with respect to the chronology of the reign of Cambyses, which, if it proves correct, will overturn all the former theories of Assyrian chronology.

A new association, styled the National Mahomedan Association, has been recently formed at Calcutta for the promotion of literary culture and the protection of Mahomedan interests. This, says the *Times* correspondent, is a wise and energetic attempt on the part of the Mahomedans to regain by legal and constitutional means the positions of trust and consequence they once held under the English Government.

From the studies of M. Favre on the subject of colour blindness at the Académie des Sciences, it appears that 3,000,000 persons in France are afflicted with inability to distinguish colours (Daltonism). The number of women so affected, as compared with the number of men, is in the proportion of one to ten. Nine cases of Daltonism out of ten may easily be cured in young subjects. The best means of treatment consists in methodical exercise upon coloured objects.

Commenting on the recent union of Wesleyan and Primitive Methodists in Ireland, the *Irish Times* says that Methodism now takes a new place amongst sister churches, and will occupy numerically, but still more, morally, a higher position than before. The ministers of the united body will number about 270, and their adherents probably about 100,000 persons. With a staff of working clergy, aided by lay agents of intelligence and zeal, it ventures to predict a new career for Methodism in Ireland.

In the Board Schools of London 188,000 children are being daily instructed in the Bible. But the Board has no power to give rewards for attainments in Scriptural knowledge. Mr. Peek and the Religious Tract Society, however, generously offered to find the prizes. This year 105,000 children have competed, being 20,000 more than last year, while a higher tone has characterised the answers. Not more than one child in 4,000 has been withheld from the Scriptural instruction by the wish of parents.

Lord James Butler has seceded from the Irish Episcopal Church. He was a great champion of revision of the Prayer-Book, and often made the proceedings at the General Synod hot and lively by his strong persistence in denouncing what he considered the corrupting Papist notions in the Prayer-Book. But he failed to get the Synod to go far enough. The revised Prayer-Book came into use on the 1st inst., and Lord James Butler refuses to use it. It is, he says with emphasis, still full of corruption.

We are prone to forget the greatness of the interests involved in our relations to India. In Bengal the Bengali is the vernacular of thirty-eight millions of our fellow subjects. In the south-west provinces, Hindu is spoken by

seventy millions. In the Punjab twenty-four millions chiefly use Urdu and are Mohametans. Throughout these and other portions of the vast empire English is becoming the language of education and of culture. What a weight of responsibility and solemn importance do these few figures furnish.

The dark cloud of famine that till recently has, for the third year running, overhung India, seems about to be rolled away. The time for the commencement of the annual downfall—upon the extent of which depends the harvest—has again come round, and grateful tidings are told of a fair rainfall from the North West and Madras, which were most severely stricken by the previous failures in the rains. In the latter presidency the total number on relief works last week was 127,621, on gratuitous relief, 74,120—figures which compare very favourably with those given this time last year.

A movement is started in London for uniting all the Presbyterian Churches on the English side of the border. It is, in fact, a gentle and ingenious expedient for disestablishing the English branch of the Established Church of Scotland. There are fourteen congregations throughout England connected with the Established Kirk, but they are all dwindling year by year to a mere handful of members, while the other Scotch Presbyterian Churches in England flourish more and more. Dr. Cumming is the only well-paid representative of the Scotch Kirk in England, and he is the chief opponent of the scheme of incorporation. The established Kirk in England is a landmark of the setting of the popular tide towards voluntarism. But some Scotch Conservatives are denouncing the proposed amalgamation as a political trick.

A writer of gossip in the *Court Circular* states that Monsignor Capel has resigned the rectorship of the Catholic University College at Kensington, London. Those who knew anything about the matter, says the writer, have long foreseen that the whole thing must inevitably collapse. Started at an immense expense, with highly-paid professors of standing, an imposing show was made, which induced some to believe that a promising institution had been started. But from the beginning it has been little more than a matter of spending money. The writer is not sure whether the students outnumber the professors, or the professors the students, but there is little difference either way. The few students have been treated, as children in small families generally are, with every indulgence. The institution was not remarkable for discipline; and as Monsignor Capel is not a University man himself, he probably found it rather beyond his power to mend matters.

The Commissioners have been appointed to inquire into the law and existing practice as to the sale, exchange, and resignation of ecclesiastical benefices, and to recommend remedies for abuses, if any are to be found to exist. The inquiry will probably occupy two or three years, and is not likely to be of much value. The shrewd and able writer in the *Manchester Examiner*, who signs himself "Promotion by Merit," says:—"It is not very likely that the Duke of Cleveland, who holds nineteen livings, including Wem, worth £2,300 a year; or the Earl of Devon, who has eight livings, or Viscount Middleton, who has also eight livings, will recommend that the power of selling these livings should be taken from them; and yet that is the only recommendation which will satisfy the country. Among the twelve Commissioners there is not a man (with the exception of 'the Right Rev. Father in God, William Connor, Bishop of Peterborough') who has taken any part in the discussion on this question; neither is there a single Dissenter, although Dissenters, feeling the responsibility they have in the prolonged existence of bribery in an institution for which we are all responsible, have taken the most active interest in bringing about some legislative remedy. It was fully expected that Mr. E. A. Leatham, M.P., who knows more of the outside feeling on the question than all these

Royal Commissioners rolled into one, and who has spoken so often about it, both in and out of Parliament, would have been one of the members of this new Commission; but then he is a Dissenter, and so the Government would not have him."

SCOTTISH NOTES.

THE CONDITION OF THE CHURCHES.

IN the editor's "Outlook" in the *Family Treasury*, there is a notice of the present condition of the Scottish Churches:—"There is something not a little remarkable and suggestive in the present condition of the Scottish Presbyterian Churches. Scotland is understood to be a poor country, yet three of its churches, not one of which embraces the aristocracy, contribute between them for religious and benevolent objects an annual sum of more than one million three hundred thousand pounds. It is also noticeable that within the last year or two there has taken place, in every one of the Churches, an immense increase of activity. This activity has taken the form, to a considerable extent, of what are called home missionary operations. A large number of new churches have been built or are being built. And it seems warrantable to conclude that there are now more people attending public worship north of the Border than there ever have been before. With all that it is significant to observe that the crust of the old faith has been broken, and that, to use the figure we have had before us throughout, the old bottles appear to be in danger of being burst by the violent fermentation of the new wine."

THE POPE AND THE DEVIL.

ORANGEISM in Scotland is no mean force, for it claims more than 70,000 adherents, chiefly in Glasgow and the west. The 12th of July, as usual, was chosen by the body as a great gala-day, when a good many thousands, professing ultra-Protestant principles, chiefly consisting in a fierce hatred of Popery, held a demonstration, at Rutherglen, in the vicinity of Glasgow. Besides the ordinary lay speakers, there were present on the platform three ministers of the State Church, who, far from setting an example of moderation, seemed more fiery-spirited than the rest. The Rev. Robert Thompson, of Wellpark Church, Glasgow, offered up the opening prayer, which contained the remarkable petition, "Oh, Lord God, confound the Papacy, and may the present Pope perish amid the intrigues of the Jesuits with whom he is surrounded, and the devil, whose servant he is." In a speech which he delivered at a subsequent stage of the proceedings, Mr. Thompson used language equally violent, expressing the wish that his Holiness might soon go after his predecessor to purgatory.

BOOKS AND AUTHORS.

The *Expositor* (Hodder and Stoughton) sustains the high character which this magazine has acquired. The editor's exposition on the Book of Job is continued, and this instalment on chapter xxi is most stimulative and suggestive. Professor Fairbairn's studies in the Life of Christ are occupied this month with a strikingly able discourse on the relation of the Baptist to the Christ. Dr. Sanday expounds his conception of some leading ideas in the Theology of Paul, but we differ *in toto* from his representation of Paul's idea of the death of Christ. The Dean of Canterbury contributes another paper upon the Prophet Jeremiah; and the Rev. Dr. Reynolds begins what promises to be a very helpful critical commentary on the Epistle to Titus. As the present number begins a new volume it affords a good opportunity for Biblical students, who are not already subscribers, to begin taking a magazine which, in its own special line, is without a compeer, and is a most valuable aid to readers and expounders of the Scriptures.

The *Homiletic Quarterly* (London: R. D. Dickinson) is a complete sackful for Benjamins of the clerical profession. The number for July contains a "Clerical Symposium" on the method of preaching calculated to be most effective in relation to popular indifference and

philosophical scepticism. The writers are Dr. W. G. Blackie, Professor Reynolds, Professor J. G. Murphy, M. de Pressense, Canon Perowne, and the Rev. J. Clifford. The discussion is full of interest, the papers of M. de Pressense and Mr. Clifford being especially pithy and powerful. The other contents of the number present a great variety of expository and homiletic matter, noticeable among which is a contribution from Professor Bruce, of the Free Church College, Glasgow, on the parables of the Treasure and the Pearl. The "Sermonic Outlines"—which are a dangerous temptation to lazy men—strike us as very thin, and are singular in their complete ignoring of those living questions of the day which M. de Pressense, Mr. Clifford, and Canon Perowne earnestly plead no preacher, who desires to be effective, can afford to pass by.

The editor of the *New Quarterly Magazine* (London: Chatto and Windus) is to be congratulated on the excellence of the July issue. There is not a dull page in it from first to last. Mr. Edmund Gosse's careful biographical and critical essay on "A Dutch Poetess of the Seventeenth Century"—Tesselschade Visscher—will be a revelation to most readers. General Cesnola's "Cyprus" forms the basis of a most seasonable and readable article by Mr. W. Watkiss Lloyd on our new acquisition, although from the absence of any reference to the transfer, it seems to have been written before the Anglo-Turkish Convention became known. The article is mainly historical; but it presents some at least of the information which we are all now eager to pretend to have in our possession. Mr. Arthur Arnold gives an interesting account of Socialism in Germany, and takes the sensible view of the only rational means of meeting that movement. "Mary Wollstonecraft," by Mathilde Blind, is a very well written memoir of the celebrated William Godwin's equally celebrated and gifted wife. Among the best features of the magazine are the summaries of current literature and current criticism, carefully and judiciously done. Notwithstanding the enormous number of our periodicals, the *New Quarterly* has a distinct place, and worthily fills it.

The article in the *University Magazine* for July to which most people will at once turn is the sketch of the life and career of Mr. Poynter, whose portrait forms the contemporary portrait of the number. So much has been said about Mr. Poynter in praise, and, since his nomination as director of the Government art-training schools, in dispraise, and even dislike, that it is well for the public to have that which is usually the best defence and explanation of his acts—the story of his life. No one, not even the most aggrieved art-master of a provincial school, can read the account here given of Mr. Poynter's education and his devotion to art without feeling that behind his action there lies much more than the mere fussiness of the head of a department—the clearly conceived purpose of an artist, who is a born teacher, and who is bent on working out a much-needed reform in the art-culture of our land. We strongly recommend to our readers the sketch which accompanies the portrait in the July number. The current number of the *University* is a very interesting one, all the articles being of more than average quality. If we were to speak with special praise of any, it would be of the first article in the number—"An Aryan Ancestor"—one of the frequent contributions to this magazine in which light is thrown on the modes of thought which were common in the East at the time when the earlier New Testament books were written. We do not know where, except in the *University Magazine*, we could find a popular yet accurate account of the superstitions and hopes and theories under the influence of which some of the leading doctrines of Christendom took their first shape. The article does not bear the initials of Mr. F. R. Conder, but we can hardly be wrong in attributing it to him. We would also mention with special pleasure the very full and competent notices of books which, in this as in most of the numbers of the *University Magazine*, form a leading part of its con-

tents. Nowhere can a teacher who is anxious to have his books "tested" for him have that better done than in the "current literature" article of the *University Magazine*.

LESSONS FROM CHICAGO FOR UNITARIANS IN ENGLAND.

THE record of "F. B.'s" visit to Chicago given in a recent issue of the *Herald*, ought to suggest some practical and beautiful things to not a few Unitarian congregations in our own land. The spirit which seems so active in the two churches "F. B." refers to, were it developed here, could not fail to commend Unitarian principles more largely to occasional hearers, and bring about some beautiful and catching results.

For a period of over thirty years I have not infrequently attended one of the most influential Unitarian churches in the West Riding of Yorkshire, where the services are always solemn and impressive, the thought in the generality of the sermons reaching a high standard of beauty, purity, and power; often profound in depth and massive in tone, and in range of subject all but as wide as the needs of the populated world; yet ministering only to the finer susceptibilities and humanities of the heart just about as much as the sublime pieces of Gothic architecture, around which Sunday after Sunday the echoes float. One is always struck with the fine ringing interchange of vocables, but out of them comes little warmth to the heart, or joyous inspiration to the life. There is grandeur, but it is wedded to coldness, and the feelings of the hearer are chilled. Besides this, there is an undertone of pensive sadness running through much of the thought, and the life droops as if wreathed in cypress. So, despite the imposing solemnity of the services, and the periods of grand stillness, the hearer might as well be transported to the frigid zones for any real impetus given to the zeal and the love that are to waste not, nor weary in their daily play.

One learns to admire that which is solemn and imposing, and one gratefully feels the hush that stays the fever of life; but in religion we want most that which is generative and radiative—that which unites man to man in thought, and purpose, and love. We want the utterances that bend the head in reverence; we want also those which fill the eye with pleasant and peaceful light, and which make the heart pliable to all that is pure, uplifting, and joyous. We want the fire that rouses from their dreamy slumbers all the expansive sympathies that shall win for the life about us finer issues, and a larger, nobler world. We need to tread the bright green surface of the earth, and be fed by its streams and touched by its beauties, and not to front so much dark problems, or feel ourselves lost in mental catacombs. By all means let us have beautiful churches, impressive services, and high-toned sermons; but above all, let us have that mingling of humanity which, in the church at least, shall merge the whole congregation into one band of worshippers, one spirit animating all. Ideal religions should be idyllic in their manifestations and sympathies, and the exponents of them should lay constant stress on all fuller and richer flowering. Excepting the more extreme of our Unitarian ministers, it seems to me that few ever wage nervous war with the bigotry and prejudice of caste, the haughty exclusiveness of wealth and social position, and the superfine indifference to the larger and nobler needs of humanity so palpably creeping into some of our congregations. Most preachers I have heard for years rather conserve conservatism, and foster growing impediments to social union and religious assimilation than otherwise. Men of culture they are undoubtedly, but they lean a little too much to the side of the high and the mighty. The cushioned pew is not nobly and largely plastic to the risen pulpit. The voice that speaks from the elevation is sonorous and impressive; but the hearer remains calm, passive, lethargic—wrapped in a mantle of indolent self-sufficiency. The power to magnetise the heart—the main spring of all life—

is wanting. But perhaps this is not the fault of the preacher solely and always. Something of it may be due to other influences than his. Generally, however, the church is what the minister makes it. He is the strength and beauty of its life; and to whom must we look for the initiation of more generous and wider communion within it if not to him?

That beautiful Christian socialism which has made Eversley dear to many an English heart surely is not altogether away from the vocation of a minister, and many of our churches might with reasonable hope of good seek to copy that example. At any rate, the experiment is well worth a trial. Why should one have to mix for years and years in a congregation, and not more than half a dozen people condescend to give you a welcome, or even to speak a kindly word to you? It is essentially a poor semblance of a religion that does not sometimes rise above artificial distinctions and class prejudices. If one is poor in worldly wealth or in name, what does that matter in a church where the people worship the same Father? Why should a rigid barrier of caste of all places be set up there? Wealth and position need not crush the more beautiful flowering of human thought and sympathy. Neither of them are really alien to the world's needs or to the noblest culture. Inequalities of society there must be. 'Tis in the law that differences of influence and power must exist, and the large-hearted Christian will look on all these things with a calm glad philosophy that will but grow more intense and fixed as the years ripen thought and judgment. But none of these things need repel or hinder communion. Wealth does not lose dignity because it condescends to exhibit the modest graces of courtesy and kindness; and position abdicates no throne because now and then it unbends to associate with those who, if they occupy a lower status in society, have yet hearts that can always feel the nobility of conduct, and who can glow with enthusiasm over every conquest of truth and beauty and progress.

In these utilitarian and fast augmenting materialistic times, I fear the charm of novelty is gradually passing out of the routine of our six days' life, and the romance of pure, elevating, sympathetically vital sentiment out of our seventh day worship. And it is only such men as Charles Kingsley in the church, and George Dawson out of it, if I may so speak of the latter, who do something really palpable to keep them intact. Why the labourers in this vineyard of the masters are so few, I know not. Surely churches that are said to represent something like thirty millions sterling have the power to do work as inherently grand as the work of these two men—work that should not only attract the more lovable side of humanity to themselves, but likewise commend their own principles and professions to the hearts and minds of all who get contact with them.

The propagandism of a church may widen its areas and increase its numbers, but these do not constitute its success. Its success lies in its ever-higher life, in the sweet, abiding bonds it creates, and in the loving and sacred memories it sets up in the world of worship, of thought and of action. When some such results as these are born of its influences it may well take rank as an instrument of God, and the children gathering within its spaces will find there the power that idealises and adorns their lives, and realise that wholeness of enjoyment without which religion will scorch and burn up the noblest emotions of mankind. P. G.

ROTHERHAM.—On Thursday, 18th inst., the children of the Sunday school were treated with a trip to the charming grounds of Roche Abbey, about eight miles distant from Rotherham. The scholars were conveyed in waggons most kindly provided by Messrs. Husband, Walker, Houseley, Leggoe, and Owen. The teacher's and a good number of the congregation accompanied the excursion in waggonettes, &c. A most delightful day was spent by young and old amid the venerable ruins and charming woods and picturesque rocks and waters of this ancient abode of the "White Monks" of the Abbey of Santa Maria de Rupe. After the children had been well regaled with the usual good things provided for their hearty appetites, they were assembled under the grand old gateway, formerly also used as the *hospitium* for travellers and poor tramps, and after some hymns had been sung, the Rev. W. Blazeby addressed to the scholars a few appropriate words. The Rev. J. Fraser, of Doncaster, also joined the party.

WHAT WE MIGHT DO.

REV. WILLIAM BENNETT.

WHAT blessings might we spread around
 Did we possess the will to do it !
 What pleasure make to all abound,
 Did we such good with wisdom view it !
 But for one hour of hollow joy
 We sell the solid bliss before us,
 And deem Truth's gold but base alloy,
 That would with higher wealth endow us.

What noble lives we all might lead
 Did we but act up to our knowledge !
 What service high, in word and deed,
 What wisdom spread, like school or college !
 But self, blind self, steps in between
 Our higher thought and harder duty,
 And turns aside the living stream,
 That else had flowed in love and beauty.

Oh ! let us pause, and waste no more
 Our substance on such fleeting pleasures,
 But wisely for ourselves in store
 Lay up by times true, heav'nly treasures :
 See in the good of all, our own
 Supreme bliss, and best endeavour ;
 And, having to the future sown,
 The harvest reap now, and for ever !

Paisley.

OUR BIRMINGHAM AGENCY.

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The Unitarian Herald.

FRIDAY, JULY 26, 1878.

A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day ? Let our hearts bid it welcome ! Let our lives reveal its beauty and its power.

WILLIAM ELLERY CHANNING.

THE FUTURE PUNISHMENT QUESTION.

IN the seventh volume of the *Expositor*, just published by Messrs. Hodder and Stoughton, is a paper by Canon Farrar on "Rabbinic Eschatology," which raises the much-debated question of immortality and future punishment. It is needless to say that Rabbinic deliverances on that subject give no countenance to the orthodox idea of the eternity of "hell fire." It was long, indeed, as every ordinarily well-read person knows, before the idea of immortality itself passed out of the sphere of opinion into that of faith among the Jews ; and the whole of the earlier conception of Sheol and Gehenna, as found by tracing the history of the words, affiliates itself far more with the Roman Catholic purgatory than with the Protestant hell. The rabbis, in a word, wavered between annihilation and universal restoration—the balance decisively tending to the latter. Very beautiful are the fancies of some of the rabbis. Even where in later commentaries some countenance is given to the idea of final annihilation, this is corrected by unconscious and beautiful ideas of restoration, as in a commentary on Malachi iv. 3, where the righteous are represented as coming at the end of twelve months and interceding for those whose souls have been wasted and their bodies consumed with fire. "To their words, the Holy One, blessed be He, answers, 'If so, then go and heal them.' Immediately the righteous go and stand upon the ashes of the wicked, and pray for their pardon, and the holy and blessed God causeth them to rise from their ashes, under the feet of the righteous, and to stand upon their feet, and they are conducted to eternal life." Even the good had to pass through Gehenna that the sinful stains which adhere even to the best of men might be burned away ; but also—beautiful thought—that they might cover with a garment the naked and shivering souls of the guilty. There was even a Sabbath of the damned when they enjoyed cessation from

torture. If Canon Farrar has not said much that will be new to most theological students, he has set some of the most touching of the Rabbinic legends in a new light.

The article on the *æons* from DE QUINCEY was well worth reprinting. After the "master" has established the true meaning of the *æon* as indicating the period that pertains to the existence of any creature, mysteriously assimilated to its essential nature as before GOD, he sums up his main points thus :—

That man (which is in effect every man hitherto) who allows himself to infer the eternity of evil from the counter eternity of good, builds upon the mistake of assigning a stationary and mechanic value to the idea of an *æon* ; whereas the very purpose of Scripture in using this word was to evade such a value. The word is always varying for the very purpose of keeping it faithful to a spiritual identity. The period of duration of every object would be an essentially variable quantity were it not mysteriously commensurate to the inner nature of that object as laid open to the eyes of God. And thus it happens that everything in this world, possibly without a solitary exception, has its own separate *æon*. How many entities so many *æons*.

But if it be an excess of blindness which can overlook the æonian differences amongst even neutral entities, much deeper is that blindness which overlooks the separate tendencies of things evil and things good. Naturally, all evil is fugitive and allied to death.

I separately, speaking for myself only, profoundly believe that the Scriptures ascribe absolute and metaphysical eternity to one sole Being, namely, to God ; and, derivatively, to all others according to the interest which they can plead in God's favour. Having anchorage on God, innumerable entities may possibly be admitted to a participation in the Divine *æon*. But what interest in the favour of God can belong to falsehood, to malignity, to impurity ? To invest them with æonian privileges is, in effect, and by its results, to distrust and to insult the Deity. Evil would not be evil if it had that power of self-subsistence which is imputed to it in supposing its *æon* life to be co-eternal with that which crowns and glorifies the good.

It will thus be seen how close a relation there exists between some of the beautiful thoughts or fancies of the rabbis and the theological philosophy of the "English Opium-Eaters," to whom Mr. LESLIE STEPHEN has not only denied the title of philosopher *in toto*, but has declared that his worst fault was an excessive *inability for anything beyond spinning gorgeous phraseology*. How odd that the editor of the *Expositor* should fish up such out-of-date, quarter-of-a-century-old "gorgeous phraseology" to fill his pages !

THE BASIS OF FELLOWSHIP.

REV. M. J. SAVAGE.

A COMMON purpose to seek, find, and practically apply the truth is the only just or practical basis of organisation. And this is not only the broadest, it is also the strongest, possible platform of union. If a Catholic, an Orthodox, a Unitarian, a Free-religionist, an Infidel or an Atheist is still a sincere and an earnest seeker for the truth ; and if he holds himself ready to accept and obey that truth just as soon as found, then I will take him by the hand and help him, and let him help me. He is more truly my brother in God than any bigot or Pharisee, whatever his name, or however plainly he can pronounce his *h* in Shibboleth, or however broad be the borders of his garment. The truth-seeker is the only God-seeker. And however far away I may think him to-day, he is still travelling along one of the light-rays of that infinite circle whose centre is the fountain of all light. Two men may be on parallel lines, very near together, and still never meet. And two others may be following verging lines on opposite sides of a circle, apparently very far apart, but really nearer together and nearer to God than those who can touch hands over their differences. So there are conscientious Atheists and Catholics that are nearer to God

and His truth than some complacent and self-satisfied Orthodox or Liberals.

Look for a moment at this basis of fellowship I propose. It is that of the workers of science. Beneath all the various, wide-spread, and disconnected labours, discoveries, and experiments of the great body of scientific workers, there is the common belief that all scientific truth is one—that the universe is all one piece—that distant truths are only different parts of one divine pattern that runs all through the whole visible garment of God. Wherever any man, then, finds a truth—in star, or sea-depth, or geological stratum, or amid the chemic mysteries of organisation or dissolution—whether he is travelling north or south or east or west, still he is working on one plan ; and when the work is done, the unity of the complexity will appear. This scientific faith is grander than any that the religious world has yet attained. But we must come to this. Religious truth is one as God is one. Go forth, then, ye religious explorers, and seek only for truth, knowing that all truth-seekers are brothers, and must come to hand-clasping and looks of recognition bye-and-bye ! No matter though one say, "From my standpoint God looks dark and hateful, and humanity totally depraved." No matter ; only look for truth and report what you see, and all will one day be clear. No matter though another say, "To me all the universe looks chaotic, and I see no trace or track of God at all." Still, no matter ; only be sincere, open-eyed, and open-hearted, and look for truth. God's truth is one. It is like the city of Pompeii—buried. Let the workers descend and excavate wherever they will. Let them work toward any point of the compass. When the whole is laid open to the sun, street will link itself to street and square with square, until the separate parts resolve themselves into one unity of plan and structure that includes the whole.

Let us, then, stop talking of Conservative or Radical. Be all seekers after the truth, and this bond of a common purpose shall bind us in a real brotherhood of God. The conceit of having found separates, the humility of search brings together in true unity.

"RELIGIOUS COMMUNION."

FOR ages there has existed a disposition to attach undue importance to the "church" to which a man belongs. To be a member of the church has been insisted on as essential to human salvation. Multitudes have sought comfort, and not seldom found their ruin, in the notion they were embraced in the motherly arms of the church because they belonged to one of these lesser churches ; and with this they have been satisfied. Professed Christians have fought about the church as if it were a matter of life and death. And the bond of union in these churches has been a formal bond : religious communion has had to be communion with God under a certain form, and a communion with truth in a certain form. This has been the basis and the bond of union. And unless you could subscribe to a certain creed, in a certain form, you were not of the "communion of saints," and had no part with them. This has been the direct and implicit teaching of the church for ages. But the question raised at the Leicester Conference was : "Could men have religious communion without identity of religious belief ?" And many and noble were the answers that were given. Mr. PICTON said : "All theologies were liable to misconceptions"—an admission which opens wide the doors of toleration—

"but those which lifted the soul into a higher life must be acknowledged to possess an element of unspeakable value. And the men that enjoyed this higher life were the men fitted to commune with each other." Mr. GASQUOINE asserted liberty of thought and the oneness of the truly religious spirit, and Mr. M'CLAREN urged that wherever you see Christlike men, there was the true church, and it was folly to try to make the wind of God make music only through our organs. And again, at a recent meeting in connection with the Congregational Union, Mr. FORSYTH said "the bond of Christ was deeper than any definition of it," while Mr. CLODD asserted that "religion must rest on the religious nature of man. Creeds were decaying of themselves, and that only which eluded definition was permanent." And Mr. PICTON again said that "the man who believed in the fall could have real religious communion with the man who accepted the theory of DARWIN, for both were striving to move upwards and onwards." All these are signs of the influence of that great truth of religion that the bond of union in the communion of saints is a link stronger than that which binds the mountains and hills together, more lasting than the changing creeds of humanity—it is the bond of sympathy with the divine Infinite, which is eternal as God himself. A. L.

LONDON OUT OF CHURCH.

At a Conference held at the Memorial Hall, London, last week, in connection with the London Congregational Union, for the purpose of promoting the objects of the Church Aid Society, some very interesting statistics relative to the provision for public worship in the metropolis—which have been a long time in preparation—were made public by the laborious secretary of the Association. For this purpose London has been divided into two areas. The larger, which takes a radius of twelve miles around Charing Cross, contains an estimated population of not less than four millions and a half. Smaller London, including twenty-eight registrar's districts, with a population of three millions and a half, has provision for public worship for a little over a million, while if fifty-eight per cent of the population went to church or chapel *double* that accommodation would be required. In other words, there is a deficiency in the lesser metropolis of not less than a million sittings. What proportion of this is actually required by the population is not stated, but it is well known that even the existing places of worship are, for the most part, very far from being filled on Sundays. Of course, there are many interesting questions suggested by the statistics upon which we cannot here enter. It may suffice to state the further fact that of the actual accommodation in London proper, 578,958 sittings are provided by the Church of England, and 508,868 sittings by religious bodies outside the Establishment—a proportion about the same as in 1867, when a similar inquiry was made, and the results recorded in the columns of the *Nonconformist*.

COVENTRY.—The Great Meeting House Sunday School held its annual outdoor treat on Tuesday last. With band playing and banners flying, the children numbering upwards of one hundred, marched from the Cow Lane School to a field in the Park, kindly lent by Mr. A. Dunn. There they quickly dispersed for amusements. A large tent was provided, and after their activities the children and friends, now about 150, gladly availed themselves of its shade and heartily indulged in the cup that cheers but not inebriates. Refreshment ended, the amusements were again resumed. About nine o'clock the children re-formed into rank, and with band and banner marched back, highly delighted with their day's sport.

FIRESIDE READINGS.

"WOULDN'T."

SHE wouldn't have on her naughty bib,
She wouldn't get into her naughty crib;
She wouldn't do this, and she wouldn't do that,
And she would put her foot in her Sunday hat.
She wouldn't look over her picture-book;
She wouldn't run out and help the cook;
She wouldn't be petted, or coaxed, or teased,
And she would do exactly whatever she pleased!
She wouldn't have naughty rice to eat;
She wouldn't be gentle and good and sweet:
She wouldn't give me one single kiss,—
Pray, what could we do with a girl this?

CURIOUS EPITAPHS.

The following epitaphs are copied from grave-stones in Saddleworth churchyard:—

John Holden, aged 84, a singer and bell-ringer.

For three score years a counter singer,
And longer still a first-rate ringer,
Was he whose name is put before;
Whose skill in tune and time is o'er.
While some with changes are affrighted,
He, with changes, was delighted;
Of changes yet he must have one,
And then with changes he'll have done.

John Broadbent, sexton, aged 73, died in 1769.

Forty-eight years, strange tale to tell,
He bear the bier, and tolled the bell,
And faithfully discharged his trust,
To earth to earth, and dust to dust.
Cease to lament, his life is spent,
The grave is still his element;
His old friend Death knew 'twas his sphere,
So kindly laid the sexton here.

BECAUSE SHE LOVED HIM.

"I HATE boys! and I wish with all my heart old Bluebeard would carry them away and hang them up by their thumbs, as he did his wives, that I do!" said Susie Lewis, changing her seat for the fourth time in five minutes, and settling herself to read again.

"Who cares what you hate, old Crosspatch? Besides, Bluebeard's dead; and I don't believe he ever did live," answered Susie's brother, rolling, cushions and all, off the sofa on to the floor as he spoke.

"My name is not Crosspatch, I thank you; and Bluebeard did live, whether you believe it or not. I suppose you believe Daniel lived?" inquired Susie, indignantly, snatching her dress out of her brother's reach.

"Who was Daniel?"

"Oh! That shows how much attention you paid to your last Sunday's lesson, Frederick Lewis. Daniel was a judge in Jerusalem,—at least I think so."

"Well, I think you don't know much more about him than I do," said Freddy, trying to get his heels to rest on the table without altering his recumbent position.

"Yes, I do. He was put into the den of lions; and that is just where I wish you and all other boys were, right now," she added, as Freddy made another dive at her dress.

"Yes, but you see, Miss Susanna, Daniel wasn't put into the lion's den for being bad; he was put in because he was so very good,"—and Freddy laid a distinguishing emphasis on the word "very."

"O, you do remember some of your lesson. Well, you won't even be put anywhere for being very good," and Susie again pushed her chair farther away from the teasing boy.

"How do you know so much, Miss Smartie? I might turn out a saint yet."

"It is time you began then, Fred; and if you don't stop teasing me I'll give you something to help you."

"What will you give me, Powsy-Wopsy?" said Freddy, pretending that he was going to tip her chair over.

"Let my chair alone Freddy Lewis; do you hear? Mamma! Mamma! do speak to Freddy!" called Susie, in desperation, as Freddy made another dive at her dress.

"O, mamma is down in the kitchen, making a nice little mince-pie for me; she couldn't come now, Miss Susie; so tell me how you are going to help me to become a saint," said

Freddy, sitting up, and aiming a sofa-cushing at Susie's book.

"First by a real good whipping that you could not forget for a month," answered Susie, dodging the pillow.

"Are you to give it to me, Pussy Cat? because if you are I am awfully afraid," said Freddy, holding up another cushion between his sister and himself.

"Freddy, if you won't stop tormenting me, I will throw this book at your head."

"O, do, by all means! for if you do, I know if you aim at my head you'll be sure to hit the door. Girl's can't throw straight!"

"For a good reason, sir,—they don't wish to; it is not lady-like."

Just here Tom Gregor, Freddy's chief friend, opened the door. "Hello!" he cried, "Hello, Fred! Trotter says the ice on the pond will bear; the fellows are in for lots of fun. Hurry up! I'll wait at the gate for you."

Freddy followed him with a shout and a bound, and the next instant Susie heard him calling upon his mother and both servants in a breath: "Where's the straps of my skates, mother? Jane, where's my straps? Ellen I left them on the hall table; nobody leaves anything alone; Mother! Mother! Mother!"

Susie listened for an instant, then she heard her mother say, "I am very sorry, dear, but I cannot possibly leave the cake now to help you; ask Susie, she'll find them."

"No, Susie won't," said that little girl to herself; "he ought to put his things away as I do, then he would know where to find them. Besides, he plagued me so hatefully all the afternoon; I'm just glad he's lost his straps; Aunt Sophy would say it was a providential punishment, and I think so too."

Here Freddy opened the door, and looking pleadingly at Susie, said, "I say, Sissy, won't you please help me to find my straps? Somebody's hid them, and there's Tom calling me. Come, Susie, there's a good girl. I'm real sorry I teased you; certain I am."

Susie smiled—a bright, sunny smile. "All right, you dear little torment, I'll help you, then; but I am sure I don't know where to look for anything of yours, so you can take my straps. Wait, I'll get them for you; I know where my things are, always."

"Good girl! Hurry, then! Hello, Tom!" he shouted, throwing up the hall window. "Wait one minute, Susie's getting me her straps. Oh, here they are! Thanks! You're a dear little sister—now and then," said Freddy, springing out of the window, and making the gate in wonderful time.

"There, now," said Susie, "he's gone without his comforter, and he'll get a sore throat again; I don't believe boys have more than one thought at a time, ever; I believe it would be right to put my book away, and take him his comforter." She thought a moment, then resolutely put the tempting volume in its place, hunted the lost straps (which she found in the pocket of Freddy's school-jacket), took the warm, thick comforter off its peg, and wrapping herself up was soon in pursuit of her thoughtless brother.

He was not very easy to catch, and when caught could hardly stand still while Susie's deft little fingers fastened the warm, woollen scarf around his neck; but he was not insensible to the loving care, and in his blunt, boyish way, said, "Susie, I'm ever so much obliged, you know; and I wonder what made you think about my throat, after the way I've been teasing you."

"Oh, boys can't help teasing, Freddy, any more than bees can help humming; besides," she said, looking admiringly into the merry, rosy face, "besides, Freddy, sister Susie loves you."

I won't say that Freddy never teased Susie any more; but I do know that that little woollen comforter was a tie between brother and sister, fonder and stronger than many a one that is forged of gold.—*Christian at Work.*

The vulgar are apt to estimate a little man by his highest deeds, and a great man by his lowest.

THE BASIS OF RELIGIOUS FELLOWSHIP.

[PAPER read at the Missionary Conference, Memorial Hall, Manchester, July 5th, 1878, by Rev. WILLIAM MELLOR, of Crewe.]

Amid the endless and widespread agitations and discussions of the time in which we live, the subject of ecclesiastical and theological comprehension has been forced to the surface, and, for some time past, it has been placed in a very prominent position. At least a few men in all the churches of Christendom seem to be getting weary of the separations, ecclesiastical and theological, which mark the Christian world, and the religious eclectics who sit above the strife of warring tongues have been listening intently for some indications of possible harmony, so that, out of the seemingly irreconcilable dialects of the present, they may evolve a universal speech for the future. There are those who, for more than a generation past, have been seeking to bring the Roman, Greek, and Anglican Communions into one common external organisation, if not inward and spiritual fellowship. Among the various bodies of Dissenters also, the same spirit has been at work. All the Methodist denominations of this country have been long and anxiously looking out for some common basis of agreement on which all may stand and form one vast compact body. The various bodies of non-established Presbyterians of Scotland have experienced the same quest, and sought the same object; and the Presbyterians of this country have actually achieved a similar object of desire. As to the Baptists and Independents, one can hardly remember the time when a considerable number in each denomination did not wonder why they should still be kept apart, and sought in various ways to bring them together.

Religious Oneness and the Leicester Conference.

This desire for ecclesiastical oneness naturally leads to, and in some sense prepares for, the deeper, more spiritual, and more important question of religious oneness. Men cannot rest satisfied with an external and mechanical bond. The human heart craves a union which is inward and vital. But how, amid all the differences which divide men, shall this inward and vital union be found? On what common ground shall men with such varied and conflicting views and conceptions of the principles and objects of religion, stand in order to engage in a common worship and a common religious fellowship? This is the question to which many of the most intelligent, the most ardent and loving minds in the churches of Christendom feel themselves brought. This is the question which the promoters of the much talked of Leicester Conference set themselves to consider, and ultimately to answer. To that Conference all were invited who "value spiritual religion, and who are in sympathy with the principle that religious communion is not dependent upon agreement in theological, critical, or historical opinions." Here, indeed, is a broad negative statement, made in a matter of course way, which is not only unsatisfactory for the special purpose it was meant to serve, but which many intelligent, thoughtful, and earnest men cannot readily accept, even if they could ever bring themselves to accept it at all. This statement tacitly denies that the intellect holds anything more than a subordinate place in religious fellowship. Hence differences of a theological, critical, and historical nature are quite excluded and set at naught.

But the intellect being thus excluded, or at least subordinated, in religious fellowship, what is to take its place? If such fellowship does not depend upon agreement in theological, critical, or historical questions, on what does it depend? The only reply I have seen or heard to this question is that religious fellowship depends upon what Mr. Wood calls "spiritual sympathies," and Mr. Picton "spiritual affinities." These, considered as things quite distinct and separate from intellectual convictions, are to form its basis, and by these, and these alone, its limits are to be determined. When pressed with questions such as those which I have just asked, Mr. Picton said: "Sir, I believe in the selective action of spiritual affinities," and a little further on his speech, he said, "Pardon me if I say this, you need not fear that any but those who love you will strive to adhere to your fellowship." On the same subject, Mr. Wood said: "Only leave the spiritual sympathies free to make their own experiments, and the limitations will settle themselves."

Now when we come to look at this new doctrine, we find that it is but a kind of philosophical way of saying that, in the fellowship in question, the heart must be supreme, and that, in the absence of agreement in thought and belief, you must rest on an agreement in feeling and aspiration.

Separation of Heart and Intellect.

But I must frankly say that this basis of religious fellowship seems to me to be radically defective in itself, and very dangerous, if not posi-

tively demoralising, in its consequences. Its radical defect is found in the attempt which it makes to separate the intellect from the heart, and to secure emotions independent of, or contrary to, thoughts. But this is utterly unsound in philosophy, and utterly impossible in fair and legitimate practice. All the recent lights of physiological and metaphysical science shine full and clear upon the fact that the whole man is essentially one, and that therefore, intellect and heart cannot be separated without doing violence to the one or to the other, or to both. Physically, intellectually, and spiritually man is properly an inseparable whole, and must be treated accordingly. The application of this physiological and metaphysical fact means, among other things, that if you attempt to cultivate one part of a man's nature at the expense of another, your work ends in more or less of distortion, want of harmony, and want of universal peace and strength. You have no right, therefore, either for the sake of securing an ideal religious fellowship, or for any other purpose, to appeal to his heart at the expense of his head, and to create an excitement in his emotions that shall not be in harmony with his thoughts.

It is by no means clear to me that such an isolation of the mind and heart, the feelings and the thoughts, is, as a rule, possible, if even it were desirable. Let each man among us set his memory to work and try to call to mind any instance in his own life in which his heart and his head were for the time severed, and in which there was either no connection or no harmony between what he felt and what he believed. I should very much like to know who amongst us can remember any such experience at all.

But, even if it be possible, it certainly cannot be desirable. In common and ordinary life, we count him a weakling whose emotions do not work in harmony with his thoughts, and whose heart, as we charitably call it, runs away with his head; just as, on the other hand, we call him cold who thinks without any coincident or corresponding feeling. A man is weak in so far as he is purely emotional, and cold in so far as he is purely intellectual. If I were called upon to compare the intellectual and the emotional man, I should say that the latter was the less desirable, the more to be pitied, and much nearer to contempt. But, all comparison apart, the fact I wish to insist upon is, that neither the one nor the other is more than half a man. Each is defective, because each is unnaturally and abnormally cultivated and developed. In order to get well-rounded, harmonious, and complete men, you must develop the heart as well as the intellect, and the intellect as well as the heart. We recognise this to be the natural and normal state of things in ordinary matters, and it is none the less so in matters pertaining to religion. From this it follows that, when they act normally and naturally, our "spiritual affinities" and our intellectual convictions go together. This is a sound and irresistible logical inference, and what is thus true in logic is true also in fact. I think there can be no doubt, for instance, that, as a rule, Unitarians get most general good where Unitarian doctrines are preached, and Trinitarians where Trinitarian doctrines are preached.

Some Suggestive Anomalies: Mr. Picton, Mr. Wilks, and Mr. Wood.

But, while harmony between the doctrines believed and the spiritual sympathies cherished is thus proved to be the normal and natural state of things, it must be admitted that, in these days, when there is so much that is abnormal and unnatural, we meet with rather curious experiences in this respect. It seems, for instance, and has been again and again said, that men like Mr. Wood, Mr. Wilks, and Mr. Picton, whose intellectual convictions are judged to be a long way from orthodoxy, ought to be much more in spiritual sympathy with the heterodox churches than with the orthodox; and, in the light of the rule just laid down, such is undoubtedly the case, if the supposed divorce be a reality. But, as a matter of fact, so far from these men cherishing sympathy with the churches in whose ranks their intellectual attitude seems to place them, we find, on the part of one and all of them, a positive shrinking and revulsion from all such churches. While my heart was deeply touched, my mind was started upon a curious and complicated course of speculation by Mr. Picton's words on this particular point. He said: "The question that is asked is this—Why do not the two or the three, as the case may be, who are supposed to represent the extreme left in theological opinions, openly leave the Congregational Union and join the Unitarians, or any others with whom they might have more sympathy? That question was received by the Congregational Union, to which it was repeated, with 'hear, hear,' and with applause, which plainly meant 'Yes, indeed: Why do you not leave us, and join the Unitarians, or some other heterodox body?' But listen to Mr. Picton's reply: 'For the simplest of all reasons, we do not find any other body with which we have more

sympathy; we do not find any other religious communion in which we are so much at home.' And, again, he says: 'You tell us to leave them (the spiritual influences of orthodoxy), and go elsewhere. It is like turning us out of our native climate into what, to us, is a cold, a frosty, and repulsive atmosphere, and we do not feel called upon to make a change which we feel would be deleterious to our spiritual welfare.' Now, in these words, and throughout the whole of the speech from which they are quoted, Mr. Picton made a decided distinction between intellectual convictions and what he calls "spiritual affinities." Mr. Wood and Mr. Wilks did the same, and all three gave signs that, while their intellectual sympathies seemed to be elsewhere, their spiritual sympathies were with their old friends; and, considering the spiritual to be of more importance than the intellectual, they seemed determined to keep their present places in spite of all opposition.

As the result of my speculations upon this seeming contradiction of the rule that intellectual convictions and spiritual sympathies go together, there are several things to be said, which, if they do not explain it away, at any rate put it in its right position. In the first place, it should be remembered that men like Mr. Picton are quite exceptional in their intellectual order and in their intellectual conclusions, and so may be quite exceptional in their spiritual sympathies. So much is this the case, that it requires no little boldness to enable any one to intellectually classify such men at all; and, if we cannot be sure of their intellectual classification, so neither can we be sure of their right spiritual affinities. After all, therefore, it may be that Mr. Picton's intellectual and theological position is not so far removed from current forms of orthodoxy, or so near to current forms of heterodoxy, as some people seem to suppose; and, therefore, again, he may be much nearer his right spiritual place than his many critics think. The same remark will apply, though in a less degree, to Mr. Wilks and Mr. Wood, and to all others of the same stamp. If I am right in this conjecture, it follows that what seems like an exception to the rule laid down is not at exception at all.

But, in the next place, if there really be a divorce between the intellectual convictions and the spiritual sympathies of these men, what they call their spiritual sympathies, when they refuse to change their denominational position, may not be spiritual sympathies at all, but simply the mixed influence of old association. It certainly is possible for the old home feeling to blind one's eyes to a great many things; and it may be that it has robbed the good men before us of the power to distinguish between things really spiritual and things really domestic and social. But, even if neither of these conjectures will explain this seeming contradiction, even if we are obliged to say that, in the relation which exists between their intellects and their hearts, the men before us are exceptions, I hold that they are but the exceptions which prove the rule.

Unnatural and Injurious Communion.

In spite, then, of all such seemingly adverse appearances, the rule remains—that in religious fellowship, as in all other things, intellect and heart cannot act rightly unless they act together, or in perfect harmony. It is no mere accident, therefore, but of the very essence of the thing, that the religious communion which shuts out, or unduly subordinates, the intellect, being so one-sided in its basis, must be bad in its consequences. It seems to me that such religious communion must necessarily pass through three stages, each of which does violence to some great law, or some great fact, and all of which are decidedly on the descending scale. The first of these stages is one of utter confusion—individual and collective. There is confusion, if not positive conflict, between the mind and heart of each man, and between the mind and heart of one man and the mind and heart of another. All may use the same words, but with utterly different meanings. One man speaks of God and prays to Him with one set of conceptions, and with emotions corresponding; but another man speaks of Him and prays to Him with quite other conceptions, and, therefore, with quite other emotions. To one man Christ is God, but to another he is a man. The intellectual law of relation between such persons is not the law of sympathy, but the law of antipathy, and they cannot come together in mutual honesty without mutual confusion. I know of only one way in which this confusion is to be avoided in such a case, and that is, by a most unmanly suppression of all that is peculiar, and, therefore, of all that is individual. But it is manifest that this stage of mutual suppression, for the sake of mutual accommodation, is a much lower stage than the previous one of confusion. It is lower, for one thing, because it is much nearer to death. So long as there is commotion there must be life, but in the degree to which a man is suppressed he is practically extinguished. Nor is the killing

process any the less direct or sure because it is under the man's own control, seeing that it is just as easy to commit suicide as it is to be taken off by the deed of another. But yet, just as the only escape from confusion is suppression, so the only escape from suppression is downright insincerity. Just take a picture of the way in which this latter alternative works. A Unitarian and a Trinitarian, say, meet together for worship and communion, the one ignoring the fact that he is a Unitarian, and the other the fact that he is a Trinitarian. Now, how can there be any directness, or any individuality, and, therefore, any real life or genuine sincerity, and any heart to heart fellowship, when, to begin with, each has agreed to cease to be himself, and, therefore, to cease to be a man altogether? I cannot possibly imagine how such so-called fellowship can be persisted in without this pitiable result—that, instead of the Trinitarian making the Unitarian, or the Unitarian the Trinitarian, into a truer and better man, each shall reduce the other to a mere pretence, or a mere semblance.

But, lest some one should take this picture as a purely imaginary one, let us glance at an illustration from actual life. What, in my way of looking at things, amounts either to most unmanly suppression or downright insincerity, actually happened in May last, in London, at a devotional service, which may be taken, and was intended to be taken, as a practical exemplification of the kind of religious fellowship against which I am contending. A clergyman of the Church of England presided, and it is the pride and joy of its promoters that the meeting was attended by ministers and members of all denominations. And so far so good. But this very mixed gathering did several things which I cannot understand at all, if they do not bear either of the alternative characters just indicated. The speakers, one and all, seemed supremely anxious to say mild and sweet things, and so managed not to say anything with a bold ring of deep, personal, and earnest conviction in it. Matthew Arnold has distinguished himself by calling, what common people call God, "the Eternal power, not ourselves, which makes for righteousness," but one brother, at the meeting in question, prayed to the "Eternal power that makes for Union." What he meant by this I do not undertake to say; but it is clear that the God to whom he prayed was the creature of the special circumstances in which he was placed, and not the Eternal Maker of endless diversity. But a fact still more noticeable is the fact that this mixed meeting of Trinitarians and Unitarians ended with the formula—"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore," to which, says the reporter, the congregation responded "Amen."* Now, we can all easily understand the Trinitarian portion of the congregation doing this, but the more we think of it the more we are puzzled to understand how the Unitarian portion could do it. They must have either done it, however, or left it undone. If the latter, then they submitted to be suppressed for the time; if the former, one wonders how they can acquit themselves of great insincerity. An utter suppression of all that was peculiar to them, or the repetition of words which they did not and could not believe, and that, too, in a solemn and concluding act of devotion, was the only alternative before them. Yet there was nothing at all exceptional in this alternative in the circumstances in which it happened. Such alternatives and such dilemmas are the inevitable outcome of such so-called religious fellowship as that meeting aimed at.

Arriving thus at utter confusion, and suppression, or insincerity, we must feel that we have got upon a path which is in no sense pleasant and agreeable; but we have not even yet got to the end. The end is dishonourable death and inglorious extinction. All the successive steps which I have noticed lead inevitably to this as the final stage. Though confusion be life, it is yet but half-developed life, and it cannot possibly remain stationary. It must either develop into order and fuller life, or lose all its elements of cohesion and co-ordination, and thus fall back into utter disorder and dissolution. Repeated suppression is gradual suicide. Insincerity is wicked and ruinous perversion. Any one of these evils would put to the test a rather vigorous existence, but, pray, what can withstand their united action? Not anything in the way of religious fellowship, certainly. By the combined action of these destructive forces all such fellowship must end in a nameless something which, by its hollowness, its inanity, and its ghostliness, must make it difficult for the most ardent admirers of religious comprehension to keep their gravity, or suppress their disgust, or restrain their gushing pity, as the case may be.

Here, then, are the reasons why I reject the so-called religious fellowship before us. I reject it because it is onesided and arbitrary in its basis,

and because it is consequently and inevitably false in itself, and baneful in its results. I reject it because it begins by doing violence to natural laws, and ends in confusion, suppression, or insincerity, and ultimate death.

The True Basis of Religious Fellowship.

But, on the other hand, just as the basis of religious fellowship cannot be exclusively spiritual or emotional, so neither can it be exclusively intellectual. Though it is not by any means true that religious communion is not dependent upon agreement in theological, or critical, or historical opinions, it is quite as far from being true that such agreement is everything. Men may have the most perfect agreement on such subjects, and yet have no real religious sympathy with each other. They may, indeed, be perfectly at one on all such subjects and yet have no religion, much less religious sympathy. In order to have religious fellowship, therefore, there must be something more than intellectual agreement. In addition to this, there must be a common spiritual life, and common spiritual sympathies and aspirations.

It thus becomes evident that the true basis of religious fellowship is neither exclusively spiritual nor exclusively intellectual, but partly one and partly the other. It cannot be normal and healthy, excepting in so far as it rests both on the head and on the heart. Resting on the heart alone, it inevitably leads, as we have seen, to confusion, suppression, or insincerity, and death; and, were there time, I could just as easily show that, resting on the head alone, such fellowship becomes hard, narrow, and cold, and ultimately dies of frigidity, contraction, and lack of heat.

Here, then, as elsewhere, the sound and safe place is the happy medium. The orthodox churches have always made too much of the intellectual bond of religious fellowship and too little of the spiritual. The Leicester Conference gentlemen and their friends come forward and at once make too little of the intellectual and too much of the spiritual. To get at the solid basis of the religious fellowship which both seek, all we have to do is to split the difference between them.

The general conclusion to which I thus come, with reference to the discussions which suggested this paper, is that, in so far as a wider, more solid, and, therefore, better basis of religious fellowship is concerned, we are substantially where we were before the discussions began. As yet there is no ascertained basis for a universal church, or for boundless comprehension in religious fellowship, any more than for other kinds of fellowship. For anything that now appears, we shall still have to go on upon our old sectarian lines. What the future may bring forth in this respect we know not and cannot know; but, meanwhile, it will be well to remember, among several other things which I have not space to enumerate, that, as we have already seen, there are worse things than an earnest, though kindly, sectarianism. As Mr. Baldwin Brown says: "I would rather have a church in every village in which the members could speak out with their whole heart, and be sure of the sympathy of a little band of their fellows, than I would have a wide communion calling itself a church in which Ritualist, Evangelical and Rationalist, Trinitarian and Unitarian would be listened to with equal composure, and where souls could fall asleep"—and, we may add, die—"with equal comfort under them all."

JOTTINGS.

Why is Protestantism standing still while Rome is advancing? Why does Rome count her converts from among the evangelical by tens, while she loses to them but here and there an exceptional and unimportant unit? Is it that science is creeping like the snake upon the ground, eating dust and bringing forth materialism, that the Catholic church, in spite of her errors, keeps alive the consciousness of our spiritual being, and the hope and expectation of immortality?—*Froude*.

The ground-idea of Æschylus is not destiny, but retribution, and even an inherited curse does not wreak itself till the inheritor has been himself a criminal. Æschylus's view of life is, in fact, the view of Eliphaz the Temanite, in the Book of Job, and its weak point is what is the weak point there—namely, that all misfortune is regarded as the consequence of guilt and therefore deserved. Æschylus has often been called Hebraic, and he is nowhere more so than in this essentially Hebraic view of life.—*Examiner*.

A student, revelling in his newly-acquired knowledge of logic, once tried to catch a little boy on the horns of this dilemma: "Have you left off beating your mother?" The

urchin looked at him for a moment with great eyes, and then, summoning up all his strength, gave him a tremendous slap in the face. That was the true answer, given by the light of nature. Some one says: Couldn't it be applied to other questions that philosophers ask? O, fie! philosophers are grave men, and don't expect any answer to their questions.

In reviewing any collection of works by what are generally known as the Old Masters, there is one difficulty which stands prominently forward, and makes criticism hesitating, if not silent. Paintings or drawings, which have stood the test of public opinion for hundreds of years, do seem to acquire with time a sanctity and worth such as age bestows upon all other records, and as we tread reverently beneath the shadow of any temple where people have worshipped, however mistakenly, so do we stand beside the works of many of these old masters. They may have, as far as we can see, sometimes wasted gigantic intellect and industry, in the pursuit of an unworthy scheme of art, but at least they did so in all sincerity, and even their mistakes were worthy ones.—*Spectator*.

We may look down as much as we please on our grandfathers' ideas, but their notions on some subjects were more rational than ours. It is better that a boy should learn to make a shoe excellently than to write bad exercises in half a dozen languages. The wider we make the area of superficial cultivation, the more we destroy the power of perceiving what good cultivation means, the more we are condemning the generations which are to succeed to creative barrenness and intellectual incapacity. Our men of science are fast satisfying themselves at last that mankind are highly-developed apes. This theory could find no hearing while religion and intellectual culture retained their old dominion. The Gospel of St. John, the Antigone, or Hamlet, lie external altogether to the sphere of the ape's activity. The achievements of the nineteenth century, of which it boasts as the final efflorescence of the human soul, lie a great deal nearer to our newly-recognised kindred.—*Froude*.

NEWS OF OUR CHURCHES

REV. ROBERT COLLYER IN ENGLAND.

ALL our readers throughout the country will be gratified to hear that the Rev. Robert Collyer, of Chicago, is now in England. They will also be glad to know that Mr. Collyer, who arrived on Saturday last by Cunard steamer *Scythia* (which reached the Mersey on that day), is looking remarkably well, and is in excellent health. With characteristic kindness of heart, Mr. Collyer at once began "to do good." On Sunday afternoon he attended the Sunday school held in Park Hill Road, Liverpool, in connection with the Ancient Chapel (Rev. J. Harwood's), and gave to the children there assembled an address which will live in their memories and hearts for many long years. In the evening he preached in the Hamilton Road Church, Everton (Rev. S. Fletcher Williams's). Mr. Collyer was introduced to the congregation by the Rev. J. Harwood, B.A., who had been announced to conduct the evening service in connection with the Hamilton Road Sunday school anniversary, but who had the good fortune to induce Mr. Collyer to take his place, and thus gave the congregation the opportunity of hearing the famous preacher. Had the time allowed of an announcement to be made, the church would have been crowded. Mr. Collyer preached a characteristic sermon on "Home," rich in happy illustration, humour, and pathos, and toned with touching reference to his old Yorkshire home, and to his mother's death—which has happened since his last visit to England. The congregation were delighted by this quite unexpected visit, and their only regret was that Mr. Harwood's gratifying arrangement, being made at the eleventh hour, could not be notified to the Unitarian public of Liverpool.

UNITARIANISM IN LONDON—DOES IT PROGRESS?

A FRIEND at Oxford writes: If I were asked that question I should decidedly say yes. My experience bears me out in that affirmation. I can recollect when there were only eleven places of worship; now there are double that number. I recollect when

THERE WERE ONLY

Newington Green
Hackney
Worship Street
Finsbury
Goodman Field
Carter Lane
Stamford Street
Essex Street
Portland Street
Hampstead
Dentford

THERE ARE NOW

Stepney College Chapel
Brixton
Croydon
Notting Hill
Broadway, Stratford
Westham Lane, Stratford
Avondale Road Iron Church
East Surrey Grove, Peckham
Edmonton
Clarence Road, Kentish Town
Athensium, Camden Town

There are now three Missions, with preaching rooms

* Special number, May 15, *Christian World*.

and schools (George's Row, St. Luke's; Spicer-street, Spitalfields; and Carter Lane, City), besides the following improvements: Stamford-street had a very small attendance; Hackney has built a substantial Gothic church, in place of Carter Lane; Unity Church, Islington, a very handsome church, with schools; George's Row Mission (formerly of Chapel-street) is a new building; Hampstead (that used to have a very small attendance, in what was formerly a coach house) has now a substantial and chastely-built church, with schools, and a neat and elegant parsonage, with garden. There have been formed the London District Unitarian Association, for the delivering of lectures in public halls during winter on Unitarian principles, and the British and Foreign Unitarian Association, which (though located in London) is doing a large amount of work in the country. These two societies are the Gospel heralds to proclaim Unitarianism—which is pure Christianity as Christ taught it. Two congregations, Cambridge and Reading, would not have been but for their exertions in delivering courses of lectures in these towns. Then, again, it is most encouraging to learn from the papers the efforts that are continually being made for the erection of new churches and schools in various parts of the country. Seeing how our sentiments have been opposed by all shades of orthodoxy, I think we have much cause to be grateful for so large a success. Our motto henceforth should be—"Onward, and be thankful."

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

AMERICAN UNITARIAN MINISTERS IN ENGLAND. As reported elsewhere, the Rev. Robert Collyer, of Chicago, landed at Liverpool on Saturday last per Cunard steamer *Scythia*. On Sunday, Dr. Robert Laird Collier, of Boston, reached Liverpool per White Star steamer *Celtic*. Dr. Collier is accompanied by Miss Louise P. Collier and Miss Mary P. Collier. The Rev. C. W. Emerson, from Chelsea, Mass., arrived on Monday per Inman steamer *City of Berlin*.

DONCASTER.—On Wednesday, the 17th inst., the scholars and friends of the Sunday school here had their annual trip to Askern, and a most delightful day was spent by young and old. The Sunday school has many difficulties to contend with, yet it is winning its way.

LONDON: KENTISH TOWN BIBLE READING SOCIETY.—This society, which holds its meetings in the vestry of the Free Christian Church, Clarence Road (kindly granted by the church committee), on the second Thursday in each month, was established a short time back, and two meetings have been held; the first on June 13th, at which the 2nd chapter of Matthew was read, and compared with the opening chapters of Luke, it being found that there was little similarity between them. A chapter was also read from the Apocryphal Gospel of the Infancy, relating to the flight into Egypt; and a short account from Josephus, of the death of Herod, &c. At the second meeting, on July 11th, the 3rd chapter of Matthew was read, and the account of the coming and preaching of John the Baptist was compared with the accounts given by Luke and John, and the conclusion arrived at was, that Luke's rendering is the fullest, and that you feel to be treading upon solid ground in reading it. At this meeting a photograph of Bethlehem was shown, and accounts of it were read from Bartlett's *Footsteps of our Lord and his Disciples*, and Dr. Beard's *Life of Christ*. After each reading questions were put and answered; each meeting closing, as it had been opened, with prayer. A fair measure of success has attended this effort, and, as the meetings are open to all, it is hoped that much good will result therefrom.

LONGTON.—On Monday last the scholars had their annual treat. By the kind permission of the Rev. A. Clarke, M.A., the children and friends proceeded from the schoolroom to the rectory grounds, where amusements were freely and heartily indulged in; the rector and the curate (the Rev. C. J. Hunt) being present in the afternoon, chatting with our minister (Mr. Williams) and taking an interest in the various sports. Tea was provided in the Stone Road schoolroom, and about 120 of the scholars and friends did full justice to the good things placed before them. After tea the games were resumed upon the rectory lawn, and were continued until dusk. This is the second time within three years that the Rev. A. Clarke has permitted our friends to hold their annual treat upon his grounds.

RAWTESTALL.—On Saturday afternoon last the scholars, teachers, and friends connected with Bank-street chapel held their annual picnic. There was a large attendance. They met in a field at Cribden Clough, belonging to Mr. Cunliffe, one of the congregation, where games were entered into with spirit by old and young. The children were liberally treated during the afternoon. Several hymns were sung, and thanks given to Mr. and Mrs. Cunliffe, and others, for their kindness and help, brought to a close a most enjoyable afternoon and evening.

STOCKPORT.—The Bible class, including Mr. W. R. Shanks, teacher, and Mr. O. E. Heys, superintendent, with 13 others, enjoyed a pleasant "outing" to Marple last Saturday afternoon. They walked across the hills to Disley, and returned from there per train to Stockport.

SWINTON: FLORAL SERVICES.—On Sunday last two very interesting services were held here. The chapel was profusely, though tastefully decorated with flowers given by friends for the occasion. The decorations about the communion were especially attractive, the communion rail being covered by a mass of flowers of all variety of colours planted in boxes of sand, and the table ornamented by three various bouquets.

Shelves were erected along the front of the organ gallery and partly round the walls, and on these long tin boxes were placed, filled with wet sand, in which a large quantity of flowers were planted, the boxes being hidden from view by a neat arrangement of moss. From each gas pendant wire baskets were suspended, filled with moss and beautiful flowers. The effect on entering the chapel was very brilliant, while the delicious fragrance of the flowers was very grateful to the sense of smell. The service consisted largely of singing, nearly all the hymns being selected from the "Sunny Side" hymn book. The Rev. W. Harrison conducted the devotional service. The Rev. J. Freeston preached in the afternoon from Gen. i., 12, "And the earth brought forth grass, &c., and God saw that it was good." It was a plain, practical discourse, showing the various uses and qualities of grasses, seeds, flowers, trees, and fruits. The Rev. Chas. C. Coe preached in the evening from Solomon's Song, ii., 12, "The flowers appear on the earth." The preacher set forth in eloquent, poetical, and touching language all the various uses to which flowers are put in the course of our life, and the lessons they teach us, from the time they are found as the ready made playthings for the hand of childhood, till the time when they are placed on the coffin by affectionate hands, and adorn the graves of departed ones. The intense heat rather interfered with the success of the services, but there were fair congregations, and the offertory amounted to nearly £6.

TAVISTOCK.—On Sunday evening, the 14th, a very good congregation assembled in the Abbey Chapel to hear the Rev. Henry Solly, of Croydon, among whom were many who knew him in former years, when minister of this place, and who were glad again to see him and hear his voice after an interval of thirty-two years. The sermon, founded on Acts, xxvi., 28, 29, was of a practical character, devout in tone, and was delivered in the rev. gentleman's accustomed earnest and impressive manner.

WALSALL: A NEW LITURGY.—The Walsall Unitarian congregation has solved the question—"A liturgy or a free service?" by deciding to have both; that is to say, a liturgy for Sunday mornings, and a free service on Sunday nights. In view of this the minister (the Rev. Peter Dean) has been at work for some time past preparing a new service book, and the result—a little work entitled *Prayers and Ministries for Public Worship in Six Services*, is now in the hands of the printer. It has been a special aim of the compiler to give the congregation a large number of responses to sing, and, by variety, and option to the minister, to guard as much as possible against some of the objections which lie against liturgies. When ready the manual will be advertised in our columns.

CORRESPONDENCE.

[ADVT.] THE KING'S LYNN EJECTMENT.

To the Editors.—Will you permit me through the *Herald* to tender the hearty thanks of our committee to the many ladies and gentlemen who have so generously responded to our appeal for help in a most trying moment of our existence, and especially to the Manchester and Liverpool thorough-giving Unitarians for the handsome manner in which they received the writer and for the practical sympathy they so warm-heartedly displayed.

The Unitarian public generally will be pleased to know that by their assistance we have already raised within eighty pounds of the amount we require for our new schools and classrooms, and I doubt not but that there are eighty gentlemen left who will willingly send me a pound each, and thus assist us to make the stand we are determined to do, against those who have left no stone unturned so that they might exterminate the small but resolute band of King's Lynn Unitarians.

Our opponents hoped us to *raise*, but unwittingly have helped us to *raise*.—Yours faithfully,

A. P. ALLEN, Secretary to the Building Fund, and Superintendent of Sunday School.

Tower House, King's Lynn, July 17, 1878.

MR. CUCKSON ON "THEISM."

To the Editors.—You have done your readers a great favour in giving them the admirable paper of Mr. Cuckson on Theism, for which favour I, for one, heartily thank you. While expressing my great pleasure in hearing the paper read at the Conference, I felt it my duty to say a few words, the substance of which I should like to repeat here, respecting what is said towards the end of the paper about certain terms used in our Free Churches. Mr. Cuckson seems to think that those in our Free Churches who use the terms "Through Jesus Christ," or "In the name of Jesus Christ," do so with the idea that communion with God is impossible without intercession. In this opinion I believe Mr. Cuckson is entirely mistaken. The terms, when used in our churches, are intended to convey the idea that we approach God in the same spirit as Christ, and in the same direct way as he did. I have no doubt whatever that in the forms of prayer compiled for our free churches by Professor J. J. Tayler, Dr. Martineau, Dr. Sadler, and others, such terms are to be so understood. And I believe the same may be said respecting the use of such terms in the free prayers of our ministers. Mr. Cuckson must have brought the idea of intercession with him from his early orthodox connections. I should very much like to see his paper printed in a form for general circulation, as it deals ably with a subject which is just now receiving much attention. But I would suggest to him that he withhold from such reprint the

few words which give expression to the error of which I complain, and which I think is calculated to do our cause harm in the eyes of many worthy inquirers.—Yours, &c.,
GEO. RIDE.
Chorley, July 17th, 1878.

THE NEW FREE CHRISTIAN CHURCH AT COLNE.

To the Editors.—In reading in one of the local papers an account of the laying of the memorial stone of this new church, I was very much struck with the masterly address on the principles of Unitarian Christianity given by the Rev. S. Fletcher Williams, of Liverpool. As a Churchman, I should like, with your kind permission, to make a few remarks on the doctrines taught in the Church of England as contrasted with the doctrines taught by the Free Christian Church. I do not hesitate to say that there is no church more intolerant than the Church of England. It is held by the Church of England that if a child die without being baptised it will not go to heaven. Is this not bigotry? In the Creed of Saint Athanasius we are told that if a man do not believe in three persons in one God he shall, without doubt, perish everlastingly. If this is not intolerance, then language has no meaning for me. Sooner than believe such a doctrine as this I would renounce religion altogether. Then, too, I would rather by far enter a Unitarian church and join in its services, than witness the theatrical performances given in most of the churches of England at the present day. With the principles of Unitarianism, as laid down by the rev. gentleman, I entirely agree. I have many friends who are Unitarians, and I have found them to be as good Christians as any of my Church friends. When I see that clergymen and bishops of the Church of England subscribe to one thing and preach and practise another, I think it high time some one spoke out. You, sirs, may think it strange that I still remain a Churchman. I do so for a reason that is obvious. I may have spoken strongly on this subject, but I can only say that I have done so strictly in accordance with my own convictions. I should be glad to see more Churchmen speak out like myself on this question. That the work begun at Colne may prosper is the wish of, yours truly,
Padiham, July 21, 1878. E. A. VERITY, Jun.

COMING WEEK.

BLACKPOOL.—On Sunday, at 10 45 and 6 30, the Rev. A. B. Camm will preach.
MANCHESTER: STRANGEWAYS.—On Sunday, at 10 30, and 6 30, the Rev. J. T. Marriott will preach.
PENMAENMAWR.—On Sunday morning, at 11, service in Pendyffryn Schoolroom. Preacher, Rev. Chas. Beard, B.A.
SCARBOROUGH.—On Sunday morning, at 10 45, and in the evening at 7, the Rev. Dendy Agate, B.A., will preach.

Births.

DODWORTH.—On the 19th inst., at 8, Travis Place, Broomhall, Sheffield, the wife of Maurice J. Dodsworth, of a son.
ELLIOTT.—On the 13th inst., the wife of the Rev. T. R. Elliott, of Rochdale, of a daughter.
EVANS.—On the 18th inst., at West Cliff Terrace, Preston, the wife of the Rev. J. Gwengfryn Evans, of a daughter.
SUMMERS.—On the 22nd inst., the wife of the Rev. F. Summers, of Liverpool, of a son.
TATE.—On the 17th inst., at Green Hill, Hampstead, the wife of Edwin Tate, of a daughter.

Marriage.

WILDE—GRIFFITHS.—On the 17th inst., at Hanover Chapel, Stockport, by the Rev. A. Wilson, B.A., Henry Wilde, The Willows, Breck Road, Liverpool, to Mary Ellen, youngest daughter of Charles Griffiths, Stockport.

Deaths.

GIBSON.—On the 19th inst., at Chideock, Bridport, aged 72, the Rev. Robert Gibson, A.B., son of the late Rev. Robert Gibson, LL.B., rector of Fyfield, Essex.
MEANS.—On the 16th inst., at 21, New North Road, London, Louisa, the beloved wife of Rev. Joseph Calrow Means, aged 77.
STEMBRIDGE.—On the 23rd inst., at Crewkerne, Joseph Stemberge, aged 60 years.
THOMAS.—On Sunday, the 14th inst., Harry Llewellyn Thomas, only son of Mr. Evan Thomas, ironmonger, Aberdare, aged 25 years.

BOARD and RESIDENCE for those seeking a delightful country retreat by the sea, at this season, may be had at Capel Lodge, Folkestone: extensive grounds; house overlooks the channel: terms, two guineas a week.—Apply to Rev. T. Briggs.

MIDLAND RAILWAY. TOURIST ARRANGEMENTS, 1878.

FIRST and THIRD CLASS TOURIST TICKETS, AVAILABLE for TWO MONTHS, will be issued from May 1st to the 31st October, 1878. For particulars see time tables and programmes, issued by the Company.

JAMES ALLPORT
Derby, April, 1878. General Manager.

RUPTURES.—Exhibition Prize Medal, 1862, was awarded to R. WESTBURY, inventor and sole maker of the IMPERCEPTIBLE CURATIVE TRUSS. Deformity Instruments, Artificial Limbs, Crutches, Elastic Stockings, and Ladies' Supporting Belts, Chest Expanders for round shoulders, &c., 26, Old Millgate, Manchester.

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REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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PENMAENMAWR.—There is Service every Sunday, at 11 a.m., in the Pendyffryn Schoolroom. Preacher for next Sunday: Rev. JOHN GOW, B.A.

SCARBOROUGH: WESTBOROUGH CHURCH.—On Sunday next, August 4th, Rev. DENDY AGATE, B.A., will preach. Morning, 10.45, "Busy here and there;" evening, 7, "Canon Farrar at the Parish Church."

BLACKPOOL: BANK STREET.—On Sunday next, August 4th, the Rev. A. B. CAMM will preach. Morning, 10.45, "Three Measures of Manhood—the Seeming, the Actual, and the Ideal." Evening, 6.30, "The Best Use of Sunday."

A Class for young people (visitors and residents) conducted every Wednesday by Mr. and Mrs. Camm

FLAGG CHAPEL, near BUXTON.—On Sunday, August 4th, ANNIVERSARY SERMONS, by Mr. C. WOOLLEN. Afternoon at 3; evening at 6.30, when a Service of Song will be given by choir and friends from Northampton. Collection after each service on behalf of chapel fund.

TODMORDEN: UNITARIAN CHURCH.—SCHOOL SERMONS.—These Sermons will be preached on Sunday, August 4th, by the Rev. CAREY WALTERS, of Whitchurch. Morning service at 10.45 a.m., evening service at 6 p.m. A collection at the close of each service on behalf of the Sunday school.

LONDON: FREE CHRISTIAN CHURCH, CLARENCE ROAD, KENTISH TOWN.—The Rev. ROBERT COLLYER, of Chicago U.S., will preach in the above church on Sunday, August 11th, morning (11 a.m.) and evening (7 p.m.), when Collections in aid of the Funds of the Church will be made.

PARIS.—ENGLISH SERVICES.—Ministers who intend visiting Paris during the Exposition, and who would be willing to conduct Service in English for one or more Sundays in the Salle Saint-André, will oblige by communicating with the Rev. H. IERSON, 37, Norfolk-st., Strand, London, W.C. NOTE.—The regular service of the church is held every Sunday at 12 o'clock, in the Salle Saint-André, Cité d'Antin, 29.

KENT AND SUSSEX UNITARIAN ASSOCIATION.—The ANNUAL MEETING will be held at Horsham, on Wednesday, August 7th, 1878. At half-past eleven a.m., there will be a RELIGIOUS SERVICE at the Free Christian Church, Worthing Road, to be conducted by the Rev. T. W. FRECKELTON, of Unity Church, Islington. The SERMON will be delivered by the Rev. ROBERT COLLYER, of Chicago, U.S. A collection will be made in aid of the funds of the Association. Dinner will be provided in the Lecture Room at the Literary Institution, at 1.30 p.m. After which the business of the Association will be transacted. Mr. Alderman ELLIS, J.P., of Maidstone, presiding. A deputation will attend from the British and Foreign Unitarian Association. Tickets for the dinner, 3s. 6d. each, may be had of Mr. Price, bookseller, Horsham, or of the secretary, the Rev. Edward R. Grant, Rocky Hill, Maidstone.

MANCHESTER NEW COLLEGE. LOCAL THEOLOGICAL EXAMINATIONS.—The Reports containing the revised regulations and subjects for the Examinations commencing May 12th, 1879, are now ready, and will be forwarded on application to the Secretary for the Local Examinations. Rev. CHAS. T. POYNTING, Fallowfield, Manchester.

FREE CHRISTIAN CHURCH, COLNE.—The above Church, which has been recently established, and which promises soon to become a strong society, has hitherto met for worship in the Cloth Hall, and the committee now earnestly appeal to the Unitarian public for help in the erection of New Chapel and School Building in Stanley-street. The estimate cost is £2,000, towards which £1,430 is already promised, as follows:—

Colne Congregation	£200
East Lancashire Unitarian Mission	£300
British and Foreign Unitarian Association	£380
John Grundy, Esq., Summerseat	£50

SUBSCRIPTIONS FROM BURY—	£ s. d.
Thomas Wrigley, Esq.	25 0 0
John Duckworth, Esq.	5 0 0
A Friend	2 0 0
Charles Dennis	1 1 0
Robert Grundy	1 0 0
Dr. Wormald	0 10 6
J. Burrow	0 10 0
X.	5 0 0

SUBSCRIPTIONS FROM RAWTENSTALL—	£ s. d.
G. T. Ramsbottom	1 1 0
James Shepherd	0 3 0
John Lupton	0 2 6
John Twiss	0 2 0

Subscriptions, which will be duly acknowledged, will be thankfully received by
Rev. W. Matthews, Derby-street, Colne, Minister.
Mr. James Hartley, Skin Yard, Colne, Secretary.
Mr. W. Spencer, Shackleton-street, Colne, Treasurer.
Mr. Harry Rawson, Market-street, Manchester.
Rev. C. C. Coe, Highfield, Bolton.
Rev. D. Wainman, Manchester Road, Bury.
Rev. W. C. Squire, Whitefield, near Manchester.
Rev. H. S. Solly, Albert-street, Padham.

A BERDARE: ENGLISH UNITARIAN APPEAL.

	Amount previously advertised. £60. 4s.	£ s. d.
M. C.		2 0 0
J. Whitehouse, Tipton		0 10 6
W. Thompson, Coaley		0 4 0
W. Grainger, Coaley		0 10 0
G. R. Twinn, Birmingham		0 10 0
Thomas Martineau, Birmingham		1 0 0
J. R. Mott, Birmingham		0 10 0
Thomas Prime, jun., Birmingham		0 10 0
W. Earl, Birmingham		0 10 0
T. E. P., Birmingham		0 5 0
Frank Evers, J.P., Stourbridge		1 0 0
X. Y. Z.		5 0 0
W. P. Greenway, Dudley		2 0 0
J. W. Gunn, Merthyr Tydfil		1 1 0
S. W. Browne, Esq., London		5 0 0
D. Edwards, Esq., Yelfachglud, Llanwonno		1 0 0

A Young Lady, Assistant in a Kinder Garten (Norwich High School), desires a holiday engagement, from 1st August: English, French, German: good references.—Address F. M. S., care of Mr. M. P. Squirrel, Park Lane, Norwich.

TO DRAPERS' ASSISTANTS.—WANTED a Good JUNIOR for the General Drapery: must have had some experience in Ready Mades; and be willing to do country rounds.—Address H. E. Agate, Saffron Walden, Essex.

Crown 8vo, 8opp, limp cloth. Price 1s. 6d.
MORNING PRAYERS in the HOUSEHOLD OF A BELIEVER in GOD. By F. W. NEWMAN. London: Tribner and Co., Ludgate Hill.

Now Ready, Price 4d., No. IV. of
TEACHERS' NOTES, containing Lessons on the Sermon on the Mount—Hints for the Elder Boys—Lessons on the Title Page of Contents of an English Bible—Short Notices of Books suitable for School Libraries—Prizes and Class Books.
Published by the Sunday School Association, 37, Norfolk-street, Strand, W.C.

Now ready, for August, No. 32 of
YOUNG DAYS.
Price One Penny. Numerously illustrated.
Contents: Ida Mayhew—Suppose!—The First English Printer—The Milk Tree—Outdone by a Boy—Chicken Plump's Mistake—A True Hero—Flower Sundays and the Flower Mission—A Lullaby for Baby—Puzzle Bag—Answers to Puzzles—The Seasons.
Published by the Sunday School Association, 37, Norfolk-street, Strand.

MISS CURTIS will RE-OPEN her School for GIRLS on August 13th: prospectus on application.—Westbourne, Grosvenor Road, Birkdale, Southport.

KNUTSFORD.—MISS ARDERN'S SCHOOL will REOPEN, after the summer vacation, on September 2nd.

BRIDPORT.—The Rev. JOHN DAVIES, M.A., RECEIVES as BOARDERS a few pupils for a liberal education: two vacancies: terms on application.—The next quarter will commence on August 8th.

ANDERIDA HOUSE SCHOOL.—The Next Term commences September 18th. For prospectus, &c., apply to Rev. J. A. Briggs, The Beeches, Northiam, Sussex.

ROSE BANK, CHEETHAM HILL, MANCHESTER.—SCHOOL for GIRLS, conducted by Miss HEWER, with competent assistance. The NEXT TERM begins September 6th. Vacancies for Two Boarders.—Prospectus forwarded on application.

YORK: 26, HIGH PETER GATE.—Miss AMY HERRING begs to announce that she has OPENED, at the above address, a SCHOOL for the Instruction of Young Ladies in all branches, comprising a first-class education with liberal views. References kindly permitted by the following:—Rev. Dr. G. Vance Smith, The Parade, Carmarthen; the Rev. C. Wellbeloved, 38, Monkgate, York; Miss Swaine, 1, The Crescent, York.—Terms on application.
Pupils are prepared for the University Examinations, several having passed most successfully.

EDUCATION IN GERMANY.—Miss M. WAGNER (17, Helenenstrasse, Wiesbaden, Germany), who has passed the Prussian State Examination, and possesses the experience of several first-class English schools, receives a limited number of YOUNG LADIES for Private Education, or to visit the excellent College of the town, with home assistance. Climate very healthy, with mild winter. Hot and other mineral springs. English and German references. For terms and further particulars address as above.
Miss WAGNER will be in London from 15th August, and return with pupils towards end of September.—Address 9, Manor Road, Holloway Road, N.

HAMPSTEAD: HEATH BROW SCHOOL
The SESSION 1878-79 will begin on September 25th.
Classics and English Subjects: Rev. E. M. Geldart, M.A., Oxon., and Mr. Arch. Ballantyne. German: F. Althaus, Ph.D. French: Miss M. Merington. French, Examiner in Prof. Ch. Cassal. Mathematics and Natural Philosophy: John Bridge, M.A., Lond. Chemistry: under the direction of Prof. Barff, M.A. Drawing: Mr. W. H. Fisk, Head Drawing Master in Univ. Coll. School. Writing: C. F. King, B.A., Lond., Writing Master in Univ. Coll. School. Music: Miss Christina Squire, R.A.M. Gymnastics and Fencing: Mr. Winterbottom. Dancing: Miss Mary Birch. Classes are taken by Miss E. F. Squire and the Misses Case. A master is in superintendence during the day.
There is a Junior Class for children under ten years of age. The arrangements of the School permit of some girls being received with their brothers.
Prospectus on application to Mrs. Case.

LANCASTER.—The Rev. D. DAVIS, B.A., will REOPEN School on Friday, the 16th of August.

BROOK HOUSE, KNUTSFORD, CHESHIRE.—BOARDING SCHOOL FOR GIRLS, conducted by Mrs. FRANK SHAWCROSS, assisted by Resident English and Foreign Governesses. Teachers of eminence attend for instruction in Music, Singing, Harmony, Drawing, Dancing, &c.—Prospectus and references forwarded on application.

HOLLY BANK SCHOOL, BIRKDALE, SOUTHPORT, conducted by Mr. TEMPLAR, F.R.A.S., will be RE-OPENED on August 6th.
The premises are most pleasantly and healthfully situated near the sea. The domestic arrangements are highly conducive to the health and comfort of the scholars, and the course of instruction is comprehensive and thorough. Many of Mr. Templar's scholars have gained distinction in the Oxford and Cambridge Examinations, and at Owens and other Colleges.
"We have great pleasure in stating that Mr. Templar is known to us as an experienced, skilful, and very successful teacher."

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(Mayor of Manchester.) John Watts, Ph.D.

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Messrs. J. A. BRIGGS and P. VANCESMITH, M.A., receive the sons of gentlemen as resident pupils, for general education, or for special preparation for public schools, colleges, or examinations.

The course of instruction comprises all that is generally understood to constitute a good English education, viz., the usual English subjects, Latin, Greek, Mathematics, French and German. These subjects are all treated with special care, and in accordance with the improved methods of modern educational science. In view of the recognised importance of Physical Science, some branch of it is selected for consideration each term.

The terms, as stated below, are inclusive of all the above subjects. The classes for French and German are taken by Mr. Vancesmith, M.A. (Lond. Classical first), whose knowledge of those languages has been acquired by actual residence in France and Germany.

TERMS PER ANNUM:	
Boarders under Ten years of age	42 guineas.
" from Ten to Thirteen	51 "
" from Thirteen to Sixteen	63 "

The only extras are laundress and mending, 1 guinea per term, and the fee for seat at church or chapel. The fees are payable in advance.

The School year is divided into three terms, each consisting of 13 weeks, and commencing as nearly as possible January 21st, May 1st, and September 18th.

Mr. Vancesmith, M.A., also undertakes the education of more advanced pupils requiring special preparation for the higher examinations. Full particulars on this point will be given by letter. The terms, 100 guineas per annum, ensure a separate room and all the comforts of home life.

For prospectuses apply, for the present, to Rev. J. A. Briggs, The Beaches, Northiam; or Mr. P. Vancesmith, M.A., 5, Parade, Carmarthen.

MISS BROOKS, 6, Barton Arcade, and 59, Deansgate, Manchester, is now Showing the Choicest GOODS in Millinery, Straw Hats and Bonnets, Flowers, Feathers, Laces, Ribbons, Ties, Gloves, &c., and will have through the season all the most approved styles. An inspection is respectfully solicited.

BRIGHTON.—12, LOWER ROCK GARDENS.—Visitors will find here every home comfort: tariff sent on application.—Miss WOOD, Proprietress.

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Visitors will find here every home comfort. Tariff sent on application.—Mrs. JOHN MARSDEN, Proprietress.

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MIDLAND RAILWAY. TOURIST ARRANGEMENTS, 1878.
FIRST and THIRD CLASS TOURIST TICKETS, AVAILABLE for TWO MONTHS, will be issued from May 1st to the 31st October, 1878. For particulars see time tables and programmes, issued by the Company.

JAMES ALLPORT
Derby, April, 1878. General Manager.

BOARD and RESIDENCE for those seeking a delightful country retreat by the sea, at this season, may be had at Capel Lodge, Folkestone: extensive grounds: house overlooks the channel: terms, two guineas a week.—Apply to Rev. T. Briggs.

ZUCCO.—We again beg to draw attention to this Wine, which we had the pleasure to bring before the notice of the public for the first time last year. It is a Pure, Natural, Light Wine of Madeira character, without any spirit added, the produce of the Sicilian estates of the Duc d'Aumale. We have pleasure in being able to announce that we can now reduce the price to 24s. Per DOZEN.

JAMES SMITH & CO., Wine Merchants, 26, Market-street, Manchester.

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WAREHOUSE—126, DEANSGATE, } MANCHESTER.
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DOING AND SAYING.

Mr. Samuel King has left £20,000 to the Merchant House, Glasgow.

Last year the sum expended by 1,660 School Boards amounted to no less than £3,499,655.

The Duke of Devonshire has given £1,000 towards the establishment of a high grade school at Barrow-in-Furness.

The recent decision of the Old Catholic Synod, abolishing the rule of clerical celibacy, is likely to lead to a split in that body.

A lady has offered £1,000 towards the formation of a fund to provide some means of collegiate education for women at Oxford.

At a cost of £4,500, the Clothworkers' Company have added new buildings to the North London Collegiate School for Girls.

Swedenburg rebuked our insular pride when he said—and he ought to have known—that in heaven, which he often visited in trances, the English kept very much to themselves.

Mr. Thomas Jessop, J.P., of Sheffield, a well known member of our Sheffield Unitarian Church, has handed over to that town a woman's hospital, which he has erected and furnished at a cost of £30,000.

That generous member of our Unitarian household, Mr. Samuel Sharpe, has promised to give £5,000 towards the building of the north wing of the University College, London. A sum of £50,000 in all will, however, be required to complete the contemplated extensions.

Many of the bishops who lately took part in the Pan-Anglican Synod arrived at Stratford-on-Avon on Tuesday afternoon, and after visiting Shakspeare's birthplace and other objects of interest, proceeded to Shottery Hall, where they will remain for a time the guests of the Vicar of Stratford. Who says "overworked bishops" should not have a holiday?

The annual assembly of the United Methodist Free Churches commenced its sittings in Manchester on Wednesday, when the Rev. W. Boyden was elected president for the ensuing year, and stated in the course of his address that there was a decrease of 283 in the number of members. He attributed this to the depression in trade, and the consequent unsettlement of a large portion of the population.

The *Demerara Colonist* states that grants of public money are made in that colony not only to the Church of England, the Church of Scotland, and the Roman Catholic Church, but also to Wesleyans, Congregationalists, and other Dissenters. The sums thus voted are, it is said, paid out of taxes levied on Christians, Mohammedans, Hindoos, and Buddhists. It is clearly a matter which wants looking into. Our colonial Parliaments are, as a rule, steadily setting their faces against State Churches; and it is not desirable than even little out-of-the-way Demerara should adopt the noxious system of concurrent endowment.

In connection with the Wesleyan Conference at Bradford, the Fernley Lecture, on the foundation of the late Mr. John Fernley, of Southport, was delivered in Eastbrook Chapel, Bradford, to an immense audience. The chapel, one of the largest in Methodism, was crowded to excess, every available space being occupied. The subject of the lecture was the doctrine of eternal punishment, and was full of interest not only to the ministers but to the general public. Last year the subject attracted special attention in Conference from the fact that four or five young ministers could no longer subscribe to the Methodist teaching on this point, and consequently retired from the ministry. This year will witness the resignation of the chairman of one of the African districts, whose view of the doctrine of future punishment is out of harmony with the connexional standards. The Conference on Wednesday appointed a committee to consider a proposal made by Dr. Haven, of Syracuse University, U.S., to bring about an Ecumenical Conference of the Methodist Churches in various parts of the world. It was suggested that the Conference should be held in this country.

On Wednesday evening the Government tried to get into Committee with their Bishops Bill, but it became a dropped order. Sir A. Lusk talked it out, because he disapproved of the direction in which the bishops were going now-a-days. Mr. Cowen made a vigorous, eloquent, and most effective speech against any increase of the episcopacy. In his opinion there was "no attribute in common" between the bishops of former times and "these modern ecclesiastical creations." It was true that in Newcastle they wanted a "purer atmosphere and a higher, nobler, and more artistic life," but they did not desire a new bishop "to weaken the springs of intellectual liberty." They had one at Durham; that was near enough. The Tories being still thankful for the help which Mr. Cowen had rendered them on more than one occasion treated him very politely, and Mr. Cross was extremely gentle in his brief reply to a very forcible denunciation of the Establishment. In the subsequent discussion, the Bishop of Manchester was put forward as a model of all episcopal virtues, while Mr. Richard contrived to extort a laugh from the most orthodox Churchmen by describing the society for promoting an increase of the Episcopate as "a society for the Propagation of Bishops."

The *Jewish World*, writing last week on the Criminal Code (Indictable Offences) Bill and Sunday Amusements, states that at the monthly meeting of the Jewish Board of Deputies, Mr. E. A. Franklin deprecated any attempt to secularise the Christian Sunday, and reminded the Board that the Jews had a very severe Sabbath of their own. The editor, however, points out to Mr. Franklin that it is the duty of Jews to co-operate in every way possible in promoting the cause of rational freedom and charitable progress irrespective of the consequences that may accrue from their policy to any particular sect or party, whatever, and he adds: The Moloch of Sabbatarian bigotry—though his eyes be more dim than formerly, and his natural strength considerably abated—still sways over millions of superstitious minds; and for any Jew or Gentile to refuse sympathy to the talented, philanthropic and devoted members of the Sunday League and kindred associations which aim at emancipating the Sunday from clerical thralldom here, as it has long been emancipated from that influence on the Continent, is to sacrifice to this monster of fanaticism. We are grateful for those exceptional clauses in the Amended Factory Acts which protect Jews engaged in certain industries during part of Sunday after observing their own Sabbath on the day preceding. But we demand not only for Jews—for we write as Englishmen—but for all fellow citizens who conscientiously object alike to the services of Christian churches on the one hand and swilling over stimulants and narcotics in a tap-room on the other—the opportunity, if they should so choose, of visiting a first-rate drama, oratorio, opera, scientific, literary, or theological lecture, horticultural or pictorial exhibition, or public library on Sunday.

SCOTTISH NOTES.

THE TROUBLES OF THE SCOTCH CHURCH.

The members of the Established Church of Scotland have sustained a great blow by a decision given by Lord Young. They were under the impression, when the Patronage Abolition Act passed in 1874, that their Church had been set free from lay control, or that, in their own ecclesiastical language, "the headship of Christ" had been re-affirmed. They, therefore, proceeded to regulate patronage as if it appertained to the Church—the Assembly, for example, extending the term within which the congregation of the parish of New Deer might elect a minister, and excluding certain new parishioners, because their names were not on the communion roll when the term of election was settled. The case, therefore, was sent up to the Lords of Session, and Lord Young decided that the General Assembly had no power to extend the election or to reject the new communicants, and that, in fact, the

congregation merely took the place of the old patron, was subject in the election to ordinary civil law, and as it had failed to act its patronage devolved on the Presbytery. This decision, though it does not revive private patronage, makes patronage a function possessed by the congregation independent of the Church.

AN IMPORTANT INQUIRY.

THE *Edinburgh Daily Review*, indefatigable in its advocacy of the Disestablishment movement, has begun to publish in its columns reports from all parts of the country for the purpose of showing that the time has now come for the Liberal party in Scotland to adopt the Disestablishment of the Church as a part of its programme. This "Extra-Parliamentary Inquiry" effectively proves that in the Scotch burghs public opinion is ripe for the change, while the unhampered expression of similar sentiments in the counties is only prevented by the tyrannical influence of the Tory landlords, who are not ashamed to apply "the screw" even in these enlightened days.

REV. DAVID MACRAE ON THE DECLARATORY STATEMENT.

REV. DAVID MACRAE, of Gourrock, contributes an article three columns in length to the *New York Independent*, which is intended to show what the United Presbyterian Synod of 1878 has done for toleration. "The way into church," writes Mr. Macrae, "is still the Confession of Faith; but the Declaratory Act now announces that the back wall is knocked down, so that the licentiate, though he has to pass within the Westminster portal, is free to walk out at the other side into the open air of the Bible. This will remove the difficulty from many minds, but the sense of inconsistency will remain. . . . If the Declaratory Act registers on the creed the progress made by the whole Church, the finding in the Ferguson case shows that the way for further progress is open; that independent thought, though cautioned, is not forbidden; and that the free fresh study of God's Word and works, in the ever-increasing light, with the results that this may bring, are neither to be precluded nor circumscribed by the views of the Westminster divines. The United Presbyterian Church has thus made an onward stride and probably cleared the way for other Churches to follow."

AMERICAN NOTES.

"THE SMALL SECT."

DARTMOUTH COLLEGE has made an important new departure, reports the *Christian Register*, by electing Gov. Benjamin F. Prescott, a Unitarian, to its Board of Trustees. By the terms of their charter, the trustees are a self-perpetuating corporation. This year, for the first time, they invited the Alumni to vote for three trustees to fill vacancies, with the understanding that those receiving the highest number of votes would be taken into "favourable consideration." Those receiving the highest number of votes were Gov. Benjamin F. Prescott, Hon. Charles H. Bell, and Hon. Walbridge A. Field, all of whom chance to be Unitarians. The first-named was confirmed by the trustees.

THE WESTERN UNITARIAN CONFERENCE AT CHICAGO.

THE goodness of a Church Conference cannot be reported. It lies in the heartiness of hand-grasps, the welcome in eyes and tones, the brightness of the platform and the quick response from listeners, the eagerness of discussion, nor least in the out-of-sight preparation, which makes the "business" move on with a snap, keeps little matters little, and brings main subjects forward with emphasis; perhaps, too, in the bringing of one or two matters so far to the front that the churches will remember each meeting as "that on which he did such or such a thing." In some of these respects, the twenty-fourth session of the Western Unitarian Conference, held in the Church of Messiah at Chicago, June 4-6, was thoroughly "good." It was an ideal "sociable" from first to last, and a long lesson in hospitality. Everyone you met—and you met many—seemed *ex-officio* an acquaintance. There was no whit of wrangling

theological. As Mr. Collyer put it, "The Conference did not contemplate its own inside much, nor look at its own back." Nor were there any *very* hard hits at Orthodoxy. Of course, we were the Liberals! But then, why hold the Conference if we were not? "Limp Liberalism" was not at all in favour. Our responsibility as teachers of the Liberal belief and temper was the theme constantly touched. Mr. Snyder's opening sermon gave the key-note in urging us to "Work with God," instead of leaving God to do all the work himself; and Mr. Cutter's fair paper on the true and false Sectarianism, Mr. Hunting's practical suggestions for western work; Mr. Woolley's thoughtful words about the Liberal woman's part in that work; and Mr. Gannet's essay on the Constructive liberal, all turned on that point.—*Pamphlet Mission.*

The late Rev. Robert Gibson, B.A.

THE Rev. Robert Gibson, B.A., whose death we announced in our obituary column last week, was born May 6th, 1806, in the rectory house of his father, the Rev. Robert Gibson, L.L.B., who for upwards of thirty years, held the valuable living of Flyfield, near Chipping Ongar, in Essex. His grandfather was the Rev. John Gibson, M.A., vicar of Ronaldkirk, Yorkshire, and Myerscough, Lancashire, in which counties the family of Gibson then held considerable estates. His mother belonged to an old Essex family, the Bullocks, of Shelley House and Faulkburn Hall. Mr. Gibson was thus by family ties as well as education nurtured in strong Church and Tory principles, and taught to look down on Dissent and Liberalism with scorn and horror. From his father, however, a fair type of the country clergyman of fifty years ago, he inherited that force of will and independence of judgment which were afterwards so strikingly manifested in his entire emancipation from these early prejudices. Mr. Gibson's mother, a woman of singular simplicity, tenderness, and religious fervour, joined to much quiet shrewdness, exercised no small influence on the formation of her son's character. Her memory is still cherished in the parish for her untiring labours of love among the poor and the afflicted for more than half a century.

Mr. Gibson received his first education in a private school, then held in high esteem, in Woodford, Essex. His life there was by no means a happy one. Himself of an affectionate, conscientious, and religious disposition, he was too often pained and disgusted by the coarseness and profanity at that time too generally tolerated even in high-class schools. From school, where amongst his companions was Lord Morpeth, afterwards the well-known late Earl of Carlisle, Mr. Gibson entered Corpus Christi College, Cambridge, where, after graduating, he read for holy orders, his father intending him as his successor in the living of Fyfield. Partly through the powerful influence and preaching of that remarkable man, the Rev. Charles Simeon, who for fifty-three years as rector of Trinity Church, Cambridge, laboured with unwearying zeal to promote the religious life of all classes in the town and university; partly through the example of his mother, to whom he was fondly attached; and in no small measure from his own natural propensity, Mr. Gibson became deeply imbued with the spirit, and actively engaged in promoting the views, of the Evangelical party in the Church of England. Ordained by the late Dr. Bloomfield, bishop of London, he became curate in his father's parish, where his impressive appeals from the pulpit, his fervent rendering of the Church services, and not least his unflinching zeal in every good work among the parishioners, especially the young, are even yet, after more than forty-five years, gratefully remembered.

In the year 1830 Mr. Gibson married Anne, daughter of Mr. W. B. Morgan, of Bristol, a cousin on her mother's side to the late Dean Alford. Of sweet and winning manners, modest and utterly unselfish temper, and sincere piety, his young wife was in every way fitted to be a true helpmate. She threw herself at once, with delighted energy, into all the labours of his parish, aiding to establish a Sunday school, then comparatively rare in that part of England, in teaching the young during the week, and in visiting the sick. For nearly twenty years of their married life the religious differences which subsequently arose

between them, after her husband's change of opinions, never once cooled their strong mutual attachment and esteem. And now, in the midst of these busy, happy labours, surrounded by loved relatives and attached parishioners, able to look forward to the honoured position, in a few years, of chief pastor of the parish he loved so well—there came to him the voice of the Master, calling upon him to leave all and follow Him. We quote his own words, spoken long afterwards in a sermon preached before the Unitarian congregation at Plymouth, entitled "Conflict of Personal Convictions with Clerical Obligations" (1852):—

Early in life I became acquainted with several of the best works of the Puritanical and Evangelical Church writers of the seventeenth century, and with those of the leading modern divines of the same school, such as the two Milners, Thomas Scott, Henry Venn, and Daniel Wilson. These chiefly quickened my devotional feelings, and contributed to form my opinions. It was, therefore, by no means to be wondered at that when I came to prepare for taking orders, and in that preparation to examine carefully the contents of the Book of Common Prayer, my mind revolted from those parts of the services which, taken in a natural sense, assert that Church ordinances effectually convey pardon and grace. The Church doctrine of the Sacraments, and especially the light in which baptism is exhibited, caused great difficulty to me when I was seeking ordination. For the Bishop, having discovered my tendency to heterodoxy on this point, kept me some time in suspense as to whether he would admit me or not among the candidates for ordination, and put me on a course of reading which resulted in my adoption of a view of baptismal regeneration satisfactory to his lordship, and accordingly I was ordained a deacon. No sooner was I settled, however, in my curacy than my former difficulties returned. . . . In my perplexity I obtained temporary relief by adopting one of several schemes of interpretation, devised and proposed by evangelical divines, with the design of reconciling the statements of the baptismal service with their own doctrines. With this explanation I was for a time satisfied; and though my return to heterodoxy in regard to baptism when I offered myself as a candidate for the priesthood was more than suspected by my diocesan, he admitted me to that order.

After enlarging on his growing conviction of the existence of an irreconcilable contradiction between the sacramental doctrines of the Church and belief in the spiritual life inspired by Christ in the individual soul, between the damnable clauses of the Athanasian Creed and the charitable prayers of the burial service, Mr. Gibson goes on to observe:

I felt imposed on me this alternative—to relinquish my office, and with it the standing it gave me in the world, or to renounce freedom and truthfulness, and all that ennobles and blesses the life of man. Loss of caste, obscuration of worldly prospects, altered looks and bitter lamentations of relatives and friends, dismal forebodings of Christian brethren, who pronounced the step I was taking to be the beginning of an evil and disastrous course, the abandonment of a deeply-loved profession, and perhaps most of all the necessity of separating myself from the people to whom I had ministered—these were troubles and anxieties severe but endurable, and such as time would control and subdue, if not destroy; but to live at variance with myself, to contradict my inward thoughts and feelings by my words and deeds, to exhibit myself one man in my individual and another in my official character, in short, to think one thing and tell another—this would have inflicted torture which time could mitigate only by deadening my moral sense and stupifying my spirit. The choice, therefore, which I then made I can never regret, the resolutions I then formed and executed I can never wish rescinded till I come to doubt that "tis liberty alone that gives the lustre and perfume to life," till I come to believe that outward and material good excels inward and spiritual, till I come to be persuaded that it is right and wise for a man to gain the world by the hazard of his soul, or that by artifice, disguise, and hypocrisy, salvation can be promoted and secured.

After leaving Fyfield, he and his wife spent seven months with an elder brother at Curry Rival, near Langport. The curate there was highly evangelical, and the tendency of his preaching to make Christ obscure, instead of revealing the Father, and his denunciations of Unitarians, led Mr. Gibson to study the Trinitarian controversy; reading carefully, on the one side, Drs. Pye Smith and Wardlaw, on the other, Yates and Dr. L. Carpenter. He subsequently stayed with an aunt at Seaton, when he read the Anti-Nicene Fathers, while he preached to a small Independent congregation. When he had given up the Trinitarian doctrine he settled with the Sidmouth congregation for two years; but after 1838, when he removed to Bristol, he never engaged in the ministry as a profession, though he often gave his valued and disinterested help to the ministers of the neighbourhood. At Bristol he became the intimate friend of the late Dr. L. Carpenter, whose colleague, the Rev. G. Armstrong, B.A., and one of whose hearers, the Rev. S. C. Fripp, B.A., father of the eminent artists, had also been clergymen of the Establishment. Of Dr. Carpenter, he used often to say—"His kindness was that of a father to me, then quite a young man, almost a stranger to every one." At Bristol, and in the neighbouring village of Westbury, Mr. Gibson spent his next dozen

years, chiefly engaged in reading with private pupils, some of whom he received into his house to educate with his sons. For their use he published selections from the "De Rerum Natura" of Lucretius, with English notes. In 1849 he experienced the great grief of his life, in the loss of his wife; and, desiring a change of scene, he shortly after removed to Plymouth, where (being now possessed of a moderate competency) he devoted himself to the education of his family and literary pursuits. Here, as at Bristol, he took his share in the work of the congregation. It was here, after an interval of twenty years, that he published that history of his retirement from the Church from which we have quoted. The sacrifice which he made seemed to him a necessity, and he never sought for it either notoriety or applause. His simple devotion to truth was always a striking feature in his character. He never ceased to read, and to inquire. "Comfort," he said, "is not the aim of truthseekers. Forward, and let us see what is what!" He relinquished views that once he held as to the authority of Christ; but the law of filial obedience to the Heavenly Father, which was written in Christ's heart, seemed written in his. He was not blind to the deficiencies he saw among Unitarians, and used often to lament a want of spirituality, and a too great regard for mere outward respectability—the goodness that brings a good repute. His heart warmed whenever he saw evidences of that vital faith, or intense conscientiousness that overcomes the world. In 1851 he married, for his second wife, Catherine, daughter of Mr. Wilson, of Stockton-on-Tees, who survives him. Two years later he removed to Chideock, near Bridport, where he spent the remaining five-and-twenty years of his life, with the exception of a short residence in Bath for educational advantages for his younger children, and three winters at Argelès, near the Pyrenees. The house which he purchased at Chideock is beautifully situated, and he could gratify his tastes—"to be among a rustic population, to have a garden to work in, and the ocean within walking distance." He established a village library, and, while health permitted, gathered some of his poor neighbours in a cottage to listen to readings which he thought might cheer and please them. During his early residence there he took an active part in resisting a church-rate, of which he felt the injustice, in a parish where there were many Catholics and some Dissenters. He never lost his interest in the Church of England, and had carefully studied its history and laws. He was a member of the Liberation Society. He resented priestly assumption on the part of the clergy, but disliked it still more if affected by Dissenters. He never asked to be relieved of his priest's orders; but no one was less of a priest, except in so far as a devout man is priest in his own household. He occasionally preached for his friend, the Rev. J. Lettis Short, but during the ministry of his successor, the Rev. R. L. Carpenter, he was prevented from doing so by his failing health; but both at Chideock and Bridport he manifested his warm sympathy for those who laboured among the poor, and strove to maintain the right.

He was never a partisan; and having bought his freedom at a great price, he did not choose to peril it. He preferred, therefore, to bear his individual testimony to joining in associated movements; but when his convictions were clear he never concealed them. He was local treasurer to Manchester New College, and was earnest in the cause of unsectarian education; and when he thought liberty, whether civil or religious, in peril, he was prompt to express his feelings.

He peacefully sank to rest, July 19, 1878, at the age of seventy two, after an illness of six months. His funeral was conducted, as he desired, with the utmost simplicity. Among the mourners were his eldest son, the Rev. R. H. Gibson, B.A., of Manchester; his brother—the Rev. H. Gibson, B.A., rector of Fyfield; his eldest nephew, H. Gibson, Esq., of Ongar; and Mrs. Gibson's nephew, James Richmond, Esq., of New Zealand. The Rev. J. Davies, M.A., conducted the service in the Bridport cemetery, where his youngest daughter is buried. On Sunday last the Rev. R. L. Carpenter, B.A., preached in memory of him, from John xviii. 37, "To this end was I born, and for this cause came I into this world, that I should bear witness unto the truth. Every one who is of the truth heareth my voice." Mr. Gibson desired no inscription on his monument, besides his name, and the dates of his birth and death; but if anything were added he wished it should be this line from Southey:—

With patient heart, hold onward to the end.

He has left a widow, two sons and two daughters. The youngest son, F. Gibson, Esq., is a magistrate in the Madras Presidency; his second son, F. William Gibson, distinguished in his University career, died in early manhood—a sacrifice to his unshrinking discharge of his medical duties to the hapless poor of a London workhouse.

UNBELIEF.

THERE is no unbelief;
Whoever plants a leaf beneath the sod,
And waits to see it push away the clod,
Trusts he in God.

Whoever says, when clouds are in the sky,
"Be patient, heart! light breaketh by-and-by!"
Trusts the Most High.

Whoever sees, 'neath winter's field of snow,
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says "To-morrow," "The unknown,"
"The future," trusts that Power alone
He dares disown.

The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief;
And day by day, and night, unconsciously,
The heart lives by the faith the lips deny:
God knoweth why.

—Watchman.

OUR BIRMINGHAM AGENCY.

In future our friends in Birmingham may obtain the HERALD from Messrs. W. H. Smith and Sons, Union-street, who will deliver the paper at the residences of subscribers and to whom orders therefore should be given at once, or to the Special Agents at the various Chapels.

The Unitarian Herald.

FRIDAY, AUGUST 2, 1878.

A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power.

WILLIAM ELLERY CHANNING.

PROFESSOR VANCE SMITH ON THE METHODIST CREED.

THE Methodists resemble the Independents in having no express creed to recite in their worship. They resemble them also in taking especial care to allow as little freedom of speech as possible to their ministers. Of this body, however, I must add, I ought not to speak without the most ample acknowledgment in advance of the good service which in some respects it has been the means of rendering to the country. It may very reasonably claim to be allowed to do that service in its own way. Yet, in the judgment of many, this good is not without its alloy; and the action and influence of the body, in relation to religious liberty in particular, are far from satisfactory—being likely, in fact, if persisted in, to lead to deplorable results, by the simple nature of the reaction which they are sure eventually to produce. When men find their old faith in long-established doctrines shaken so as to fall, and when this state of disbelief overtakes them without anything more rational and well-founded to put in the place of what is gone, the only available resource for too many will be the repudiation of Christianity altogether and of religion itself as no better than cunningly devised fables.

This is true, indeed, in reference to all overstrained or superstitious beliefs. From this point of view, therefore, it cannot but be feared that the prohibited system of the Methodists must in the end lead to grave results, especially bearing in mind the particular classes of persons to whom that system is now acceptable.

In illustration let us briefly consider how Methodism virtually binds ministers and people to conform, for all time to come, to the doctrines expressed in certain documents written in the last century by the pen of their venerable founder. On some of the deepest subjects of religious thought they are not allowed to speak or think, except in accordance with *his* mind.

This is almost incredible, but it is literally true. Wesley, however, was not infallible, and he would probably have shrunk from the idea of being held up as a standard of religious truth for all time to come. Yet we are told that, besides preliminary examinations, each candidate for the Wesleyan ministry must undergo an examination to the following effect: "Before any minister is admitted into full connection he is required to give, in the presence of the conference, a full and explicit declaration of his faith as to the doctrines taught by Mr. Wesley in his first four volumes of Sermons and his Notes upon the New Testament." The president has also the power to put various questions respecting the Eternal Sonship and other kindred subjects, and the candidate is asked in particular whether he has read the prescribed books, "and whether he believes that the system of doctrine therein contained is in accordance with Holy Scripture."* On the satisfactory answering of these questions his ordination depends.

Nor is this all. It is stated that the doctrines of the body are contained in a deed enrolled in the Court of Chancery, and that once a year each minister is asked at the district conferences, which he is bound to attend, whether or not he continues to preach the doctrines held by the connection. Thus the precautions taken to guard the Wesleyan orthodoxy are of the most stringent kind. Effectual care is given that a man shall not speak out freely the thought that is in his mind, unless it be in accordance with the artificial and necessarily fallible doctrinal standard which the body has set up or accepted for itself. The whole system is established in the name of Christ, but it is Christ's only as authenticated by Mr. Wesley. It may be spoken of as preaching Christ, but truly and literally it is preaching Wesley. And, as before, why should not a man, who wishes to do so, have the liberty to read the New Testament, and to judge for himself without dictation from without as to what the Christian Master has said? Are the great essentials of Christianity so obscure as to need this kind of interpretation and safeguard? Or is it that the man is not to be trusted; and that it is feared that the progress of knowledge from age to age may pervert his mind and lead him astray?

That the Wesleyan ministers usually believe, at present, the standards to which they conform sufficiently in harmony with the Scriptures, I do not doubt. Nevertheless, a wider and deeper knowledge, especially of the philosophy and religion of the times from which the New Testament books have descended, will probably teach them to think differently. That better knowledge may come in time. Meanwhile, if they are not to be blamed for adhering to what they deem true, yet in the interests of both truth and charity they might well consider whether it be necessary to pledge themselves in effect never to open their minds to anything of new truth, in case the Great Spirit, by His providential leading, should please to put this within their reach.—*Contemporary Review*.

INTERNATIONAL ARBITRATION.

IN a letter to the daily papers Mr. RICHARD, M.P., has described the result of the visit of himself and other prominent advocates of peace to Berlin with a view to submit to the Congress the question of international arbitration. It was hardly to be expected, and we dare say the deputation had no hope, that these august believers in the supreme virtue of "blood and iron," as developed in gigantic armaments,

* See Grindrod's *Compendium of the Laws and Regulations of Wesleyan Methodism*, pp. 14, 15 (5th ed.).

including Lord Beaconsfield, would give them much encouragement; and the Plenipotentiaries had a valid excuse for ignoring the question by their preliminary resolution to entertain nothing outside the provisions of the Treaty of San Stefano. Still, the petition of the delegates of the Peace Societies of Great Britain, France, and the Netherlands was laid before the Congress, though no action was taken upon it. The weighty views set forth in that document in favour of arbitration as a means of terminating international disputes have been once more placed before the statesmen of Europe and the world at large. In due time, we doubt not, they will bear substantial fruit. The progress that has been made in the recognition of this rational principle is, indeed, illustrated in the petition presented to the Congress. Not only can the advocates of peace point to its endorsement from time to time by several of the Parliaments of Europe, including our own, but the Treaty of Berlin indirectly reaffirms the Declaration of Paris, which, it will be remembered, expressed the "wish that States between which any serious misunderstanding may arise should, before appealing to arms, have recourse, so far as circumstances might allow, to the good offices of a friendly Power." The peace delegates to Berlin, it appears, met with a very cordial reception from several of the plenipotentiaries; and their prayer, though not granted by the Congress, will be echoed and re-echoed till it is realised in the international relations of the several communities of Europe.

BOOKS AND AUTHORS

The *Pamphlet Mission*, Chicago, keeps up the high quality of its articles in all the departments. No. 10, for July 1st, contains a sermon by Henry Lang, late pastor of St. Peter's Church, Zurich, Switzerland, on "My grace is sufficient for Thee," translated by the Rev. Charles W. Wendte. It also contains numerous interesting items of news and notes.

The *Freethought Journal*, of Toronto, is an ably-edited monthly paper. It shows its good sense by refusing to publish accounts of clerical scandals, in which some "infidel" papers take so much vulgar delight. The *Journal* wisely prefers to help mankind up, rather than to spend so much time berating their faults. "Such descriptions are necessarily coarse and vulgar, and we shall continue to rigidly exclude them from our pages. Apart from their coarseness, however, we object to giving such scandals prominence."

Modern Spiritualism has its ablest literary representative in the *Psychological Review*, the second number of which has been issued. (London: E. W. Allen). The best article in the number, however, is one which has no direct relation to spiritualism—the article on "The Two Schools of Thought"—Intuitionism and Utilitarianism—by Mr. St. George Stock. The Rev. H. N. Grimley conducts us pleasantly to Issoudun, and tells graphically of impressive services he witnessed there in September 1874 and 1875. "The Psychology of the Bible" is a review of Dr. Delitzsch's work in the interests of "psychical vision." The notice of the late James Hinton is very scrappy; and the rest of the articles, which are devoted to the special purpose of the *Review*, leave us as unconverted as before. Something worthy of "spirit revelation" has yet to come.

A century and a half ago that malicious wit, Voltaire, who never knew how to do a generous thing without mixing it with some malignant stab at somebody, paraded the Servetus story in its worst light by way of exhibiting Protestants as equally intolerant with Catholics. One of the most eminent of the Geneva pastors, Vernet, set himself to the task of refutation, and made application to the city council for access to the official documents, which at that time were kept under lock and key. He was

surprised at the delays and discouragements which he encountered. The syndic Calandrini advised him that silence seemed better than anything that could be said. Vernet begged him that at least three questions which he wished to put might be answered from the documents, and pressed his petition with some importunity. He received a letter at last from the syndic, of which he could not complain as wanting in explicitness. It ran in this wise: "The council considers it important that the criminal procedure against Servetus should not be made public, and does not wish it to be communicated to any person whatever, either in whole or in part. The conduct of Calvin and of the council was such that we wish it to be buried in profound oblivion. There is no defence for Calvin. Plead the state of your health for dropping a work which will either be damaging to religion, to the Reformation, and to the good fame of Geneva, or will be very unfaithful to the truth." More than a century has gone by, and the archives of Geneva, and many a sorrowful document beside, are now accessible to every comer. But the advice of syndic Calandrini, to any who would attempt the vindication, on this head, of the otherwise illustrious memory of Calvin, is as good advice to-day as it was then.—*Scribner's Monthly*.

The July *Unitarian Review*, of Boston, U.S., is full of good things. The Rev. N. P. Gilman, taking Miss Edith Simcox's *Natural Law* as a text, gives a thoughtful paper on "Ethics as a Science." The elaborate essay on "The Serpent in Genesis," by Lewis J. Dudley, works up the historical facts and critical considerations on the doctrine of a devil with which most of us are familiar. Professor William Everett, in "Christ and the Demoniacs," puts in arguments in favour of the plea that Christ spoke in accordance with the notions of his time, knowing that they were erroneous, but humouring the feelings of those who held them. "The Natural Meaning of the word 'Ought'" is analysed in a careful philosophical article by the Rev. George Batchelor. A paper of special interest is that of Caspar Gregory, of Leipzig, on "Religion and Theological Scholarship in Germany." The Editors' Note-book is occupied with a sketch of the late William Cullen Bryant, and a note on the communistic perils of America. In "Things at Home and Abroad," Mrs. Lowe refers to the Congregational Union, the death of Earl Russell, and the loss our own churches have sustained in the removal from our midst of the Rev. T. E. Poynting. The number is quite worthy of the high reputation the *Review* has deservedly attained.

DERBY: FRIARGATE CHAPEL. HISTORICAL SKETCH,

WITH SPECIAL NOTICE OF THREE OF ITS EARLIEST
MINISTERS AND THEIR SERMONS.

[A LECTURE delivered in the above-named place of worship by Rev. C. D. BADLAND, M.A., on Sunday evening, July 7th, 1878.]

I know also my God, that thou triest the heart, and hast pleasure in uprightness. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of Thy people, and prepare their heart unto Thee.—*I. Chronicles, xxix., 17-18*.

It is one of the characteristics of the Hebrew religion, which applies also to Christianity as distinguished from philosophical Theism, that history holds in it an important place. Our faith, even if it were in itself unchanged, would be deprived of much of its beauty, interest, and strength, were our connection with the past, and our memory of it, obliterated. In calling ourselves Christians, we are at once referred to the fields of Galilee and the streets of Jerusalem; and a long history of alternating progress and decline, but on the whole of advance and victory, is further suggested. It will be, therefore, in conformity with the genius of our religion that I shall endeavour to bring before you something of history of the religious society with which we are connected. Even matters that have no direct bearing on religion may yet deepen our interest and affection for this house of God, which has been a home for many souls, and so become religious in their effect. I shall not attempt to arrange into a narrative all the bits of information respecting it that have been preserved, chiefly in the form of accounts, but shall direct your attention to a few points only, and in order to do that more effectually I have taken the trouble to hunt up, in an old library in London, three sermons which were preached in

the first half of last century by former ministers of this chapel. (Dr. Williams's Library, Funeral Sermons, 9, 3, 7, and 9, 35, 31.)

The first of these was preached at Hackney, September 19th, 1714, by Rev. Ferdinando Shaw, M.A., on "The death of Queen Anne, the Happy Accession of King George to the throne, and his safe arrival in the British dominions." Ferdinando Shaw was appointed minister to this congregation in 1699, the year after the present chapel was built, and remained here till his death, in 1744—a ministry, therefore, of forty-five years. The congregation is older than the chapel. As early as the reign of Elizabeth it assembled in various places, "hidden away from a magistrate." In the reign of Charles II. it met for worship in a chapel near St. Mary's Bridge, which was licensed by the Bishop in 1662, and which I believe is now used as a Church mission-room, so that it is still employed for religious purposes; and in the reign of James II. in a building at the corner of Irongate. The first two ministers—at least, the first whose names are preserved—were W. Cross and Robert Moore, who were clergymen ejected from the Church of England, no doubt because they could not make the declarations required by the Act of Uniformity in 1662. For many years they were liable to continual persecution, and to confinement in filthy unwholesome dungeons, "in which eight thousand Dissenters died during the reign of Charles II." (Brooke Herford's *Story of Religion in England*, p. 249.) In 1689 the Act of Toleration was passed by that great benefactor of this nation, William III.; and in that year many Nonconformist places of worship were erected. But for some reason the building of that in which we assemble was delayed for nine years longer. W. Cross lived just long enough to see the work completed, or nearly so, and was then succeeded by F. Shaw, Robert Moore still remaining a minister till 1704. Mr. Shaw may also have been brought up a Churchman, shown perhaps by his degree; but all that I know of him is, that he married nine years after he had been settled here, that he survived his wife only three years, and that he died much respected, at least by the Nonconformists of the surrounding district; which is shown by the list of pall-bearers, including the ministers, from some distance round, among other places Burton and Wirksworth. (Wilson's Biographical Collections, Dr. Williams's Library.) [There is a notice preserved of him in the chapel account-book which indicates that he possessed a generous and amiable character. See notes at end of lecture.] And now that we know a little of the man and his circumstances we may turn to his sermon.

I shall not trouble you with an analysis of it, but will confine myself to the salient points. It shows him to have been a strong opponent of Popery, an ardent politician, and a sound Radical; that is, he was an enthusiastic Hanoverian, and gloried in the supremacy of the laws above any hereditary rights of the Crown. The first extract I will make shows that he entertained the views respecting divine judgments upon nations which were prevalent, if not universal, among religious men of his time. After speaking of the mercies that had been enjoyed in the reign of Queen Anne—peace, toleration, &c., for which he says, and rightly, "we ought to praise our God"—he continues: "And if in any respects things happened contrary to our wishes, yet let us consider that our sins deserved far worse, and might have provoked God to have suffered far greater evils to have come upon us, as the just punishment of our iniquities; and since these were so heinous and so numerous, 'tis really a wonder that we enjoyed so many mercies—nay, any at all—and were not wholly given up into the hands of our enemies, whose tenderest mercies are cruelties" (p. 12). I will not pause to put that into terms of modern thought, and in so doing to point out the mingling of error with profound truth which it contains. I give it to show that we are dealing with past time, when men's thoughts, and still more their forms of thinking, were different from ours.

I will now pass, without preface, to another extract. "I shall not enter into a long and unprofitable discourse about the divine, hereditary, and indefeasible right of kings" [no doubt he called up his best sneer in delivering those words, the watchword of the Stuart party], "it shall suffice me to say that though our present king has no such right, yet he is, by the providence of God, by the laws of our land, and by the voice of the people, our king, and our only king" (p. 14). The italics are his. And a little further on, after showing that with the exception of Catholics, who were declared incapable of reigning, George I. was the nearest heir to the throne, he says: "But if he had no such title, yet since the laws have settled the crown on him that would be a sufficient title, and is indeed the best. For 'tis enacted that the Prince, Lords, and Commons have a power

to limit and settle the crown as they see fit, and whosoever by speaking or writing shall affirm the contrary is guilty of high treason by the 4 and 5 of Q. Anne. But not to lead you into politics" (p. 15). That former minister of ours was not a Republican, but he unhesitatingly preferred the laws, the constitution, and the rights of the people before the prerogative of the crown. He evidently considered that the king's authority existed by the will of the people, and for the sake of the people. His attachment to the House of Hanover, as against the Stuarts, was so enthusiastic that it led him to say the only inducement to George I. to come among us was "to save us from Popery and slavery" (p. 16), leaving out of sight the gratification of his ambition and his great increase of wealth. Also, he was evidently inclined to see something almost miraculous in the convenient shifting of the wind when he wanted to cross over to assume the crown. But the chief foundation of this attachment was the dread of Catholicism, with the absolutism in Church and State, which it still advocates, and the persecutions then a pressing danger, but which it still practices with modifications where it has the power. "What a mercy, then, are we to esteem it," he writes, "that God has not suffered us to fall into the hand of a Popish pretender! Many and unwearied were the attempts made this way, both by pretended Protestants at home, under the ridiculous pretence of an hereditary right, and by professed potent Papists abroad, in order to the rooting out of what they call the northern heresy." (p. 24). I must break off a long eloquent sentence full of living feeling and thankfulness.

With that I conclude my notice of this political sermon, the oldest preached by a minister of the Friargate Chapel that I can find. His successors have worthily followed in his steps, recognising the important influence of political matters upon the highest welfare of the nation. And they have sometimes got into trouble by so doing. The Rev. James Pilkington, in 1796, just after the French Revolution, gave such great offence by a publication, entitled "The Doctrine of Equality," that it caused him to send in his resignation, but at a meeting called to consider the matter it was unanimously resolved not to accept it. (See notes.) I may say here, that three years before that the Sunday school was started by a Mr. Roe: a step by which something would be done towards removing the ignorance that is the chief bar to true equality, and one great cause of the miseries which lead to such political outbursts as that which then filled the nations with wild terrors, and almost wilder anticipations of good. So that we see our predecessors at once sympathised keenly with the flushed hopes of their day, and threw themselves into the struggle for ideal good, and at the same time set themselves to remove one by one the stones which block the advance of its triumphant chariot. And so as long as we recognise the religious importance of daily life, and keep up our sympathies with this world of God and with mankind, our ministers will almost inevitably be politicians. And if you would not have us recluses—recluses of the pulpit instead of the hermitage—you must be content to accept the necessary consequences of an occasional excess of political zeal, of mistakes as to the side adopted and as to the time or manner of adopting it, for the only way to avoid all mistakes in politics is to commit the greatest of all—that of doing and caring nothing.

But we must not delay any longer to take up the second of the three sermons that form our subject. It is a funeral sermon for Rev. John Platts, and was preached at Ilkeston, November 30th, 1735, by Rev. Josiah Rogerson. Respecting Mr. Rogerson I know very little, except that he came to Derby in 1724 (not '45, as stated in *Christian Freeman*, June, 1868), and remained till his death in 1763; and that when he had been settled here twenty-nine years he received, in addition to his regular salary, the sum of £5. 5s. "for his long and faithful service in the said congregation."

His sermon has four main heads, as well as a lastly which includes the biographical notice of Mr. Platts, and the first of his four heads has two subdivisions, the first of which is again divided into three. The third main head is also divided into two, and all these divisions are duly indicated by figures. The interest it has for us consists in the theological position it takes up, but it is in itself also a simple, earnest, and grave discourse, showing the working of a vigorous reason and active conscience, though with something of the philosophical stiffness, or however it is to be described, which characterises many writings of the eighteenth century. Speaking of the enemies, Sin and Death, that are to be overcome at the resurrection, he says respecting the former: "(1) When we view it in its malignant nature, sin is the transgression of the divine law. In the indulgence and commission of it, reasonable creatures act contrary to the true and known reason of

things; contrary to that just and unalterable order and equity which God, the Author and Lord of all, has established in the first constitution of things; contrary to the light of their own reason, the dictates of their own conscience, and the unprejudiced judgment of their own minds" (p. 13). The light of reason and the dictates of conscience are, you see, asserting their right to a voice in questions of religion and morality. I do not mean to say that Mr. Rogerson was much of a heretic, but he had certainly entered upon the course of thinking which was to lead to the startling results that have developed themselves among his successors. He was himself fairly orthodox, occupying very much the position which is now assumed by many Congregationalists and Baptists; but the old landmarks were beginning to be moved, as is the case with the orthodox Dissenters of the present day. That we shall see by examining some of his words.

Again speaking of sin, he says: "(3) It may well be called an enemy when we view it in its dreadful consequences. How evidently does it destroy the health, the reputation, the inward peace and comfort of the sinner. How plain is it whither it is leading him, even to endless and unsupportable misery, unless this be prevented by a timely and sincere repentance." He repeats the expression endless and unsupportable misery a few lines further on, adding "where the worm never dies, and the fire is not quenched" (p. 20). And again he speaks of death as being "a dreadful period" to the guilty, "especially whilst they view it as the forerunner of that wrath which must abide upon them for ever, and from which there is no release" (p. 24). From that you see that the doctrine of eternal punishment, which we so strongly denounce, must have been, something more than a century ago, strongly advocated from this very pulpit. Ours is a free church. Mr. Rogerson was free to preach this doctrine, as I am free to deny it; and both are free to be honest, are violating no legal or honourable conditions in our affirmations or our denials. Mr. Rogerson has also left us some words upon salvation which are instructive. Here, too, he was moderately orthodox, but not strictly so. I may observe beforehand that there is a strong subordination of the Son to the Father, very different in tone from the Jesuolatry, crying Jesus only, which is now the fashion in some quarters (e.g., in a meeting of Baptists in this town which I attended some time ago, there was only one minister who used the word God, all the others speaking exclusively of Jesus). He says of the victory over sin and death (1) "It is the gift of God, of the God and Father of all. It is properly so called since the spring and original contrivance of that salvation, which is accomplished by a Redeemer, was from the wonderful wisdom and the free grace and goodness of God, unasked and undeserved by us. He is all along in Scripture language represented as forming the design, giving his Son, sending him for us, as finding a ransom, providing a Saviour, &c." (2) "It is through Jesus Christ our Lord; i.e., the great God and Governor of all did not think fit to pardon sin, and receive sinners to mercy, but upon the death and sacrifice of his own Son. However good and rich in mercy, he did not think fit to forgive even penitent sinners but in this way and method" (pp. 29-31). There is a subtle odour of heresy pervading all that. Mr. Rogerson may even, perhaps, have already adopted the high Arian doctrine. Christ certainly does not appear like the equal of the Father. Observe also the reason for the sacrifice, that God *did not think fit* to pardon without it. We are not told that it is the only way—that any other would be impossible as a violation of justice, or anything of that sort—but only that it was the most fitting way, the one which God thought best to choose. The prominence assigned to repentance, in this and a previous quotation, is also to be noticed. And the advancing triumph of moral considerations over theological figments becomes still more apparent a few lines further on, in the same section from which I have just quoted. He writes thus: "This is the redemption we have through his blood, the forgiveness of sins. He has more expressly proposed the terms of faith and repentance" [repentance again, but in conjunction with faith; but observe the explanation he proceeds to give of these terms. I am continuing the quotation], "that if we believe on him whom God has sent, become willing subjects of his kingdom, and honestly endeavour to live according to the rules he has given us, and the example he has left us, to rectify what has been amiss, and to perfect holiness in his fear for the future, we shall be accepted and justified from all those things from which we could not be justified by the law" (p. 31). The value of works is certainly coming to be recognised. And Mr. Rogerson's position is made still more clear at the close of the section. "Christ," he says, "has proposed the most easy conditions of acceptance." And what? Only

believe? Take a dip in the fountain? or anything of that sort? No! "Not insisting upon perfect sinless obedience without any failure or defect, but accepting uprightness and sincerity, which is our Gospel-perfection" (p. 32); i.e., works are necessary, but not sufficient, and their defect will be supplied by faith and repentance, and by the mercy of God, which he has thought fit to exercise through the death of Christ. These are the opinions of a man who occupied this pulpit during the second quarter of last century, and a little later, and who was therefore probably born somewhere about the time that the chapel was built. I will close my remarks upon his sermon by a few words of praise which he wrote respecting the subject of it—Mr. Platts, of Ilkeston—showing the conduct and disposition which he thought praiseworthy. "He was a diligent inquirer after truth; he bid it welcome wherever he found it, and was not ashamed or afraid to own and profess what, after the strictest examination, he took to be so. This might raise him some enemies amongst persons in a different way of thinking from himself; but it was his glory with a great many others of no inconsiderable name, and they valued him the more for it" (p. 44). We are proud to own the man who was worthy of that praise, and the man who thought fit so to praise him, as our forerunners in the fellowship of our free churches. Such men were rapidly clearing the way for advancing truth. And we reap the reward of their labours in the honourable and useful, though not altogether pleasant position, which we occupy in the religious world of our day—a true reward, although it resembles that bestowed on Spartan valour, the privilege of fighting in the thickest press of battle nearest to the person of the king. And this we owe, among others, to John Platts and Josiah Rogerson.

The writer of the third sermon, Rev. Ebenezer Latham, M.D., was, I should judge, the most eminent man who has occupied this pulpit. He was ordained in 1707 or 1708, and from that time, I believe, till 1746 when he removed to Derby, he was minister at Findern. He was at the same time occupied in conducting one of those private academies by which Dissenters endeavoured to supply the place of the Universities, from which they were excluded, and to provide a training for their ministers. He was a man of universal attainments—scientific, literary, and theological, as from the want of division of labour, the teachers of those academies were obliged to be. That a considerable amount of learning was communicated may be judged from the fact that he was able to continue the practice of his predecessor, of setting his pupils to sing Greek and Latin psalms. In the course of time his academy fell off, owing to the growing fame of a rival establishment, conducted by Dr. Doddridge, and also (my authority mentions this first) to a suspicion that he was not sound in his faith. (Wilson's Biographical Collections.) With this reputation for heresy he was chosen minister of the Friargate Chapel, as successor to Ferdinando Shaw, and co-pastor to Josiah Rogerson. Throughout last century, it should be mentioned, there were generally two ministers here, their salaries being £30 at the beginning of the century, and rising as the value of money decreased to £50. Ebenezer Latham was "passing rich with £40 a year." But I expect that all these ministers were also engaged in teaching; otherwise I can hardly understand what need there can have been for two able ministers at the same time, for a congregation that, from the size of the chapel, can never have been a very large one. He died in 1754, after he had been settled here eight years.

His sermon is, I consider, the best of the three. It certainly approaches nearest to our modern way of thinking; and on that account it may be dealt with most briefly. It is a funeral sermon for Rev. Daniel Madock, of Uttoxeter, preached May 26th, 1745 (the same year that the Pretender came to Derby), and its subject is "Preparation for Death, and Fitness for Heaven." Its contents and purpose may be indicated by a short quotation: "I doubt not every person in this assembly thinks of going to heaven at last; but the fatal mistake of the way to it" [by which, though he does not say so, he evidently means faith without works] "is owing to the crude, undigested conceptions persons form of it, only as a *Place*, not as a *State*, as a scene of ease and happiness without attending to the necessary ingredients hereof: whereas, if they were set right in this respect, it is impossible they should not apprehend that all the purity and holiness . . . to which we are now called when we take in the whole Gospel-revelation, is necessary to the promised happiness. There must be a heaven in the soul now to render it meet for one at last; it must be begun here to be consummated hereafter. This is what I have immediately upon my hands to demonstrate; and in order to make it evident I beg to lay down these two propositions" (pp. 7, 8). He has to elaborate and support them, but I may content

myself with stating them in his words: (1) "That the happiness of all beings must be suited to their capacities and dispositions for relishing it." (2) . . . "that, as men leave this world they enter upon another; the soul goes out of this State with all its consciousness, with the same thoughts and inclinations about it that it had in it" (pp. 8, 9). Then he gives his idea of heaven in the following terms: "God himself is represented as the lot of this inheritance: good men are said to be for ever with the Lord; they shall see him and be like him; shall know as they are known. In consequence of which, it must be a State of the greatest intellectual improvement, and of the highest moral sense of virtue and holiness; where there will be the most absolute conformity to the Divine nature, an exact and regular obedience to his will, and an entire resignation to this" (p. 11). He further speaks of this inheritance as one in which we shall be joint heirs with Christ (p. 13) with the saints in light, from which he argues for brotherly love (p. 16) as undefiled (p. 18) and everlasting (p. 21). From this he can easily show—as he does, with power and eloquence—that the preparation for heaven, without which it is impossible to attain it, is piety, kindness, good temper, purity, unworldliness. "Those who have imbibed the spirit of Christ's religion, and in the sacred style put on the Lord Jesus, being adorned with all the graces and virtues of this institution, have the wedding garment on, and may wait his coming with joy" (p. 15, a little altered in grammatical construction). The whole orthodox scheme of salvation he leaves utterly unnoticed. He takes occasion to show that the Heathen might be saved. "Tis true," he says, "as to the Heathen world, this" [viz., meeting with Christ] "could not enter into their notion of heaven; but the good and virtuous among them, having known the Father, and been instructed by his wisdom, the first Christian writers" [in fact, only some of them] "did not hesitate to pronounce they should be well received of the Son; for as they" [viz., the Christian writers] "conceived him to be the *Δεσπotes*, the word or reason that enlightened every man, all that strictly followed this they numbered among his disciples; and 'tis certain they were not far from the Kingdom of Heaven" (p. 14). He also says, in speaking of the inheritance of the saints in light and brotherly love: "I am sensible there is a sort of religious zeal, that has been made a colour for very unhappy contentions; but, when we consider that we know but in part, where there is so little light 'tis pity there should be any such heat; any of that *Jewish* spirit among the sects of Christians; that fondness for their own little inclosures, now the old partition wall is taken down." He urges against this, that "we may find in the many mansions—those wide extended territories—several sincere inquirers after truth that were in a different way of thinking from us, even in what we esteem material points. For who art thou that judgest another? To his own master he stands or falls. And if there is reason then to think many who differ very widely now will meet there, since they are both accepted above should they not receive one another mutually to communion and fellowship on earth?" (p. 17).

Fare thee well brave, wise, loving soul, who couldest suffer loss and reproach for truth's sake, and still preach peace and charity! We may no longer listen to thy words here, but we, also, will hope to meet thee there, in the many mansions.

From Dr. Latham to Dr. Hutton, who was minister here from 1852 to 1860, the chasm of thought is not difficult to bridge. And thus in him—the co-pastor of Rogerson (and what wide charity there must have been for those two men to work together), the successor of Shaw, who was third elected minister of this congregation and whose pastorate dated from the erection of the chapel—in him we are connected, through but few links, in one chain of religious communion and faith with those whom we love to speak of as our Puritan forefathers; with those who were persecuted with imprisonment (which oftentimes meant death) for religious truth and liberty. Those who built this place of worship, not knowing, of course, what would be the result, left it free to be used for teaching whatever new truth might be learned as the years rolled on; so that we can still occupy it with perfect honesty. The liberty they granted soon bore fruit, and we have reached our present position not by a sudden revolutionary bound, but by a process of steady, natural growth, honest and outspoken all along. It is a noble history that has occupied our attention; a history of brave, obscure work, of learning, piety, fidelity to principle, and devotion to truth; continued, up to quite recent days, beneath civil disabilities, and many losses of wealth, reputation, and social esteem, and still under religious reproach and outlawry. It is a glorious inheritance to which we have succeeded, and the house in which we pray is hallowed by many sacred

memories. May we be faithful to the trust which has devolved upon us, in devotion to truth, in reverence and righteousness; and let us give heed, that we fail not in the spirit of piety and religious trust, nor grow indifferent to the assembling of ourselves for worship, nor to the solemn meeting in the house of God. "I know also, O my God, that thou triest the heart, and hast pleasure in uprightness." (As was taught in this place from the first.) "O Lord God of our father, keep this for ever in the imagination of the thought of the heart of thy people, and prepare their heart unto thee." Amen.

HISTORICAL NOTES.

Notes taken from the chapel account book, containing also occasional minutes of resolutions passed:—

(1.) At a general meeting held at ye New Chappell belonging to ye Congregation of Dissenting Protestants in Derby (in an entry of 1699 it is called the Presbyterian Congregation) upon Thursday ye sixth day of July, 1704.

It was then agreed as Followeth—

Whereas ye late Reverend Mr. Moore, one of our Pastors, is deceased, We doe hereby agree to invite our other surviving Pastor, ye Reverend Mr. Shaw, to take upon himself ye whole Pastoral Care and Charge. At wch tyme the said Mr. Shaw did thereto agree upon these termes Following (viz.) That he should choose an Assistant such a one as the Congregation should approve of who should ordinarily preach one Lord's day in Foure, and Mr. Shaw the other three, And that this settlement should commence from Michaelmas next ensuing, and that in the mean tyme Mr. Moore's widow should receive her share of the profits as if Mr. Moore had been living, Provided she duly supply the Vacancy.

Accordingly, we find the following entries of expenditure for the year:—

Paid to Mr. Shaw	45 00 00
To Mr. Moore	7 10 00
To Mrs. Moore since his death ..	7 10 00

The year before each of the ministers received £30. This year Mr. Shaw acted for the second half as sole minister, which he continued to do till the appointment of Mr. Rogerson as his co-pastor in 1724, receiving a salary of £60, out of which he paid his assistants. Hence there was £15 to be paid to Mr. Moore and his widow. It is a pity that she could not keep the whole of the £7. 10s. without having to "duly supply the vacancy."

(2.) The proceedings of the meeting of subscribers, March 27, 1796, to consider Mr. Pilkington's resignation, are recorded as follows, after giving the names of the persons present, twelve in number, including three members of the Strutt family:—

"It was stated to the meeting that a late publication of Mr. Pilkington's, entitled 'The Doctrine of Equality, &c.' had given offence to some members of the congregation, who had declared their intention of withdrawing their subscriptions unless Mr. Pilkington resigned his present situation as minister.

Resolved unanimously: "That persecution or punishment for speculative opinions would be inconsistent with the principles of the friends of truth and free inquiry, and therefore that the objections urged do not appear sufficient for an acquiescence in Mr. Pilkington's resignation."

Mr. Pilkington, who entered on his ministry in 1781, accordingly remained a short time after this; but his connection with his chapel was terminated at Lady Day, 1797.

From about the same period, apparently the year 1810, the following entry is taken:—

The First Burial (in the chapel) was a child of Mr. Wood's, of Little Chester, which the then Vicar (sic) of St. Alkmund's—Cantrell refused to bury on account that He—had not Baptised it—but after the Child was interred He the Vicar had the impudence (sic) to send for His "fees"—which were not paid Him.

In the same year 1810 it was the opinion of a meeting of subscribers that "if some steps are not taken to interest and animate the members and others, there is reason to fear the society will soon cease to exist."

"Resolved 1st: That the inaudible manner in which the service is delivered is the most prominent cause of complaint, and which after what has already passed the members of the society can entertain no hope of being removed."

Two other resolutions were devoted to making as little unpleasant as possible an intimation "to their much esteemed friend and pastor that there is great reason to believe that the welfare of the society may be promoted by his resignation." Under the next minister, Rev. E. Higginson, the congregation was again brought into a satisfactory condition.

(3.) There is a curious entry in the accounts for 1754—

Pd to Mr. Jeremh. Roe for 43 of Doctr. Watt's Psalms Books	5 6 0
Pd to Mr. Chase for 42 chains for ye Psalms Books	0 17 6

The book for which no chain was provided may have been for the pulpit or vestry, not for the minister, for there were two. Probably there were not many strangers attending; otherwise the 42 chains might have been as great an incumbrance in their way as the original 42 Articles of the Church of England.

(4.) The following is the list of ministers for two centuries:—

- 1662(?) W. Cross, ejected from Beeston. Died, 1698. [1704.
- 1699 Robt. Moore, ejected from Brompton, Derbyshire. Died, 1744.
- 1724 — Ferdinand Shaw, successor to W. Cross. Died, 1744.
- 1724 — Josiah Rogerson, co-pastor with Shaw. Died, 1763.
- 1745 — Ebenezer Latham, M.D., successor to Shaw, and co-pastor with Rogerson. Died, 1753 or '54.
- 1754 — Thomas White, successor to Latham, co-pastor with Rogerson; afterwards with assistants Hezekiah Kirkpatrick, John Wilding, and 1778, James Pilkington. Died, 1779 or 80.
- 1779 { Jas. Pilkington. Left (or died) about 1797.
- 1779 { N. Philips. Died, 1798 or '7.
- 1798 — Winstanley, successor to Philips. Remained till 1803.
- 1803 — Whitehouse. Resigned Christmas, 1810.
- 1811 — E. Higginson.
- 1831 — W. Rowe.
- 1834 — N. Jones.
- 1848 — H. W. Crosskey.
- 1852 — Dr. Hutton.
- 1860 — A. H. McMaster. Died after preaching three times.
- 1862 — W. Oates.

NEWS OF OUR CHURCHES

MANCHESTER: CROSS-STREET CHAPEL.

ON February 5th, 1825, the members of this congregation waited upon the Rev. John Robberds, and presented him with one thousand guineas for his faithful and zealous services, extending over a period of 14 years, and as a cordial and unanimous testimony of the high estimation in which he was held by the members, and as a mark of their high regard. Again on the 20th of April, 1853, Dr. Ashton in the chair, the congregation, limiting themselves in amount, presented to the Rev. Wm. Gaskell, M.A., a silver salver, coffee and tea service in grateful remembrance of his ministerial services during a period of 25 years, and as a tribute of their respect and affection. On that occasion the Rev. John Robberds, the senior minister, said he did not know whether the idea of this testimonial had originated with any of their German friends, but it reminded him of a beautiful German custom—that of celebrating a marriage day under the name of a silver wedding. And as they went further, and distinguished the 50th like anniversary as a golden one, so, though he himself and others present might not see it, yet he could not but hope that there would be occasion for a similar extension of the present proceedings. The hope thus gracefully expressed is now fulfilled. On Sunday next the Rev. Wm. Gaskell will have been the minister of Cross-street Chapel, Manchester, 50 years. Mr. Gaskell will conduct the service in the morning.

BRADFORD.

OPENING OF A NEW UNITARIAN SUNDAY SCHOOL.

A BRANCH Sunday school (an offshoot from the Chapel Lane School) was opened in Laisterdyke on Sunday, July 28th. The circumstances of the opening were most favourable, and there seems every reason to believe that the school will supply a long felt want, and that it has before it a career of great usefulness in the neighbourhood. The room that has been rented for the purpose is the ground floor of a two-storey building (the upper storey being used as a workshop), and is about 12 yards long by 6 yards wide; it can be made, it is expected, to accommodate 80 to 100 scholars. During the past few weeks the members of the committee have been hard at work making ready, and the result of their labours is very gratifying. The room has been made to look comfortable and inviting, and an excellent harmonium has been placed in it which will contribute much towards making the singing successful.

A thorough canvas had been made of the immediate vicinity, and a good number of promises of scholars had been obtained, but the result on the day of opening surpassed all expectation. During the day 61 scholars were enrolled, of which number 6 only had belonged to the parent school, and 22 were over 12 years of age.

At the close of the school in the morning a children's service was held, [conducted by Mr. R. W. Silson. Parents had been invited to attend the service, and several responded by being present. Mr. Silson chose for his text 1 Sam., iii. chap., 10 verse, and impressed on his hearers that God speaks to us just as much now as he did in days of old. He dwelt on the various ways in which God speaks to us—through conscience, through the glorious works of nature—and in terms and with illustrations admirably adapted to the children's comprehension—urged them to listen to God's voice and obey it. The discourse was exceedingly well conceived, and no one could listen to it, whether child or grown-up person, without being benefited.

After lessons in the afternoon Mr. Brewer gave an excellent address to the scholars, dealing with the work it was proposed to do in the school. It is intended after a time, if found practicable, to hold Sunday evening services, but at present the work will be limited to the Sunday school.

It has long been felt by those who have at heart the cause of Unitarianism in Bradford, that an effort of this kind ought to be made, the population having gradually left the centre of the town, where the parent school is situated, thus making it almost impossible that that school should ever have, in point of numbers, any very high measure of success. It is therefore very cheering that the new school should open with such good promise, and we may be encouraged to hope, now that the first step has been taken, that we may ere long see more branches of a like nature planted in other parts of the town.

ASTLEY AND CROFT.—On Saturday last a number of our friends at Croft drove over to Astley and spent a pleasant day with their Astley friends in a field at the farm of Mr. Grundy.

CHELMSFORD.—In the absence of the Rev. W. A. Pope, who had been invited to preach at Ipswich, the

services at the Board-room of the Corn Exchange last Sunday were conducted by James Youngman, Esq., of Woodham, who delivered two sermons, that in the morning from Genesis, v., 24—"And Enoch walked with God," and in the evening from Luke, xvi., 31—"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." At the close of the latter service a meeting was held to consider the proposed purchase of land for building on, and also to hear the reply of the Eastern Unitarian Mission to the request of the congregation for its assistance in the matter. We are informed that the application has been favourably considered.

COSELEY.—On Tuesday, July 23rd, the members of the Old Meeting House, choir, and a few friends, numbering 35, paid their annual excursion to Hodge Bower. The splendid ride was much enjoyed by the party, who were accompanied by the Rev. Henry Eachus, the minister. A capital dinner was provided by Mr. and Mrs. Wilson, to whom a hearty vote of thanks was passed. After dinner the party visited various points of interest in the vicinity. At 6.30 they returned home, arriving about eleven o'clock. During the pleasant journey some excellent music was sung, which added much to the enjoyments of the day. Much praise is due to the Secretary, Mr. James George, for the excellent arrangements which he made.

DEVONPORT: THANKSGIVING FOR PEACE.—A service of thanksgiving for the preservation of peace was held in the Unitarian Chapel, on Sunday evening last. After appropriate introductory religious exercises, the Rev. W. Sharman, who took as his text Psalm 147, 14th verse, said that, however various might be the opinions held by thoughtful persons concerning the Treaty of Berlin, there could be only one feeling among all Englishmen concerning its immediate result—a feeling of thankfulness to the Supreme Disposer of events that the nation had been saved from the calamities of war. It might be that the peace secured by the treaty would prove to be only an armed and hollow truce, and that the unsatisfied aspirations of Slavs, Greeks, Italians, Russians, Armenians, and Austrians would in a few years give rise to a terrible conflict. Certainly the Congress had shown that it represented the dynasties, not the people, by its failure to take any steps to put an end to the gigantic armaments that curse all Europe. Yet whatever the future might have in store, they could not fail to be thankful that a time of peace had come which, rightly used, might avert the evils that threatened the world. If the acquisition of Cyprus should really lead not only to the restoration of that island to civilisation, but also to the amelioration of the condition of the barbarously misgoverned peoples of Asia Minor, there would be no cause to regret the fact, whatever might be said about the manner of its accomplishment. He should rejoice in such a result for the sake of interests near home, because he could not believe that Englishmen would much longer consent to postpone everything that affected their homes and hearths to the consideration of foreign matters. When they saw that the arm of England could make Cyprus again populous and wealthy, could open closed harbours, purify pestilential places, and make serviceable waters now running to waste in destructive floods, they would begin to ask why is not this power used at home also? Why does Parliament meet year after year without doing anything to lessen drunkenness, pauperism, crime, and injustice? Why do we strive so long and so vainly to prevent floods in the valley of the Thames, or to get wholesome water and good sanitary conditions for our country villages? Such questions would in due time bring their answer in the election of a Parliament which, while neglectful of no Imperial interest, will not postpone England to India, and Ireland to Cyprus.

DUNDEE.—Mrs. Caroline A. Soule, president of the Woman's Universalist Centenary Association of America, and Evangelist, delivered two discourses, afternoon and evening, in the Unitarian Christian Church, last Sunday. In addition to persons identified with the church, there were present numbers of strangers who had in most cases never before ventured to enter the building. The discourses were characterised by the best qualities, and although based upon the Unitarian Christian position, it was evident no one seemed to have occasion to find fault even from the orthodox side. On Monday evening the Sunday-school teachers invited Mrs. Soule to a social meeting. About a hundred friends assembled; the chair was taken by the minister, Mr. Williamson. Mrs. Soule delivered an earnest and interesting address, in which she exhorted the friends to get into some really philanthropic work individually and collectively. The following resolution was moved by Miss Howie, seconded by Mr. Rogers (linguist), a visitor, and carried unanimously—"The presence of Mrs. C. A. Soule in Dundee offers to the meeting called by the Sunday-school teachers of the Dundee Unitarian Church a fit occasion to give her a hearty welcome, and to express the regard of the brothers and sisters of Dundee for her." Addresses were also delivered by Mrs. M. Parker, of Newport, and Mr. David Jobson. The ladies of the Universalist Church in America have sent Mrs. Soule to give a labour of love to the cause of Liberal Christianity in Scotland, for at least one year. Her mission has already been productive of good.

GLASGOW.—Our friends at St. Vincent-street intend to give their Sunday school a holiday. They announce in their calendar for July that "The Sunday school will be closed during the month of August."

HULME: EMBDEN-STREET DOMESTIC MISSION.—On Saturday last, the second pic-nic of the season was held at Northenden. The weather being fine, a large party assembled, some enjoying themselves by boating, while others betook themselves to rambles round the neighbourhood. An excellent tea was provided, and the excursion was in every respect a very pleasant one.

KING'S LYNN.—On Sunday week the Sunday school anniversary services of the Free Christian Church were

held by the Rev. Barnard Gisby. The subject in the morning was "Spiritual Influence, conscious and unconscious;" that in the evening, "Immortality the Solution of the Present." The congregations were excellent, and the response on behalf of the school fund was most encouraging, far exceeding that of any previous year. In the school there are 150 children, who were present at the morning service, and at a special service for the young in the afternoon. Addresses were delivered by Mr. A. P. Allen (superintendent), Mr. G. A. Prince (Leeds), and the pastor. The singing and recitations of the children showed that much care had been given by their instructors to their training. On Monday the annual "outing" of the children to Hunstanton, a rapidly improving watering place on the Norfolk coast, took place. This "outing," could it be witnessed year by year by those whose ideas are opposed to Unitarianism, might be an unmistakable demonstration to them of what our faith, when rightly understood and loyally supported even by a few, will accomplish, notwithstanding persistent opposition. The procession was headed by the drum and fife band of the school, and banners borne by the children of various descriptions, but most of them bearing mottoes suggestive of the spirit of our faith. Messrs. Allen, Green, and Bridges, and Mrs. Cawston, Mrs. Green, and other ladies, were unceasing in their endeavours to conduce to the pleasure of the occasion.

KINGSWOOD, NEAR BIRMINGHAM.—On Sunday last the Rev. John Trist, of Diss, preached the anniversary sermons to large and attentive congregations, when collections were made to defray the remaining debt for the restoration and improvement of the chapel. The present building was erected in 1792. The original chapel was erected prior to the Reformation, which was burnt to ashes at the time of the Birmingham riots in 1791. After the destruction a new site was given by the Government, on which the present building was erected in 1792. It has now been restored and renovated at the cost of £1,000, and more. The society has been struggling for the last three years to relinquish the debt, which, by the efforts and sacrifices of friends, has been reduced to a very few pounds. The collections on Sunday amounted to £75. 14s. 6d., meanwhile other friends have contributed £51.

LEEDS: MILL HILL CHAPEL.—The chapel on Sunday morning and evening was crowded to excess, when the great "Blacksmith preacher of the West," Robert Collyer, preached. The two sermons were of marvellous power and eloquence, touched with genuine humour, and at times tinged with sadness. From the evening text, "Antipas, the faithful martyr," Mr. Collyer preached a sermon that deeply impressed the congregation, amongst which were a large number of prominent members and ministers of other churches. The closing hymn, "Nearer, my God, to Thee," was sung with a hearty feeling but rarely heard. On Saturday afternoon, the Sunday scholars and choir were invited to St. Anne's, Burley, by the Mayor and Mayoress of Leeds. Notwithstanding the unfavourable weather, the treat was thoroughly enjoyed. The choir from the terrace sang a number of glees, and races, cricket, &c., were indulged in in the field. After tea about 200 assembled in front of the house, and on the proposition of Mr. Wilberforce a vote of thanks was passed with hearty cheering. The Mayor replied on behalf of the Mayoress and himself, and stated what a pleasure it always was to him to meet school children, but more especially to meet those with whom he worshipped. Previous to departing, the choir sang "Good night."

LONDON AND WELCOMBE.—The marriage of Mr. W. E. Price, M.P. for Tewkesbury, and Miss Phillips, daughter of Mr. R. N. Phillips, M.P. for Bury, took place at the Little Portland-street Chapel on Monday, the Rev. Wm. Gaskell, M.A., officiating. The bride received many presents, including a clock and vases of Pompeian pattern, accompanied by an address, from Mr. Price's constituents, asking her to accept, for herself and Captain Price, their hearty congratulations and highest aspirations for their happiness. The *Birmingham Post* reports that a large party of friends and relatives were entertained at breakfast by Mr. R. N. Phillips, M.P., at his residence in Berkeley Square, and the newly-wedded couple afterwards left for the United States. The wedding was made the occasion for much rejoicing and great festivities in Stratford and the district around, where the bride's relatives are well known and widely esteemed for their benevolence and hospitality.

MERTHYR TYDFIL.—On Wednesday, July 24th, the friends connected with the English Unitarian Chapel of this town, gave a treat to their Sunday school scholars at Pontsarn, a most pleasant and romantic spot, and a favourite resort for the Merthyr people. About sixty of the scholars were regaled with a plentiful supply of tea and cake. Several friends from other denominations joined in the festivities, as well as the majority of the members of the congregation. About two hundred in all were present. After tea various innocent amusements were carried on with great spirit, the adults and young people assisting most kindly to amuse the little ones. Towards the end a few dances were gone through by the votaries of terpsichore. Three cheers were given for the ladies, who were indefatigable in their exertions to please, and at eight o'clock the party returned by train, highly pleased with the "outing."

MIDLAND CHRISTIAN UNION SUNDAY-SCHOOL ASSOCIATION.—On Saturday afternoon last, a united picnic of the teachers in connection with the above Association was held at Dudley Castle. A pleasant afternoon was spent in rambling through the extensive and beautiful grounds surrounding the ruins. Tea was provided in the Baylies' School (kindly lent for the occasion by the trustees), after which a short address was delivered by the president, the Rev. D. Maginnis, who congratulated the teachers on their very successful

meeting, and hoped that such a one might be held annually. This wish was responded to by those present in the heartiest manner. The majority of the company then returned to the castle grounds, where they were joined by a number who had been unable to be present at tea, and the rest of the evening was spent in games, rambles to the Wren's Nest, and the inspection of the various workings. Considering the shortness of the notice, and this being the first attempt of its kind in this neighbourhood, the attendance was very satisfactory, eleven schools being represented, and over 120 partaking of tea together. The following ministers were present: Revs. D. Maginnis, Stourbridge (president); T. Bennett Broadrick, Lye (secretary); W. Mellone, Kidderminster; P. Dean, Walsall; H. McKean, Oldbury; W. R. Smyth, Birmingham; J. Harrison, West Bromwich; H. Eachus, Coseley.

NEWCHURCH.—On Saturday, July 20th, a tea meeting and entertainment was held to inaugurate a Bible and elocution class in connection with the Sunday school. Songs and readings were given during the evening by the members of the class.

SOUTH SHIELDS.—On Sunday the Rev. R. Cowley Smith, late of Belfast, having been recently unanimously chosen pastor of the Unitarian Church, Westoe Lane, commenced his ministerial duties, and delivered two discourses to numerous congregations.

STAND.—The marriage of Miss Phillips on Monday last, July 29th, was heartily celebrated by the Sunday school, where she had for many years been a teacher. In a field adjoining the chapel a tent was erected, and a brass band played. Dancing, cricket, and other sports were engaged in, balloons were sent up, and tea and other refreshments were provided. The scholars in Miss Phillips's class gave her on her marriage a handsome Bible, and the teachers and scholars generally presented her with a splendid photograph of Stand Chapel and schoolrooms, handsomely framed, both of which presents the bride has acknowledged in graceful and kindly terms.

TAVISTOCK: ABBEY CHAPEL.—The children of the Abbey Chapel Sunday School had their annual treat on Wednesday, July 24th, on Whitchurch Down, and after they had been bountifully supplied with tea, cake, &c., a large number of visitors sat down to an excellent tea. During the evening various amusements were entered into with great spirit, and before leaving the children sang several hymns. The number of visitors after tea increased to several hundreds, and many enjoyed a dance to the excellent music of a band under the direction of Mr. H. Martin, D.R.V., which greatly contributed to the pleasure of both old and young. Altogether it was the most successful out that has been held for a number of years.

CORRESPONDENCE.

UNITARIAN PROGRESS IN LONDON.

To the Editors.—In what your Oxford Correspondent says respecting Unitarianism in London, the following corrections should be made:—He says the Hampstead congregation used to meet in "what was formerly a coach-house." The old chapel was never anything but a chapel till it was turned into a schoolroom. The coach-house, which no longer exists, was an adjoining building. Your correspondent says also, "Hackney has built a substantial gothic church in place of Carter Lane." It was Unity Church, Islington, not the church at Hackney, that was built for the Carter Lane congregation.—Yours truly, T. SADLER.

THE BASIS OF RELIGIOUS FELLOWSHIP.

To the Editors.—I have just finished reading with considerable interest Mr. Mellor's paper on "The Basis of Religious Fellowship," published in your issue of to-day. One paragraph I have read over and over again, each time with increased astonishment. I refer to the paragraph relating to the devotional meeting at St. Thomas's Square Chapel. This meeting, which to Mr. Charles Beard appeared "an occasion of genuine spiritual inspiration and uplifting," is characterised by Mr. Mellor as an instance of "either unmanly suppression or downright insincerity." I will not question Mr. Mellor's right either to hold this opinion or to express it, but will venture to ask him one simple question. A little further on, in the same paragraph, he says, "The speakers, one and all, seemed supremely anxious to say mild and sweet things, and so managed not to say anything with a bold ring of deep personal and earnest conviction in it." Is this statement the result of a conviction forced upon Mr. Mellor by personal attendance at the meeting, or the result of reports from others who attended the meeting, or is it merely an impression gathered from the thirty lines in which the fullest report of the meeting yet published condensed the speeches of Mr. Tippet, Mr. Beard, and myself? If the first, then I cannot complain; if the second, I venture to refer him to the many ministers of the Unitarian body who, in the vestry at the close of the service and afterwards, expressed their feeling that the service from beginning to end had been earnest, sincere, and helpful; if the third, the absurdity of basing a statement like that given above on so meagre a report will be manifest to all. One question more. Has the test of Unitarianism been found at last? After vain searchings for some doctrinal basis, have we at last discovered one—a refusal to say "Amen" to an Apostolic benediction? Some of us had been told that Paul was a Unitarian, and that whatever doubt there might be about the majority of the Epistles, the first and second Epistles to the Corinthians were pretty certainly the work of Paul. In great bewilderment I venture to ask whether, amid the conflicting answers to the ques-

tion "What is a Unitarian?" this is the true one—"A Unitarian is a man who cannot say with Paul, 'The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.'" Is this the test of "advanced" Unitarianism? and is the position of those of us who can and do use that early Christian benediction an inconsistent and insincere one? This is what Mr. Mellor plainly says. Yours, &c., W. CAREY WALTERS.

Whitchurch, Salop, July 26, 1878.

THE GREAT AIM OF UNITARIANISM.

To the Editors.—Like your correspondent, Mr. George Ride, I should much like to see Mr. Cuckson's very admirable paper on "Theism" printed in a form for circulation, but, unlike him, I should prefer to see even greater prominence given to those portions which Mr. Ride would have omitted; because, whatever interpretation the terms "Through Jesus Christ," or "In the name of Jesus Christ," may be capable of, certainly the first suggestion (if not the only legitimate inference of the words) is that of intercession, or mediation—both of which ideas we may surely say have no part in the Unitarianism of to-day.

Is it not one great aim of Unitarianism to supply a religious home for those who, on account of the irrationalism and limitations of other churches and societies, would otherwise be either wanderers in their spiritual endeavours, or what, alas, is more likely, be carried away through indifference to the very Gehenna of utter selfishness?

If there is one thing essential to the vitality of Unitarianism, it is the possession and exercise of a truly mission spirit. Now the mission of Unitarianism is to preach the Gospel of the Fatherhood of God, to shed abroad the spirit of humanity, and to emancipate religion from the slavery of superstition. This, as I gather from very nearly the whole of its current literature, is the essential purpose of Unitarianism. And the exercise of the mission spirit demands that the letter must ever be made subservient to the spirit, and I feel sure that if the most conservative Unitarian could experience that spiritual discord which is caused to so many by the use of the objectionable phraseology to which I refer, he would readily concede its omission, particularly when, as I have so often been told, it is "only a matter of taste." But further, these phrases which Mr. Ride defends are to my certain knowledge a great cause why Unitarianism is not adequately efficient to its position. The downright religious earnestness and intellectual ability of its ministers are as unquestionable as, I regret to observe, are the apathy and objection to reform of a very large portion of its laity. Let me ask your readers whether they really consider that a religious service which suggests, before all things, a quasi-orthodoxy, and a compromise with the crumbling idols (whose devotees are daily becoming fewer), will satisfy those who are rushing away—some to Agnosticism, to Secularism, and, far worse than all, to that Indifferentism which leads to unbelief in goodness and the high possibilities of humanity, and ends in the abyss of selfishness?—Yours faithfully,

BERNARD D. GODFREY.

33, Treherne Road,
Brixton, S.W., July 27, 1878.

COMING WEEK.

BLACKPOOL.—On Sunday, at 10 45 and 6 30, the Rev. A. B. Camm will preach.
FLAGG.—To-morrow (Saturday) a concert, and on Sunday anniversary sermons, by Mr. Chas. Woollen, at 3 and 7 o'clock.
KENT AND SUSSEX UNITARIAN ASSOCIATION.—On Wednesday, annual meeting at Horsham. Preacher, Rev. Robt. Collyer.
MANCHESTER: CROSS STREET CHAPEL.—On Sunday morning the Rev. Wm. Gaskell, M.A., will preach, being the 50th anniversary of his ministry at Cross-street Chapel.
PENMAENMAWR.—On Sunday morning, at 11, service in Pendyffryn Schoolroom. Preacher, Rev. John Gow, B.A.
SCARBOROUGH.—On Sunday morning, at 10 45, and in the evening at 7, the Rev. Dendy Agate, B.A., will preach.
TODMORDEN.—On Sunday, school sermons at 10 45 a.m. and 6 p.m., by the Rev. W. Carey Walters.

Births.

HOLLAND.—On the 30th ult., at Linwood, Lodge Lane, Liverpool, the wife of Walter Holland, of a son.
ODGERS.—On the 26th ult., at Bredon View, Evesham, the wife of the Rev. J. C. Odgers, of a son.

Marriages.

DAVIS—MOORHOUSE.—On the 31st ult., at Cross-street Unitarian Chapel, Congleton, by the Rev. Iden Payne, Dr. J. Barnard Davis to Emma Moorhouse, both of Hanley. No cards.
HARRIS—RYMER.—On the 24th ult., at Hull, Joseph William Harris to Annie Ainley, second daughter of the late Alfred Rymer, all of Hull.
HOWARD—RADCLIFFE.—On the 25th ult., at Cross-street Chapel, Manchester, by the Rev. W. G. Cadman, John A. Howard, eldest son of Thos. Howard, of Miles Platting, to Hannah Radcliffe, of Newton Heath.

Deaths.

HARMER.—On the 22nd ult., at her residence, 6, Gascoyne Place, Plymouth, Eliza Dalton, eldest daughter of the late John Dalton Hamer, of Ipswich, in the 73rd year of her age.
HARLING.—On the 24th inst., John, youngest son of the late Thomas Harling, of Ulswater Road, Lancaster, aged 21 years.
RALLS.—On the 26th ult., at The Cottage, Culyton, Devon, Samuel Ralls, of Yeovil, Somerset, aged 68 years, suddenly, from heart disease. Deeply regretted.

POLISHED GRANITE MONUMENTS, tasteful designs, carefully executed in select material (Red or Grey): terms moderate.—Send for drawings and prices to J. TAYLOR, Monumental Yard, Lead-side, Alderden.

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The Unitarian Herald.

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REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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Price 1d.

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PENMAENMAWR.—There is Service every Sunday, at 11 a.m., in the Pendyffryn Schoolroom. Preacher for next Sunday: Rev. JOHN GOW, B.A.

PLATT CHAPEL, RUSHOLME.—This Chapel, having been closed for a short time for decoration, will be REOPENED for Service on Sunday next, the 11th inst., at 11 a.m.

LONDON: STAMFORD STREET CHAPEL, BLACKFRIARS ROAD.—On Sunday next, August 11th, the Rev. H. BYGRAVE, of U.S. America, will preach. Morning, 11; evening, 6.30.

SCARBOROUGH: WESTBOROUGH CHURCH.—On Sunday next, August 11th, Rev. DENDY AGATE, B.A., will preach. Morning, 10.45, "Spiritual Vicissitudes;" evening, 7, "The only Saving Name."

BLACKPOOL: BANK STREET.—On Sunday next, August 11th, the Rev. A. B. CAMM will preach. Morning, 10.45, "Vicarious Sacrifice—A Law in the Higher Life of Humanity." Evening, 6.30, "Analogues in Science—A Manifestation of the Unity of Life and God." A Class for young people (visitors and residents) conducted every Wednesday by Mr. and Mrs. Camm.

LONDON: FREE CHRISTIAN CHURCH, CLARENCE ROAD, KENTISH TOWN.—The Rev. ROBERT COLLYER, of Chicago U.S., will preach in the above church on Sunday, August 11th, morning (11 a.m.) and evening (7 p.m.), when Collections in aid of the Funds of the Church will be made.

OVER DARWEN: UNITARIAN FREE CHURCH.—ANNIVERSARY SERVICES will be held in the Temperance Hall, Bridge-street, on Sunday, August 18th. Preacher: Rev. A. LAZENBY, of Newchurch. Morning (children's service), 10.45; afternoon, 3; evening, 6.30. Collections after each service in aid of the school funds. Tea provided for strangers at a charge of 6d.

PARIS.—ENGLISH SERVICES.—Ministers who intend visiting Paris during the Exposition, and who would be willing to conduct Service in English for one or more Sundays in the Salle Saint-André, will oblige by communicating with the Rev. H. IERSON, 37, Norfolk-st., Strand, London, W.C. Note.—The regular service of the church is held every Sunday at 12 o'clock, in the Salle Saint-André, Cûé d'Antin, 29.

FREE CHRISTIAN CHURCH, COLNE.
The above Church, which has been recently established, and which promises soon to become a strong society, has hitherto met for worship in the Cloth Hall, and the committee now earnestly appeal to the Unitarian public for help in the erection of their New Chapel and School Building in Stanley-street. The estimated cost is £2,000, towards which £1,430 is already promised, as follows:—

Colne Congregation	£200
East Lancashire Unitarian Mission	£800
British and Foreign Unitarian Association	£380
John Grundy, Esq., Summerseat	£50
Subscriptions already advertised	£41. 12s.
Mr. R. N. Phillips, M.P.	£ 5. 0. 0
Subscriptions, which will be duly acknowledged, will be thankfully received by	
Rev. W. Matthews, Derby-street, Colne, Minister.	
Mr. James Hartley, Skin Yard, Colne, Secretary.	
Mr. W. Spencer, Shackleton-street, Colne, Treasurer	
Mr. Harry Rawson, Market-street, Manchester.	
Rev. C. C. Coe, Highfield, Bolton.	
Rev. D. Walmsley, Manchester Road, Bury.	
Rev. W. C. Squier, Whitefield, near Manchester.	
Rev. H. S. Solly, Albert-street, Padiham.	

ABERDARE: ENGLISH UNITARIAN APPEAL.

Amount previously advertised	£60. 4s.	£ s. d.
M. C.		2 0 0
J. Whitehouse, Tipton		0 10 6
W. Thompson, Coseley		0 4 0
W. Grainger, Coseley		0 10 0
G. R. Twinn, Birmingham		0 10 0
Thomas Martineau, Birmingham		1 0 0
J. R. Mott, Birmingham		0 10 0
Thomas Prime, jun., Birmingham		0 10 0
W. Earl, Birmingham		0 10 0
T. E. P., Birmingham		0 5 0
Frank Evers, J.F., Stourbridge		1 0 0
X. Y. Z.		1 0 0
W. P. Greenway, Dudley		2 0 0
J. W. Gunn, Merthyr Tydfil		1 1 0
S. W. Browne, Esq., London		5 0 0
D. Edwards, Esq., Yelfachglud, Llanwonno		1 0 0

PENDLETON.—On Sunday, September 15th, the SUNDAY SCHOOL FESTIVAL will be held, the Rev. CHAS. C. COE preaching. Morning at 10.45, evening at 6.30. All seats free; the offertory.

SITUATION as HOUSEKEEPER, Nursery Governess, or Companion to an Invalid, by a lady who has had training as a sick nurse in St. Thomas's Hospital, London.—Address M. N. O., Mrs. McNinch, Unitarian Repository, Belfast.

LANCASTER.—The Rev. D. DAVIS, B.A., will REOPEN School on Friday, the 16th of August.

MISS CURTIS will RE-OPEN her School for GIRLS on August 13th: prospectus on application.—Westbourne, Grosvenor Road, Birkdale, Southport.

KNUTSFORD.—MISS ARDERN'S SCHOOL will REOPEN, after the summer vacation, on September 2nd.

SOUTHPORT.—Miss LAWFORD'S SCHOOL for BOYS will be REOPENED on Wednesday, September 18th.—Bingfield, Albert Road.

BRIDPORT.—The Rev. JOHN DAVIES, M.A., RECEIVES as BOARDERS a few pupils for a liberal education: two vacancies: terms on application.—The next quarter will commence on August 8th.

ROSE BANK, CHEETHAM HILL, MANCHESTER.—SCHOOL for GIRLS, conducted by Miss HEWER, with competent assistance. The NEXT TERM begins September 9th. Vacancies for Two Boarders.—Prospectus forwarded on application.

NO. 1, ENVILLE VILLAS, STOURBRIDGE.—SCHOOL for GIRLS.—Miss MORGAN will be prepared for the RETURN of her PUPILS on Wednesday, September 18th. Prospectus and references forwarded on application.

EDUCATION: BATH.—Mrs. JEFFERY receives as BOARDERS Girls attending the Bath High School, to whom she gives careful supervision in the preparation of lessons, in attention to health, and general training. Pupils will return August 16th.—9, Norfolk Crescent, Bath.

BROOK HOUSE, KNUTSFORD, CHESHIRE.—BOARDING SCHOOL for GIRLS, conducted by Mrs. FRANK SHAWCROSS, assisted by Resident English and Foreign Governesses. Teachers of eminence attend for instruction in Music, Singing, Harmony, Drawing, Dancing, &c.—Prospectus and references forwarded on application.

YORK: 26, HIGH PETER GATE.—Miss AMY HERRING begs to announce that she has OPENED, at the above address, a SCHOOL for the Instruction of Young Ladies in all branches, comprising a first-class education with liberal views. References kindly permitted by the following:—Rev. Dr. G. Vance Smith, The Parade, Carmarthen; the Rev. C. Wellbeloved, 38, Monkgate, York; Miss Swaine, 1, The Crescent, York.—Terms on application.

Pupils are prepared for the University Examinations, several having passed most successfully.
Next Term commences September 6th.

EDUCATION IN GERMANY.—Miss M. WAGNER (17, Helenenstrasse, Wiesbaden, Germany), who has passed the Prussian State Examination, and possesses the experience of several first-class English schools, receives a limited number of YOUNG LADIES for Private Education, or to visit the excellent College of the town, with home assistance. Climate very healthy, with mild winter. Hot and other mineral springs. English and German references. For terms and further particulars address as above.

Miss WAGNER will be in London from 15th August, and return with pupils towards end of September.—Address 9, Manor Road, Holloway Road, N.

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SCHOOL REOPENS on September 23rd, 1878. Prospectus on application.

HAMPSTEAD: HEATH BROW SCHOOL

The SESSION 1878-79 will begin on September 25th. Classics and English Subjects: Rev. E. M. Geldard, M.A., Oxon., and Mr. Arch. Ballantyne. German: F. Althaus, Ph.D. French: Miss M. Merington. French, Examiner in Prof. Ch. Cassal. Mathematics and Natural Philosophy: John Bridge, M.A., Lond. Chemistry: under the direction of Prof. Barff, M.A. Drawing: Mr. W. H. Fisk, Head Drawing Master in Univ. Coll. School. Writing: C. F. King, B.A., Lond., Writing Master in Univ. Coll. School. Music: Miss Christina Squire, R.A.M. Gymnastics and Fencing: Mr. Winterbottom. Dancing: Miss Mary Birch. Classes are taken by Miss E. F. Squire and the Misses Case. A master is in superintendence during the day.

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Prospectus on application to Mrs. Case.

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" from Ten to Thirteen	51 "
" from Thirteen to Sixteen	63 "
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ZUCCO.—We again beg to draw attention to this Wine, which we had the pleasure to bring before the notice of the public for the first time last year. It is a Pure, Natural, Light Wine of Madeira character, without any spirit added, the produce of the Sicilian estates of the Duc d'Aumale. We have pleasure in being able to announce that we can now reduce the price to 24s. Per DOZEN.

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DOING AND SAYING.

Mr. J. Croston, in discussing a resolution in the Manchester City Council, on Wednesday, to open the free libraries on the Sunday, made the discovery that the object of the motion was to meet the desires of "a handful of people meeting in the Memorial Hall."

The London correspondent of the *East Anglian Daily Times* writes that there is some three years' more work before the Old Testament Company, but the work of revising the New Testament is approaching completion. Next year, probably, the work will be presented to Convocation. Already it is nearly all printed, the two Universities having given £20,000 for the privilege of printing it, of which they pay £2,000 yearly. The case of Mr. Troutbeck, the secretary, deserves recognition, scarcely less than that of Bishop Ellicott, the chairman, who, presiding for six hours daily for four days every three weeks, is said never to have once lost his temper or failed to carry his colleagues with him.

According to a Kidderminster paper, the curate of a neighbouring parish has been dismissed, "in consequence of the vicar taking objection to the colour of a pair of trousers which he wore while officiating on several occasions." Much sympathy is felt for the curate, and a testimonial is to be presented to him. A canon, which Sir Robert Phillimore recently said was still in force, enjoins "that, in private houses and in their studies, clergymen may use any comely and scholar-like apparel, provided it is not 'cut or pinckt,' and that in public they go not in their doublet and hose without coats and cassocks, and that they wear not very light-coloured stockings."

Dr. Abraham Benisch, the translator of the Bible, died last week at the age of 66 at his residence in London. The *Jewish World* says that in him the Jewish community loses one of its profoundest scholars, and an active co-religionist, whose heart pulsated for the welfare of Judaism. Dr. Benisch was educated at the University of Vienna, but settled early in this country, where he published with the sanction of the Chief Rabbi the first translation into English of the whole of the Hebrew Scriptures as they are interpreted by the orthodox Jews. His work is valuable to scholars, and some of the volumes are now difficult to procure. Dr. Benisch was the editor and proprietor for 25 years of the *Jewish Chronicle*, the author of a *Life of Maimonides*, *Judaism Surveyed*, and other works. He was one of the principal founders of the Society of Hebrew Literature and of the Anglo-Jewish Association. His own special request on his death bed was that no extended obituary notice should be given of him—and this has restrained his Jewish friends from writing such a notice.

Monday was an eventful day in the history of Wesleyan Methodism. The first laymen were admitted to the conference at Bradford. At the conference of 1876 an overwhelming majority carried a resolution to the effect that the time had arrived for the adoption of a plan for the admission of laymen, and on Monday practical effect was given to the resolution. Among the lay members present were many familiar faces of those who for years had attended the preliminary committees. The novelty of the proceedings drew together a crowded attendance. The President, Dr. Rigg, delivered an address, pointing out the duties and the responsibilities assumed in the new position, and dealing with the questions of importance to be brought before the mixed Conference for discussion and decision. It was decided by what is described as "an almost unanimous vote" to exclude reporters from the meetings—a decision which perhaps will be more satisfactory to the clerical liners attached to the body than to the public interested in Conference literature. On Tuesday it was resolved to employ lay agents on a larger scale than has hitherto been done.

A correspondent of the *Christian Word* gives an account of a funeral in a Yorkshire village, which was the occasion of a pleasing and instructive manifestation of catholicity of

sympathy and feeling. A respected member of the Baptist congregation at Gill having died, the burial was arranged to take place in the parish churchyard, and the service was conducted by the vicar of the parish, the Rev. S. H. Ireson, M.A., and the Baptist minister, the Rev. T. Bennett. The first portion of the service was conducted at the house of the deceased gentleman, when both the officiating ministers assisted. In the parish church the burial service was read by the vicar, the Baptist minister reading the Scripture lesson and leading the responses, and the service was brought to a close at the grave. Surely such an incident, instead of being likely to damage the Established Church—a result which many prophesy will follow inevitably from the admission of Dissenting ministers even into the parish graveyard—can only tend to strengthen its true influence; and such a fraternal spirit manifested on both sides must also tend to—what is more important—the increase of Christian faith and charity.

AMERICAN NOTES.

A DIFFICULTY DISPOSED OF.

NOT long ago an indignant father at the South wrote, says the *Boston Congregationalist*, to the Faculty of one of our New England colleges, asking them to provide some way whereby his son could be allowed to sit somewhere else than beside a negro who was a member of his class. The letter that was sent back reminded him that the class would soon be arranged according to scholarship, when the place of the negro would come so near the head of the class that his son would have no further annoyance, the fact being that his place would be near the other extremity. Really, those stupid blacks!

PULPIT NOVELTIES.

THE latest American novelty is a new thing in sermons. The preacher is accompanied in the pulpit by an artist, who illustrates his discourse by sketches in chalk on a large black board fitted up at the side. This latest attraction seems very taking, and if introduced into England, would probably vie with Ritualism for popularity. A "chalk sermon," as it is termed, was delivered to an immense congregation in Brooklyn a few weeks since with marked effect, the picture-captions, as they are termed, meeting with considerable approbation. Another divine, however, at a rival establishment has quite thrown the chalk into the gloom of eclipse, and a short time ago delivered a sermon on a certain place, which was vividly illustrated by oil paintings.

SCOTTISH NOTES.

SCOTCH EPISCOPALIANS.

THE Edinburgh correspondent of the *Times* states that Scotch Episcopalians have shown a marked inclination to favour a policy of disestablishment. "This, there is reason to believe, is prompted by motives of expediency rather than of principle. The Episcopal Church in Scotland, though bound in principle to uphold the theory of Establishments, has every reason to expect much gain from the breaking up of the existing Established Church. A large proportion of the landed proprietors in Scotland are Episcopalians. Several prominent clergymen of the Established Church have lately indicated that in the event of disestablishment they would cast in their lot with the Scotch Episcopal body; and it is certain that, in that case, they would carry with them a very large proportion, if not the whole, of their upper-class adherents. The Episcopal Church would then become, even more than it is at present, the aristocratic and fashionable Church in Scotland; the historic struggle of the seventeenth century would be condoned by the necessitous alliance of the nineteenth, and Presbytery and Prelacy would, at last, join hands."

BIBLE TEXTS AND FOSSIL PHRASES.

PEOPLE who mean to be pretty fair may sometimes catch themselves holding fast to something which doesn't belong to them. A correspondent of the *Christian Register* calls attention to a

case in point. He says the spurious passage in I. John, 5-7, about the "three that bear record in heaven," is still printed as a proof-text of the Trinity both in the Presbyterian Confession of Faith and in the Catechism. He doesn't see how this can be reconciled with honest intentions, as it is precisely what would be called deliberate misleading if it were done in profane and worldly circles. Think of a lawyer quoting from a law-book a confessedly bogus passage to influence a jury! But the *Register* thinks its correspondent fails to realise how serious an undertaking it would be for our Calvinistic brethren even to begin to take out of the Confession and the Catechism all that was put there by ignorance and mistake. So they drift along helplessly, still retaining and teaching to the children for Holy Bible what is generally admitted to be no part of the sacred text. But who has a right to throw stones? How many services, sermons, prayers, hymn-books, or Sunday-school lessons are wholly free from fossil phrases which no longer represent living convictions?

BOOKS AND AUTHORS

Professor Haeckel, of Jena, has answered Professor Virchow's famous speech delivered at Munich at the meeting of German naturalists and physicians. The title of this pamphlet is "Freie Wissenschaft und freie Lehre," the motto "Impavidi progrediamur." Virchow had denied that evolution could ever change an ape into a man. Haeckel re-asserts the possibility, and more than possibility, of that change, and represents Virchow as the ally of the Jesuits.—*Academy*.

The Chief Rabbi of Corfu has commenced the publication of a monthly Jewish journal, entitled *Moses*. In the first number it is stated that the Jewish soldiers in Greece are treated very well by their Christian comrades. A Greek newspaper expresses itself in the following terms concerning these soldiers: "We salute fraternally these excellent and noble sons of our country, and we hope that, thanks to their bravery, the indissoluble ties of fraternity which unite the Jewish and Christian religions will be more and more strengthened." The *Israelit*, in quoting this, says truly that "such tolerant sentiments have never before been heard in Greece."

Arrangements have been made to report and publish the sermons of the Rev. J. A. Picton, M.A., "regularly," that is, we presume, weekly, as they are delivered at St. Thomas' Square Chapel, Hackney. The first two discourses of the series have just appeared. The first is on "Trust in God," the text being "And they that know Thy name will put their trust in Thee; for Thou, Lord, hast not forsaken them that seek Thee" (Psalm ix., 10). The second is on "Jesus the Saviour," the text, "Thou shalt call His name Jesus, for He shall save His people from their sins." These sermons are full of suggestiveness and beauty, and are as remarkable for their philosophical cast, and for their extreme accuracy of expression, as they are for their simple devoutness of feeling. That they go beyond the lines laid down by orthodox theologians is also to be expected. Mr. Picton's view of "the supernatural" and "the miraculous" is very different from that which is held by Christian divines in general, but those who are anxious to do justice even to "a heretic" will be careful to form their judgment of Mr. Picton's teaching from his own utterances rather than from the representations of his theological opponents. These sermons in their published form cannot fail to exercise considerable influence upon an important section of the religious public, and the doctrines which they set forth will have to be reckoned with by those who feel them to be out of harmony with the commonly recognised standards of the faith.

KING'S LYNN.—The Rev. H. W. Perris, of Norwich, exchanged with the Rev. B. Gisby on Sunday last. Our correspondent adds; "One is disposed to think that more movements of this kind throughout our churches would be of much advantage both to ministers and congregations."

THOUGHTS ON RELIGION.

YOUTH AND RELIGION.*

REV. DR. BELLOWES.

YOUNG men, more than any others, are in possession of the world. They are strong—strong in aspiration, in appetite, in desire, in enthusiasm. They are susceptible to all the finer influences of nature and of God. Their natural faith is lively. They possess in their hearts that which actually animates the world, namely, passion, which unhappily has a bad name in the world, because so much of it is bad; but it is really the fire, the sustaining force, which makes men powers to do and to bear. Without passion the world were an ash-heap, and life would cease. And young men have this passion; and because they have it they are hardly expected—such is the folly and blindness of the world—to be either moral or religious. Youth is the passionate age, the age of enthusiasm, of romance, of poetry, and so religion must wait; and then, perchance, young men and women, when the fires of their enthusiasm are slaked, and all its dangerous qualities are subdued by repression, will be ready to look about and take up that dull thing called religion. Now if there is any folly in the world, it is this. Religion a dull thing? Why, all that is beautiful in youth comes from that same mighty Power who rejuvenates humanity by that magnificent freshest of young, believing, enthusiastic, passionate, sensitive life which comes into the world from generation to generation, and without which the world would dry up and rot. This rush of young life is from God. We complain of its imprudence. But what blights of May, what frosts of June, ever teach April the prudence we expect from her? And we may thank God that no prudence of old men or of middle-aged men will ever take the blessed inexperience, the faith, the hope, out of the hearts of young people. They are inconvertible. They cannot be made into calculating, cheese-paring thinkers; and though we may sneer at this glorious season of self-assertion, of ardent passion, of love, of religion (for these are very apt for awhile to go together) the world would go down to destruction if it should cease to be what it is. For every vessel that perishes in the storm or rushes upon the rocks from rash adventure, there are twenty human logs that lie rotting—rotting in their little narrow inlets, without the courage to face the perils of the ocean. We do not want dull, stupid, worn-out, effete, prudent people to come into the Christian Church—in especial. We want young men and young women. And we want them to bring something when they come—their hearts, their faith, their fervour. We want men of all fields of enterprise, moved and animated by a living faith in God as the hero of his own universe, and in Jesus Christ as the captain of romance, of religious poetry, of true passion, of the true crusade. We want men of a chivalrous, crusading, self-devoted spirit. Whenever anything has been done in the world, it has been done by such as these, whether clad in Puritan garb, armed or without armour. They trusted in God. Their fear of God was not a servile, slavish, crouching anxiety about their souls. They wanted to help God, to do His will and to make Him loved and honoured, because they knew that the knowledge and love of God are the consolation, the ennoblement, the everlasting blessedness, and the only youth, of the soul. I wish we could think of Christ as he really was—the greatest, noblest, most devoted, most manly, most courageous, most gentle knight that ever stood upon the face of the earth. Is there anything in this Jesus Christ for a young man to think of with aversion? And why should there be aversion to religion? I would like to know if young men are averse to religion because it is *hard*? I never knew a young man worth his salt that did not glory in hardship. It is difficulty, it is peril, it is the precipice, that tempts the young man, because it brings out his nobleness. It is because our present circumstances do not seem to challenge

us to cope with difficulty that virtue is grown so pale and maidenly, so ascetic, so thin-blooded, that we put her in cotton-wool to keep her out of sight. But religious is a male warrior, who, with fire in his eye, and taking his life in his hand, goes out to fight evil and sin wherever he finds it. Young men should not be deceived by parodies of religion. Nor should they believe anybody who makes them think that one should be a dried-up specimen, with all the juice of life gone out of him, before the proper time comes for him to be a religious man. We want the whole hearted love and devotion of the noblest youth of both sexes if we are to carry the world.

FIRESIDE READINGS.

TWO LITTLE ROGUES.

SAYS Sammy to Dick,
"Come, hurry; come, quick!
And we'll do, and we'll do, and we'll do!
Our mammy's away;
She's gone for to stay;
And we'll make a great hullabaloo!
Ri too, ri loo, loo, loo, loo,
We'll make a great hullabaloo!"

Says Dicky to Sam,
"All weddy I am
To do, and to do, and to do.
But how doeth it go?
I so ittle to know:
Thay, what be a hullabawoo?
Ri too, ri loo, woo, woo, woo!
Thay, what be a hullabawoo?"

"Oh! slammings and bangings,
And whingings and whangings,
And very bad mischeif we'll do:
We'll clatter and shout,
And pull things about;
And that's what's a hullabawoo!
Ri too, ri loo, loo, loo, loo!
And that's what's a hullabaloo!"

"Slide down the front stairs,
Tip over the chairs;
Now into the pantry break through;
We'll take down some tinware,
And other things in there,—
All aboard for a hullabaloo!
Ri too, ri loo, loo, loo, loo!
All aboard for a hullabaloo!"

"Now roll up the table
Far up as you're able,
Chairs, sofa, big easy-chair too;
Put the poker and vases
In funny old places:
How's this for a hullabaloo?
Ri too, ri loo, loo, loo, loo!
How's this for a hullabaloo?"

"Let the dishes and pans
Be the womans and mans:
Everybody keep still in their peccos!
Mammy's gown I'll get next,
And preach you a text.
Dicky, hush with your hullabaloo!
Ri too, ri loo, loo, loo, loo!
Dicky, hush with your hullabaloo!"

As the preacher in gown
Climbed up, and looked down
His queer congregation to view,
Said Dicky to Sammy,
"Oh, dere comes our mammy!
Se'll thould for dis hullabawoo.
Ri too, ri loo, woo, woo, woo!
Se'll thould for dis hullabawoo!"

"O mammy! O mammy!"
Cried Dicky and Sammy,
"We'll never again, certain true."
But with firm step she trod,
And looked hard at the rod:
Oh, then came a hullabaloo!
Boohoo, boohoo, woo, woo, woo!"
Oh! then came a hullabaloo!

—Mrs. A. M. Diaz, in "Jimmyjohns," ect.

THE RHUBARB PIE PLAN.

DURING a discussion in a certain church, on the question of the duty of *giving*, a brother well-known for his generous benefactions was asked what part of his income he was in the habit of contributing to the Lord's treasury. "I do not know," said the brother; "I do very much as the woman did who was famous for the excellence of her rhubarb pies. She put in as much sugar as her conscience would allow, and then shut her eyes and put in a handful more. I give all my conscience approves, and then add a handful without counting it."

We commend this plan to those who believe that "he that soweth bountifully shall reap bountifully," and who wish to err upon the safe side. Many men seem afraid of giving too

much; but among all the failures in business of which we have heard, we have never known an instance where a man has ruined himself by giving to the poor or to the cause of God. Men have failed in business through dealing in stocks, through speculating in corn, wheat, pork, apples, oil, coal, real estate, patent rights, bank shares, newspapers, steam-boats and almost everything else that men can discover, make, buy or sell,—they have lost their money by trusting friends, endorsing notes, neglecting business, and selling whiskey, but we have never yet seen the man who was ruined financially by liberal giving to the Lord's poor, or to the Lord's cause. A business so safe as this ought to attract the attention of investors, and we hope some will commence operations on the "rhubarb pie" plan,—give all they conscientiously can, and then shut their eyes and put in another handful, and report the results of the experiment.—*The Wayside*.

JOTTINGS.

No one has a right to express an opinion, or even to suppose that he can have an opinion, upon any of the arts, unless, first, he *naturally loves it*, and, secondly, has some knowledge of good examples.

Mr. Ruskin's writing will always be looked upon as the one vitalising force that has knit together into some shape the endless threads of art procedure, and bequeathed for ever to artists whatever hope and stimulus can come from external sources.—*Spectator*.

A lazy girl, who liked to live in comfort and do nothing, asked her fairy godmother to give her a good genius to do everything for her. On the instant the fairy called ten dwarfs, who washed and dressed the little girl, and combed her hair, and fed her, and so on. All was done so nicely that she was happy, except for the thought that they would go away. "To prevent that," said the godmother, "I will place them permanently in your ten pretty little fingers." And they are there yet.—*Laboulaye*.

Because I have reached Paris, I am not ashamed of having passed through Newhaven and Dieppe. They were very good places to pass through, and I am none the less at my destination. All my old opinions were only stages on the way to the one I now hold, as itself is only a stage on the way to something else. I am no more abashed at having been a red-hot Socialist with a panacea of my own than at having been a sucking infant. Doubtless the world is quite right in a million ways; but you have to be kicked about a little to convince you of the fact.—*Cornhill*.

I don't disparage or undervalue education in schools; but I don't confine myself to education in schools; and he who believes that the education of the human being is confined to the schoolroom will turn out in the long run to be very imperfectly educated. The education of a human being is the education of a life. It is an education in lessons which you are receiving every year of your life, every day of your life, and every hour of your life. There is no time at which you can escape from those lessons. You may neglect them, you may pervert them, you may substitute bad teaching for good, but the teaching is flowing in upon you at every period of your existence—every morning and night its influence is affecting your whole life.—*W. E. Gladstone*.

John Macleod Campbell, writing to his daughter, said: "Our several lives are several webs—ourselves, the warp; our friends, the woof; and not friends only, but all persons and things which modify our being: the pattern resulting being the joint result. My own dear child, this is but a *most imperfect* simile: for the pattern is not determined by the warp or the woof—by what we are in ourselves, or by what persons and circumstances are—but by the attitude of our spirits towards God in all things. For 'all things work together for good to them that love God.' So the weaving of the web must be going on in love to God if the pattern is to be the 'divine ideal' realised in us. So, darling, 'keep thine heart with all diligence, for out of it are the issues of life.' Keep it, by giving it to God."

* From an address to the Young Men's Christian Union, Boston, U.S.A.

THE TRUE ACCOUNT OF LIFE.

REV. W. GASKELL, M.A.

'Tis not the days, the years we've seen,
That make life's true account;
Many, alas! may these have been,
Yet nothing its amount.

It is the deeds to virtue given,
The growth of holy strength,
The graces garnered up for heaven,
That shows its real length.

'Tis wasting life, and not to live,
To let it wing its flight,
And no bright hallowed memories give
To cheer the coming night.

Let each one pause, and think him well,
How thus his reckoning stands,
What are the gains which he can tell,
Snatched from Time's niggard hands.

Oh! if too much the past hath been
An empty race to death;
From this point be our wisdom seen,
In treasuring every breath.

And when our sum of years is gone,
May their rich fruit remain,
And heavenly hopes and graces won
Prove them not lent in vain.

OUR BIRMINGHAM AGENCY.

In future our friends in Birmingham may obtain the HERALD from Messrs. W. H. Smith and Sons, Union-street, who will deliver the paper at the residences of subscribers and to whom orders therefore should be given at once, or to the Special Agents at the various Chapels.

The Unitarian Herald.

FRIDAY, AUGUST 9, 1878.

A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power.

WILLIAM ELLERY CHANNING.

A MINISTRY OF FIFTY YEARS.

THE privilege is not often given to a man to pass through a distinguished, patient, quiet, useful ministry of fifty years. That the Rev. WM. GASKELL has done so is a matter of sincere congratulation. His services through all these changing years have made him an institution in himself. We know that in the Manchester district, and indeed far and wide, he is regarded with the deepest affection. It seems but yesterday, and yet fourteen years have passed away, since we heard him address one of our present ministers, when he was entering upon his labours, in these words: "I have known you from the day when I held you as an infant in my arms, and your parents solemnly pledged themselves to do their part in training you to become a faithful disciple of the Lord Jesus. I have seen with satisfaction the course which you have pursued ever since you were called to take the burden of individual responsibility. With special pleasure I marked the earnestness with which you gave yourself up to the great work of helping to educate the children of the poor. And when your heart turned in the direction of the Christian ministry, as the kind of labour which would afford you the most congenial occupation, I felt no hesitation in recommending you to follow its promptings, and was glad to render such assistance as I could in removing any hindrances that lay in the way." To how many others in various forms has it been permitted to him to speak words of similar encouragement? May we not be permitted in brief to join in the rejoicings of our friends at Cross-street, and express a wish that Mr. GASKELL may long be spared to grace our meetings by his presence, and to give his wise counsel to the Unitarian body at large?

THE HIBBERT LECTURESHIP.

THE London correspondent of the *Manchester Guardian* states that the appointment to the next lectureship under the Hibbert Trust has been announced, and presents some points of interest. The subject chosen for exposition is that of the religion of ancient Egypt, and it has been placed in the competent hands of M. LE PAGE RENOUF, a liberal Roman Catholic, of the school represented by Lord ACTON. At the commencement of Professor MAX MULLER'S lectures in April last, the opinion was held that the lectures ought, in accordance with the terms of the bequest, to present a distinctly anti-Trinitarian aspect. This opinion was expressed by way of complaint, not only against the lecturer, but against the delivery of the lectures in the chapter-house of Westminster, as being locally antagonistic to free speculation; and yet Professor MAX MULLER dealt with his subject so daringly as to lay himself open to misapprehension as advocating atheism. It may be expected from M. RENOUF'S faith and communion that he will at least approach no nearer to the standard of polemical anti-Trinitarianism than did his more latitudinarian predecessor.

EDUCATION IN HOLLAND.

THE new law upon Elementary Education in Holland has passed the Chamber of Deputies, after a series of debates which lasted five weeks, and which gave rise to several passages of arms between the Ultramontanes and the Liberals, the latter of whom eventually got the best of the fight. The object of the new law, as stated in the preamble, is "to give children instruction in subjects useful to them and suited to their age, to develop their faculties and prepare them for their duties as Christians and citizens." The new system is, however, to be strictly undenominational; for, in spite of the efforts made by the Ultramontanes, the law enacts that "teachers shall not do, or allow to be done, any act which is inconsistent with the respect due to the religious sentiments of those who profess other creeds" than the Roman Catholic one. There was a division upon this clause, which the Liberals carried by a majority of fifty-three to twenty-eight against the Ultramontanes. Another clause which gave rise to one or two heated debates was that by which the development of undenominational education is so far favoured that the State is to have the disposal of thirty per cent of the amount allotted to each commune for public instruction. The Liberals were anxious to increase and the Ultramontanes to reduce this proportion, but amendments in both senses were rejected, and the clause was passed without alteration.

MISS NIGHTINGALE ON THE PEOPLE OF INDIA.

MISS FLORENCE NIGHTINGALE contributes to the August number of the *Nineteenth Century* a paper on "the People of India," which forms a heavy indictment against our government of that land. She declares that "we do not care for the people of India," and do not care enough to know about their daily lives of lingering deaths from causes which we could so well remove. Several glimpses are given of one or two provinces, showing the terrible condition of the bulk of the people of India, who are paupers, only just able to pay their cesses in a good year, and who fail altogether when the season is bad. Between five to six millions have perished in the Madras famine, but in the districts where the famine does not exist the condition of the people is terrible.

The representations given by Miss NIGHTINGALE of the misery of the ryots, even when they are fairly prosperous, and her comparison between them and the condition of the English labourer, should be carefully read. "We will speak," she says, "of the sober English labourer, the family man, with the gallon of beer a week, the half-pound of tea, sugar, tobacco, untaxed salt, good water and the rest, and the Hindoo living on inferior grains for the most part, and too little of them; a little vegetable curry, a little salt (too little), and his very salt, as has been said, is taxed. The tax amounts now to £7 a ton, the salt itself being worth 12s. 6d. a ton in India. The people make earth salt, by washing the earth and boiling the food in the salt water, and for this miserable product they are punished." The questions with which England can and ought to deal, Miss NIGHTINGALE insists, are three: The great money lending question, which overshadows all; giving the people water (which includes irrigation, cheap canal communications, improved methods of agriculture and forest plantations); and, lastly, systems of representation, by which the people may virtually rate themselves and spend the money locally.

THE KIRK IN THE HIGHLANDS.

THE Constitutional movement in the Highlands, though not now much before the public, is yet being quietly fostered by some active intriguers. There has recently been brought to light "a Constitutional code of regulations for the reconstruction of the Church of Scotland in the Highlands," which, it is said, is being extensively circulated in the North. The document is curious, but still more so is a prayer appended to it. It does appear strange that a form of prayer should be prepared for the benefit of Constitutionalists who have a contempt for liturgies and such like, but the thoroughly orthodox spirit which it breathes will no doubt atone for this seeming breach of propriety. The Almighty is entreated to look down with compassion upon their fellow-sinners in the Free Church, who, as leaders and followers, have broken their covenant with Him by forsaking the distinctive principles of the Disruption; and who since then, handed over to judicial blindness and hardness of heart, have supported men that have been labouring to undermine the inspiration and supreme authority of His Holy Word; and who, like another backsliding Church of old, are continually proclaiming to the world, "We are rich and increased with goods, and have need of nothing," and know not "that they are wretched, and miserable, and poor, and blind, and naked." Such is a specimen of the stuff by which it is sought to gain over the minds of the poor Highlanders, and arouse their bigotry.

AN ANTI-DISESTABLISHMENT MOVEMENT IN SCOTLAND.

THE *Scotsman* says that a new stage in the disestablishment controversy in Scotland is marked by the launching of the "Scottish Association for the Maintenance of the National Religion," whose programme that journal has printed. The Association is to have its headquarters in Edinburgh, with local branches organised by secretaries and committees throughout the country. With the view of rendering the Association as powerful as numbers will make it, two important conditions of membership have been determined on. In the first place, it is arranged that "no payment shall be required as a condition of becoming a member of the Association." Secondly, the Association

have arranged to take "Christians of every shade of political and religious opinion." The diversity of religious opinion which the Association is prepared to tolerate in its membership finds (the *Scotsman* observes) a remarkable illustration in the very first couple of names that meet the eye in the list of the large "interim committee" who are strenuously engaged in floating the Association. The "Right Rev. John Tulloch, D.D., principal of St. Mary's College, St. Andrews, moderator of the General Assembly," and the "Very Rev. William Robinson Pirie, D.D., principal of the University of Aberdeen," are "Christians" whose "shades of religious opinion" are so very divergent that good judges in such matters have doubted whether such differences do not amount in practice to different religions. As regards the contrasted "shades of political opinion" that are likely to be found within its membership, matters seem in the meantime not quite so promising. Of about sixty members of the "Interim Committee," only some seven or eight are Liberals. All the rest are Tories of the deepest and darkest dye.

MANCHESTER: CROSS-STREET CHAPEL.

THE FIFTIETH YEAR OF THE MINISTRY OF THE REV. WM. GASKELL, M.A.

ON Sunday last the congregation at Cross-street Chapel, commemorated the fiftieth year of the Rev. W. Gaskell's ministry. A special order of service had been prepared and neatly printed, and the venerable edifice, which was completely filled, was adorned with choice plants and beautiful flowers, the work of a number of the young ladies of the congregation. This is the only charge which Mr. Gaskell has held, and the congregation have taken steps to present him with a memorial of their esteem. He is now the oldest Nonconformist minister in Manchester. To carry out this object, a committee, to which Mr. H. J. Leppoc is chairman; Mr. E. C. Harding, treasurer; and John Peacock and G. W. Rayner Wood, hon. secretaries, has been formed, and has obtained from past and present members of the congregation, and from persons outside that body, subscriptions amounting to about £1,200; but it is expected that the fund will ultimately reach £2,000. It will chiefly be applied to founding a scholarship in Mr. Gaskell's name, but part of it will go to purchase some small *souvenir*, which, with a suitable address, will be handed to him personally, when he will have the privilege of deciding the nature of the scholarship, and what institution it shall be connected with; but he has not yet stated his wishes in the matter.

The Rev. W. Gaskell took for his text the fourth chapter of Deuteronomy, part of the thirty-second verse—"Ask now of the days that are passed." He said: It is one of man's distinctions that he is able to profit by the times that are gone. From the records of these he learns in what respects his fellow-creatures have erred and in what they have excelled, so as to avoid the courses by which they have been injured and to adopt those by which they have been benefited. In this way the very mistakes of the past become conducive to the instruction and progress of the race. We see as in a mirror, and without the intervention of our passions, what has been hurtful and what beneficial, and we are thus quietly, but not the less effectively, taught how we may shun the evil and how secure the good. But it is not in regard only to bygone ages and other people who lived that this process may be carried on. Some of our best and most useful lessons may be learned from a review of our own personal experience. As the poet says:—

"Tis greatly wise to talk with our past hours,
And ask them what report they bore to heaven."

This, indeed, comes most effectually home to us. We have passed through a variety of scenes, some of a pleasing, some of a mournful, some of an impressive character. We have suffered from the misapplication of our powers. We have benefited by the proper use of them. The effect of this is not surely to be confined to the immediate occasion. It has a voice for all future time; lessons of warning or lessons of encouragement to give. It tells us in the emphatic language of facts that as we value our welfare certain courses

of action must be avoided, and certain other courses be pursued. For even the most superficial attention to events will convince us that nothing takes place by chance, or apart from its own particular causes. A certain order is clearly established, an invariable sequence of events maintained. Fixed and intelligible principles regulate whatever occurs. Errors of plan are sure to be followed by defects of execution. Improper courses of conduct infallibly lead to mischievous consequences. Vice inevitably produces punishment, and virtue necessarily brings reward and happiness. In the nature of things it cannot be otherwise; if it might, the world would be a chaos, without law, without order, without object, without anything intelligible and certain—a mere wreck drifting blindly and hopelessly on to destruction and oblivion. As, however, in all its departments it is pervaded by universal relations and dependencies, their foundation is laid for our instruction and guidance. By these means the sciences are built up; by these means the laws of nature are ascertained; by these means the ultimate object of the world's existence is discovered; and by these means we turn from the present to the past, and bring back to us lessons of an important and valuable kind. When we find that two events always happen in a certain order and relation, that the one invariably comes before and the other invariably follows, we have gained a principle by means of which we may securely traverse the unseen future. It is to us in the moral guidance of our lives what the mariner's compass is to the seaman in the navigation of his ship. It indicates the direction in which we are steering, the dangers to which we are exposed, and how we may most safely reach the end of our course, and make our life voyage something like a success. So important, indeed, is the school of experience to our welfare that we cannot neglect it without incurring loss, and subjecting ourselves more or less to suffering and regret. Undoubtedly, therefore, it is a duty as well as a dictate of wisdom to recall frequently to mind the scenes through which we have passed, and to bring under careful review the course of conduct we have been pursuing, to make rigid inquiry into the moral character and natural consequences of our actions in particular cases, to trace our errors and vices to their issues and our miseries to their causes, to take warning and derive caution from the mistakes we have made and the perversion of which we have been guilty, and to bring the satisfaction and joy which we have experienced in the pursuit of truth and the practice of holiness to reinforce us in our efforts at patient continuance in well-doing. Undoubtedly, too, it would be well if in the same spirit we read the teachings of wisdom and the revelations of human light. Thankful should we be that God has thus made the past the instructor of the present and the guide to the future. Gladly should we avail ourselves of the treasures of wisdom and knowledge which time has accumulated for our benefit. With reverence and gratitude should we receive the lessons of bygone days, elaborated as many of them have been by pain and toil, by intense thought and study, and by the suffering and self-sacrifice of the worlds best and greatest, sanctified as they have been by the earnest affections, the noblest sentiments and the purest wishes of humanity, and impressed as they have been by the tears of the timid and the blood of the brave. And especially should we give heed to the testimony of our own lives, carefully consulting the volume of experience which we ourselves have written, looking with a thoughtful and intelligent eye on those faithful pages of memory which here, perhaps, have been blotted with the stains of sin, and there have been brightened with the lives of virtue. Thus would it be wise in us to ask of the days that are past; of all the various lessons which might so be learnt, time would not avail to speak. It will be enough for my purpose on the present occasion to touch only on one or two that are of an encouraging nature. There are times when, surveying the moral and religious condition of the world, when, seeing what vast numbers of our race are still enveloped in heathen gloom, and how fearfully vice and crime prevail in so-called Christian lands—I say there are times like these when one can hardly help feeling somewhat disheartened and tempted to think that it is in vain to struggle with such an enormous mass of evil. But when we turn to the days that are past and listen to what they have to say, they speak to us in hopeful tones, and bid us work on cheerfully and zealously for the right. They show us clearly that amidst all the alternations and reactions of human events, in shade and sunshine, in calm and storm, there is a law of progress in steady operation, that the empire of evil is growing less and less and the dominion of good extending more and more, confirming the great truth—which above all others it imports us to know—that the Supreme Ruler of the universe cares for our welfare, and

justifying the consoling "trust that somehow good should be the final goal of ill." So, too, notwithstanding some appearances to the contrary, there seems to me no reason to doubt that the great principles of the Gospel, the singular affinity of which with man's moral sentiments and spiritual wants even unbelievers admit, that these are surely, though it may be slowly, making way in the world, gradually entering more and more into its laws and usages, and working, according to our Lord's simile, like "leaven which a woman took and hid in three measures of meal till the whole was leavened." This is a faith from which all other motives to work for the advancement of our Master's holy cause may well derive strength. In asking again of the days that are past they might receive encouragement from them, I think, as members of a religious community who have felt bound for conscience' sake to separate themselves from the popular churches. They bring before us the changes which orthodoxy has undergone and is undergoing as we cannot but think for the better. More than one of its peculiar doctrines, sternly once insisted on as essential to salvation, are losing much of their reality, becoming milder in spirit and more apologetic in tone, and preparing, we may trust, before the great movements of modern thought, to pass away and leave behind only the simple but sublime truths which admit of no dispute, but in which all Christians without exception agree. Comparing thus the present with the past, we cannot but find reason for gratitude in the different spirit now shown towards us from that which formerly prevailed. There is now no longer any call upon us to vindicate our claim to the Christian name as some years back I had to do against a zealous clergyman in Salford. None, I am persuaded, save bigots, ignorant as well as narrow-minded, would think of denying it to us at present; and with some little feeling of pride may we bring to mind the respect and honour in which our fellow-citizens have held not a few of those who have belonged to our little household of faith. Passing from topics outside our denomination, let me turn to changes which have taken place within it in the district with which we are more immediately concerned. Going back to the time, fifty years to-day, when I entered on my duties here, and asking of the days that are passed since, they afford in this respect likewise some ground for encouragement. I remember that then the congregations at Sale, Platt, Dob Lane, and Blackley, had fallen into so low a state that they threatened almost to become extinct; but as most of you are aware, they are now in a sound and healthy condition, and showing their vitality. The three last mentioned have built large and commodious schools, and are all of them doing a good work, as I need hardly tell you. Within the same period the congregation formerly meeting in Greengate have raised for themselves a much better place of worship in Strangeways, and the one which assembled in Mosley-street has transferred itself to the handsome chapel in Upper Brook-street, and churches of no mean architectural beauty have been erected at Dukinfield, Gee Cross, Bolton, Bury, Todmorden, Rochdale, Swinton, Altrincham, Gorton, Pendleton, Sale, and Monton. During the time of which I am speaking entirely new congregations have been formed at Heywood, Middleton, Stalybridge, Miles Platting, Ardwick, and Pendleton. As institutions which were not in existence when I came, and to the establishment of which I am happy to feel I have given a helping hand, I need only mention the Lower Mosley-street Schools, the Manchester District Association, the Memorial Hall, the Home Missionary Board, and two Domestic Missions, the interests of which I have always had deeply at heart, and been anxious in whatever way I could to promote. I might also just mention in passing that I took part with my friends, Dr. Beard, Mr. Wright, and Mr. Brooke Herford in founding the *Unitarian Herald*, of which, as you know, I was for a number of years one of the editors, and which I believe to have been of service to our cause in a variety of ways, and may be made still more so. Now, though we have not done all that we might or should have done, it must be admitted that these things to which I have referred are proofs of vitality and growth, and show conclusively that we are not as a religious body going to die out, as an eminent divine connected with the Independent College at Whalley Range some years back confidently predicted. If rightly applied the answers thus made as we ask of the days that are past will not induce us in anywise to rest satisfied, but will only stimulate us to still greater efforts. We shall not be disheartened by such obstacles as still lie in our way, but feel that they must be removed, and whatever our measure of success or non-success, may keep a true, consistent, upright course through the sneers of the selfish, the misrepresentations of the ignorant, and the falling away of the worldly and faithless, with a calm, quiet, triumphant

confidence, bating not a jot of heart or hope. Now I hope you will forgive me if, leaving topics like these of a general kind, I very briefly touch on one or two of a more personal character. Though obliged to admit it, I feel as if it can hardly be true that half a century has gone over since we began to work here, and that I am now, I believe, the oldest Nonconformist minister in Manchester. When about to pass from the quiet air of college life into that of the busy world four spheres of service were open to me. It was an anxious time for me, as you may easily imagine. Not without hesitation was my choice made, for I knew what able ministers had filled this pulpit, and not without many misgivings did I enter on the duties to which I was called; but I had the kind sympathy and encouragement of him who came to be one of my dearest friends, who was ever ready to give me the benefit of his experience and lend me his valuable help; and though one or two somewhat tempting invitations were given me to do so, I not only have not changed but have never wished to change my place. And now, as I asked of the days that are past, great reason have I, first of all, to thank God, who brought me through such a lengthened term of service with so few interruptions or failures of strength. I have had my trials, as every child of earth must have, some sharp and severe, but He has dealt mercifully with me, and devoutly do I bless His holy name. Among my various reasons for thankfulness I count it no small one that I have been so happy in the four colleagues with whom I have been associated. There has seldom been a difference of opinion between any of them and myself, and never a difference of feeling, but we have always worked most amicably and harmoniously together. The same, too, I may say in regard to my brother ministers of the district, who have invariably treated me with consideration and respect far beyond my deserts. I have the utmost reason also to be thankful for the confidence which the congregation has reposed in me from the first, and the generous kindness and indulgence with which my services have always been received. Coming hither as a young and untried man, no pledge of any kind was required from me as to my belief, but I was left, as would that all ministers of the Gospel were, perfectly free to set forth what approved itself to me as right and true. I made up my mind, then, to say what I had to say simply and sincerely out of my own convictions and not those of others; and though you may not always have agreed with me, I have always found you ready to listen to me with a candid and teachable spirit. In preaching my great aim has been not to amuse you with any nice disquisitions on curious questions, but to bring before you those great and solemn truths which have a direct bearing on the conduct of life, and nothing has afforded me such unfeigned pleasure as knowing that what has fallen from me in the way of exhortation has been of real service in the way of consolation, encouragement, or support. In asking of the days that are past it would be a sad reflection if, after setting it forth for 50 years, I felt any serious doubts as to the power of the simple faith which I have sought to recommend. But I do not. I have seen it manifested in too many varied ways, giving strength to battle with strong temptation, to conquer difficulties, to bear up under trials, to meet death with a calm and tranquil spirit. Brought home as it should be, it is able, I can testify, to prove itself of a verity the light of life, brightening its darkest shadows and shedding over it the radiance of immortal hope. Believe me, my friends, you need never doubt its power; and, if you only apply it in sincerity, you will come to recognise this, and bless God for it as life advances and deepens in seriousness more and yet more. And now, to bring these few reminiscences to a close, I cannot but feel conscious, as I look back over 50 years of service, of very many shortcomings and defects in it. As the poet says—

"Vain was the man, and false as vain,
Who said we were ordained to run
His long career of life again
He would do all that he had done."

Nothing of the sort have I to say; but this I may say, that my heart's desire has been to work with you and for you to the best of my ability. One thing often occasions me special regret, and that is, that with multiplied claims and increasing strength I am unable to cultivate that close intimacy with many of you which I could wish. But I trust I am never found wanting in a readiness to sympathise with you both in your joys and in your sorrows, and in a willingness to give you such help as I can. I have reached that time of life when I cannot hope to minister to you much longer, and when you find that I am not doing so as effectively as you could wish, I trust you will not scruple to apprise me of it, and I can honestly assure you that you will find me ready to give place to one who will be able to serve you better. Most of those who welcomed me at the entrance

on my work—blessed be their memory—have passed away to higher scenes. Few, very few indeed, of them are left, but the descendants of some have risen up worthily to fill their places, in whom it is but natural that I should take a peculiar interest. But to all of you my best wishes extend. Most sincerely do I thank you for the great kindness and consideration which you have ever shown to me, and devoutly do I pray that God may bless you and yours with His richest blessing.

The devotional part of the service was conducted by the Rev. S. A. Steintal.

The Rev. John Robberds, mentioned in our last in connection with Cross-street Chapel, was always known during his life—and is still affectionately and reverently remembered—as the Rev. J. G. (John Gooch) Robberds, with which initials he uniformly subscribed himself.

The late Ellen Jane Thompson.

ELLEN JANE, wife of Mr. Andrew Thompson, of Mansfield, died on Sunday, the 21st July, 1878, in her 78th year. She was the daughter of Mr. Samuel Walch, who was brought up as a member of the Bank-street Chapel, Bolton; but in early life removed to Bulwell, near Nottingham, where he married, and afterwards settled in Mansfield. He adopted Calvinistic opinions, which were inculcated upon the mind of his daughter, a woman of peculiarly earnest spirit and clear honest thought. She was deeply impressed with the doctrine of election. Holding that the Lord would take one of a city and two of a family, and bring them to Zion (Jeremiah, iii., 15), modesty forbade her to suppose herself as chosen in preference to her sisters. From the depths of such despair, she gradually won her way to a more genial faith in the fatherhood of God. The conflict was long and painful, and involved the necessity of controversial intercourse with her own minister, in which she defended her new opinions by an able application of Scriptural knowledge. In course of time she became acquainted with the Rev. W. Linwood, minister of the Old Meeting, Mansfield, from 1842 to 1848, and became a member of that congregation, of which she remained a faithful and highly-respected member till the time of her death. When conscious that her end was approaching she described her conflict of faith, beginning in agony and ending in peace, and referred to the words of Psalm xl., 1, 2, 3—"The Lord hath brought me up out of an horrible pit, and hath put a new song in my mouth"—as summing up her experience in life and in death. The honesty of her mind, the faithfulness of her friendship, and the virtues of her life are known to her family and friends, and need not be set forth beyond their circle. But considering how frequently it is said that Unitarian views are "good to live by but are not good to die by," there may be some who will value the testimony of a woman who had compared the experiences of orthodox and Unitarian views, and who found in her release from Calvinism, and her belief of God's paternal love, a song of praise, which at the end of thirty years she could renew amid severe sufferings, which heralded the approach of death. A. W. W.

A NIGHT'S EXPERIENCE.

MARION KING lived with her father just outside the large commercial city of Shuttlesworth. Her mother died when Marion was a mere child, and with the exception of the five years spent at a good boarding school, the young girl had been very much her own mistress.

One winter evening, after Marion had taken tea with her father, she set out for the weekly meeting of the Mutual Improvement Society connected with the Unitarian chapel, that Mr. King had attended for 40 years. Her father not inclining to leave his comfortable fireside, Marion intended to call for some young friends, and begun her walk in high spirits. The night was intensely cold, and the wind blew about a light sleet, that threatened a snowstorm a few hours later; but Marion was warmly clad, in excellent health, and only just 17 years of age. She was walking quickly, when she was stopped by two poor women, the thinner and poorer-looking of the two asking, in an anxious voice, to be directed to the house of a Mr. Longman, an active High Church clergyman, with whom Marion was slightly acquainted. Marion was beginning to reply, when she heard the wail of an infant, carried evidently by the woman who had addressed her. "Surely," said she hastily, "you have not brought a little baby out such a

night as this. It is nearly two miles to Mr. Longman's, and the child will be perished with cold. Do, pray, take it home; it is wicked to have it out in this bitter wind. Is it your own child?" The poor mother burst into tears, and bent closer over her helpless burden, but the other woman replied for her. "Yes, it is her own little 'un, and it's the only one left out o' five, but it's dyin', poor lamb, so she's takin' it to Mester Longman's to get it christened."

Marion's grief and astonishment overcame her indignation, and, speaking much more kindly than before, she said: "But what good can it do to have it christened now? Perhaps it will die before you reach Mr. Longman's, then how dreadfully sorry you will feel." The mother sat down on a doorstep unable to answer, but her companion was again spokeswoman. "Well, you see, I want her to let it die peaceful in its bed, but she's a religious sort of a body, and it says some'at in the Bible about God sending the babies to hell if they're not christened, so she's bound to have it done, whether or not."

"Oh, no, no," said Marion eagerly, "do not believe anything so dreadful. Who could have told you so wicked a thing? God is the fulness and perfection of love; how could he make a little child suffer for what it could not possibly help? Oh! what shall we do? The baby will die, and the woman, too, if she sits there long." And Marion's anxiety was becoming painful, when a middle-aged gentleman passed without noticing the little group. Marion, however, saw him, and rushed after him, exclaiming, "Oh, Dr. Gunton, do help me; here's a baby dying, and I don't know what to do." The doctor turned quickly, and deferring questions until a more convenient season, stooped over the poor crouching mother, put his hand under her shawl for a few seconds, and then said, in a very gentle voice, "Bring baby round to my surgery for a few minutes." Too weak and ill herself to resist, the mother walked on with the doctor, followed by her companion and Marion. As soon as he had seated the poor thing comfortably, the doctor took from her arms the little body, and, laying it down on a couch, told her that the baby spirit had departed, and that no earthly help could restore it. Her grief was terrible to see, but after awhile the doctor sent for a cab, and himself went with the women to their home, the poor mother insisting on taking herself the remains of her darling. And by the time the doctor rejoined Marion he knew as much, and a great deal more about the case, than she did; for he did not leave the lonely woman until he had given her such true comfort as those only can give who themselves have known deepest sorrow, but who have a constant belief in the ultimate predominance of omnipotent love.

Marion had, however, to explain where she had been going alone so late in the evening. The subject for the evening's discussion was to be—"The Position of the Unitarian as compared with other Churches." "But," added she, "I am glad I did not go; for although this night's experience has been very painful to me, I am quite sure I needed it. I had no idea that the so-called orthodox churches were still teaching such horrible doctrine as that poor woman seems to have learnt."

"My dear child," said the doctor, "if by what you have seen and heard this evening your mind has been roused to the state of things around you, and the need for earnest practical effort on the part of liberal churches, your time has not been spent unprofitably. We Unitarians are a little too apt, in our mutual congratulations about our own religious position, to neglect the responsibilities it brings upon us; rejoicing ourselves in some degree of light, we forget how many of our fellows are still in thick darkness; satisfying ourselves with a certain amount of diligence, the fruits of fertility and freedom, we leave the ill weeds of superstition and ignorance to spring up around us. Such men as Mr. Longman are numerous now—men who are trying by their zeal and activity of life to atone to their

consciences for the persistence with which they silence the remonstrances of their minds; they bring much mental pain on the very people whom they profess to enlighten. But they are surely not more blameworthy than we professedly liberal Christians, who pass all our time in providing feasts for each other, when thousands of souls are hungering and thirsting around us.

M. M. D.

NEWS OF OUR CHURCHES

LONDON: WELCOME TO MRS. SOULE.

ON Wednesday week a large meeting assembled at the College Chapel, Stepney Green, for the purpose of giving a welcome to Mrs. Caroline Soule, the president of the Universalist Woman's Centenary Association of America. Mrs. Soule has only recently arrived in Great Britain, and this was her first public appearance in London. After tea, which was served in the school-room, a public meeting was held in the chapel, at which the Rev. R. Spears, the pastor, presided, supported by the Revs. C. Boros (from Transylvania), T. Dunkerley, J. Marten, T. Rix, George Carter, and several well-known members of the Unitarian churches of the metropolis. Upon her arrival in the chapel, accompanied by Mr. Spears, Mrs. Soule was greeted with a burst of applause, which was prolonged for several minutes.

The CHAIRMAN then rose, and in a short speech explained the object for which the meeting had been called. Mrs. Soule, he said, had come a great distance to tell them of what was being done amongst the Unitarians and Universalists of America, and they were met that evening to give her a very hearty welcome to London. (Cheers.) He would not detain the meeting with any observations of his own, but on their behalf, and on behalf of all the Unitarian congregations of London, he desired to say that they were greatly rejoiced to see amongst them a sister who had so greatly distinguished herself as a preacher on the other side of the Atlantic. (Applause.) In conclusion, he had only to say that he prayed God to bless their visitor and her labours, and to preserve and protect her during her sojourn in England, so that she may return to her own country in peace and happiness. (Cheers.)

The Rev. THOMAS DUNKERLEY joined heartily and cordially in the expressions of welcome to Mrs. Soule which had fallen from the chairman. As a missionary to this country Mrs. Soule had a great work to perform; as a Universalist she had glad tidings to bring of the spread of the glorious Gospel in that far-off country, and he felt certain that the whole Unitarian body would greet her as an earnest co-worker in the cause for which they all laboured. (Cheers.) In matters of belief the distinction between the Unitarian and the Universalist was scarcely perceptible, and he rejoiced that Mrs. Soule as a member of the latter had come amongst them to lend a helping hand in the work upon which they were engaged. (Cheers.)

The Rev. C. BOROS said it was very pleasing to him to see that in England women were not afraid to occupy the pulpit. In his own country they had not yet reached that advanced state, but he hoped that they would soon take courage from the example set them by the ladies of England, but more particularly the ladies of America. (Cheers.) As regards Mrs. Soule he could only say he was very glad to give her a welcome, and he trusted that her work in this country would be as successful as it had been in the land which she had come from. (Applause.)

The Rev. THOMAS RIX defined a Universalist as one who bore the universal love of God for all his creatures; and as a missionary of that faith Mrs. Soule was preaching a grand doctrine. It was not possible, he held, for a good being to be miserable either in this world or in any other, and those who condemned him to eternal torment were really condemning the Almighty himself as a merciless and cruel tyrant. He did not believe in any such doctrine, and if he were to be sent to hell for not doing so, then to hell he must go. (Cheers.) He concluded by endorsing the expressions of welcome which had fallen from the speakers who preceded him.

The Rev. JOHN MARTEN and the Rev. G. CARTER also joined in expressions of welcome.

Mrs. SOULE then rose to thank the meeting for the reception which had been given to her, and she was received with prolonged cheering. She began by saying that in America, as well as in England, there was a custom when a wedding took place of strewing the path of the bride with flowers. Since her arrival in Great Britain in May last, when she visited Glasgow, she might say that her position could be likened to that of the bride whose path is strewn with flowers. Everywhere she went (even in Scotland, that land of orthodoxy) her path had been literally strewn with flowers of welcome, for which she felt exceedingly grateful. In London she had met with an equally kind reception, and she cordially thanked the meeting for the flowers which they had strewn in her path. (Cheers.) She had not come to England as a representative of the Liberal Christian Churches of America—she had been sent by the women of those churches as president of the Universalist Woman's Association of America; she had a realm almost as wide as that of Queen Victoria—(cheers)—and it was at the request of that Association she had come to this country. She had not come as a "missionary," but as an "evangelist," to tell them of the work going on amongst the Liberal Christian Churches of America, and to speak to them of the great Gospel of universal love. (Cheers.) She was a Universalist—they called themselves Unitarians. She would like to get rid of those two words altogether;

not that they were not two good words in themselves, but she would like a word that would blend the two. It was time that the distinction between the two bodies were done away with, and some such name as Liberal Christian substituted in their place. Her own belief was that God would be as liberal in the next world as he was in this—(applause)—and upon that profession of her faith they might call her what they liked. She was as much Unitarian as they were, and they were as much Universalists as she was, and she might very correctly be described as Unitarian—Universalist—Evangelist—a veritable Trinity, in fact. It was to her a source of great comfort and satisfaction that the body to which she belonged was assuming such wide dimensions in America. In 1770 there was only one Universalist congregation in the United States, now there were nine hundred—(cheers)—and they stretched away from north to south—from the Atlantic to the Pacific. (Cheers.) Everywhere in the United States sentiments of Liberal Christianity were making progress, and they hoped to see similar progress in England. (Cheers.) After a few words specially addressed to the female portion of the meeting, urging upon them the importance of the duties devolving on them as Christian women, Christian wives, Christian mothers, and Christian daughters, Mrs. Soule concluded by again thanking the assembly for the reception they had given her, and resumed her seat amidst great cheering.

Mr. H. SOLLY ANTHONY thanked Mrs. Soule for her beautiful address; and a few remarks from one of the ladies of the congregation brought the business of the meeting to a close.

A hymn was then sung, and the chairman having pronounced the blessing, a very pleasant and instructive evening was brought to a conclusion.

BALLYCLARE.

WELCOME TO REV. ENGLISH CROOKS.

THE Rev. English Crooks, who has just completed his studies under the tutors of the Manchester Unitarian Home Missionary Board, has been ordained by the Northern Presbytery of Antrim to the pastoral charge of the Northern Presbyterian congregation of Ballyclare, in succession to the late Rev. J. M'Fadden, the first minister of the congregation. As the present was the first occasion of an ordination conducted by the Northern Presbytery of Antrim, a body founded sixteen years ago, more than a merely local interest attached to the proceedings, which were of the most hearty and encouraging character throughout. Previous to the public service a meeting of Presbytery was held, when Mr. Crooks, whose admission to its ranks had already on a former occasion been unanimously voted, was introduced to that body. Mr. Crooks's application to be admitted a member stated that he fully embraced the principles held in common by the members of the Presbytery—namely, the divine mission and authority of Christ, and the Scriptures a record of divine revelation. This statement, cordially volunteered by Mr. Crooks, being considered perfectly adequate and eminently satisfactory, and, further, the testimonials to his literary qualifications from Rev. W. Gaskell and others being honourable and sufficient, the Presbytery, according to its established usage, admitted Mr. Crooks to take his place among them without hesitation or further question.

On Tuesday, the 30th July, a little after twelve o'clock, the public service was begun by Rev. Classon Porter, of Larnie, who led the devotions, reading, as a Scripture lesson, John xvii. The sermon was preached by Rev. J. Scott Porter, of Belfast, from John xviii., 17, "Sanctify them by the truth, thy word is truth."

After the sermon the Moderator of the Presbytery, Rev. C. J. M'Alester, ascended the pulpit, and explained the nature and uses of the Presbyterian form of church government. He then asked the congregation present if they adhered to their call to Mr. Crooks. A unanimous show of hands being the response, Mr. Crooks was asked whether he adhered to his acceptance, and replied, "I do." The Moderator then, in the usual terms, proceeded: "Such being the case, I have further to inquire whether you are determined, by God's help, to study the sacred Scriptures diligently and impartially; to order your walk and conversation as becometh a minister of Christ's Holy Gospel; to preach, expound, and enforce with your best ability the doctrines and precepts of that holy faith; to visit the members of your flock from house to house; to comfort the sick and the afflicted; to instruct the young and ignorant; to labour for the recovery of them that are out of the way of life; and to exhort all, without respect of persons, to the zealous performance of their duties as disciples of Christ?" This vow of pastoral fidelity was responded to by Mr. Crooks in the words, "God helping me, I will." The *Northern Whig*, in its report, adds: It is worth noting, inasmuch as misconceptions are not unfrequent on this point, that no doctrinal questions were proposed, either at the public service, or in any of its preliminaries.

Mr. Crooks was then invited to make any statement of his views and feelings on entering the ministerial work which he might desire to offer. In a few clear words he expressed the hopes and purposes with which he came to the congregation, as a servant of Christ, and pledged himself to be a willing helper for every useful and philanthropic enterprise in the neighbourhood.

The Moderator then invited any ministers not of the Northern Presbytery who might be present to join in the act of ordination by prayer and laying on of hands.

The members of the Presbytery and friends dined in the court-house of Ballyclare, under the presidency of the Rev. Classon Porter. In the evening a crowded and overflowing company assembled in the gaily-decorated schoolroom, and a long programme of sentiments, recitations, and musical pieces was gone through. The chair was occupied by W. C. Anderson,

Esq., of the Northern Bank, who, though not a Unitarian, is always pleased to assist on occasions of showing goodwill to any and every denomination.

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

MINISTERIAL APPOINTMENT.—The Rev. James Harwood, B.A., of Toxteth Park Chapel, Liverpool, has received and accepted an invitation to the pulpit at Monton.

ACCRINGTON DISTRICT SUNDAY SCHOOL ASSOCIATION.—On Sunday last the annual scholars' service in connection with the above Association, was held in the Cloth Hall, Colne. After tea service was held, the devotional part being taken by the Rev. William Mathews, and the address given by Mr. John Denny, Jun., of Worsley, from Luke x., 27, "Love thy neighbour as thyself." Appropriate hymns were sung (taken from Hymns and Choral Songs, sent out by the Manchester Sunday School Association) very creditably. There was not a very large gathering, owing to the inclemency of the weather, about 70 persons being present. The service was brought to a close by prayer, and the singing of the Lord's Prayer.

ADELAIDE (SOUTH AUSTRALIA).—The Unitarians of this city have been gratified by a visit from the Rev. J. Crowther Hirst, formerly of Scarborough, who conducted the services and preached for the Rev. J. Crawford Woods, B.A., on the first two Sundays in June. There were large congregations on these occasions. Mr. Hirst's sermons were greatly admired, and were described in the leading local journal as "very eloquent and impressive."

BIRMINGHAM: NEWHALL HILL.—On Sunday morning last (August 4th) the annual distribution of prizes to the pupils of the school, was made by Mr. Thos. Cross, when 38 girls and 61 boys were rewarded for punctuality and good conduct, in addition to 13 girls who received special prizes, presented by Councillor H. Payton, to all girls not late or absent the whole year, and two prizes given annually by the Rev. Cuckson to the pupil in each school that has been longest on the register. In the afternoon the teachers of both schools held their annual meeting, the chair being taken at three o'clock by Mr. John Cross, when the reports of the schools were presented, and the superintendents and other officers elected for the year. The following are a few extracts from the reports:—Boys school, number on the register, 257; increase 18 over last year; average attendance 84 per cent; teachers, 46, but of this number seven have leave of absence from school duties for various causes, leaving 39 actually engaged in teaching, the 39 giving an average attendance of 90 per cent; 12 were regular the whole year. The parents of every pupil absent the whole of any Sunday are expected to be visited by his teacher, and the reason given for such absence reported on the following Sunday. During the year 417 visits have been made, the principal excuses given being illness, no clothes, and too frequently parents' account. In the savings club there has been deposited £113. 18s. 2d., in 2,120 deposits; and 208 withdrawals, amounting to £117. 19s. 10d. The girls' school numbers on the register at present time 123, a decrease of 11 from last year; average number during the year 129, giving an average daily attendance of 84, or 65 per cent. The number of teachers is 18, a decrease of two; the average daily attendance 95 per cent. The amount deposited in the savings club was £89. 11s. 5d., and withdrawn £96. 3s. 6d. The Rev. J. Cuckson conducts a class every Sunday morning of the elder pupils. Evening classes are also held during the week for sewing and general instruction, conducted by some of the lady teachers. At the close of the business a very excellent paper was read by Mr. J. Archer on "The Sunday-school work of the future," which was followed by a very interesting discussion, a hearty vote of thanks being passed to Mr. Archer. Votes of thanks were also passed to the various officers of the school for the past year, and to the chairman for his conduct in the chair.

BELFAST: DOMESTIC MISSION.—On Saturday, August 3rd, the teachers, scholars, and friends of the above Sunday school had their annual excursion to Clondeboye. The scholars met at the Mission House, and the party marched in procession to the Holywood and Bangor railway, upwards of forty of the youngest children being conveyed to and from the station in two drays kindly sent for that purpose by Dr. Ritchie, The Grove. A delightful and successful day was spent. The whole party, numbering about 250, returned home fully satisfied with the day's enjoyment.

COMBER.—On Saturday, July 27th, the Sunday scholars, to the number of 110, made an excursion to Scrabo Hill. The children and teachers assembled at the meeting house at ten o'clock, and, after singing a hymn, proceeded to their destination on 16 cars. The earlier part of the day was fine, but the rain came on about three o'clock and continued for about an hour. Notwithstanding the interruption, the games were carried on with great vigour, and much enjoyment was experienced. A party from Killinchy, consisting of the Rev. John M'Caw and friends, Mrs. Garrett (so long an earnest worker in connection with the school), Mrs. Isaac and Mrs. John Andrews, were present. Shortly before the time appointed for the return home, the Rev. H. A. M'Gowan addressed a few appropriate words of counsel to the children, and the Rev. John Orr, superintendent, thanked the teachers for their labours, and congratulated them on the prosperous condition of the school, returning thanks also to other friends who took an interest in the work.

DEVONPORT.—On Wednesday, 31st July, the Christ Church Sunday School went by the S. W. Railway to Plym Bridge for their annual outing. Fifty children and about forty adults sat down to tea, and the day in this lovely spot was thoroughly enjoyed by all.

DORCHESTER.—Under the head of "Dead or Sleeping" we find the following letter in the *Dorchester Telegram*: "Sir,—A few weeks ago I came to Dorchester from Bristol. Coming from the stronghold of Western Unitarianism, and under the influence of a grateful recollection of the ministry of the Rev. A. N. Blatchford, it never struck me that my future home would be without a place of worship for Unitarians. A day or two after my arrival I made inquiries. The first person I asked has never heard of such a denomination being in Dorchester; the second seemed thankful that my inquiries were in vain; and the third told me that 'some years ago the Unitarians had a meeting-house or chapel, but that they were all dead now.' Whether they are dead or not I cannot say. *They may perhaps be only sleeping.*" . . . He adds: "I shall be glad to communicate with anyone upon this subject, the communications in the first instance to be addressed to you for VERITAS VINCI." [We shall be glad to hand over any such communications sent to us if "Veritas Vincit" will send us his name.]—EDS. U. H.

DUNDEE.—*Introduction of an organ*: At a meeting of the congregation held on Sunday last, it was intimated that Mr. William Speed, having come into possession of an organ, had generously placed it in the church, for the use of the congregation, for an indefinite time. A resolution to acknowledge the gift was moved by Mr. David Johnson, and seconded by Mr. D. S. Hodge, and was heartily adopted. Miss Clark, who has for a long time played the harmonium most efficiently, found little difficulty in transferring her skill to the organ. *The church finances*: The treasurer reported that he found the state of the funds for the half-year now completed about £15 better than for the corresponding period last year. *The freehold of the church site*: The minister has been appointed to make an appeal to the friends of the cause, to relieve the local congregation of poor people of the annual ground rent of £35. If this were done the funds of the British and Foreign Unitarian Association would be set free for other needy places. *Summer flower service*: A very successful and satisfactory meeting of Sunday scholars, their parents, and friends, was held on Sunday afternoon. In addition to the flowers obtained in the neighbourhood, a box containing some of great beauty was received on Saturday night from the Stockport Bible Class, and of course were thought a great deal of both for their own beauty and their being symbols of the Christian affections of distant brethren and sisters.

LONDON: AVONDALE ROAD.—The third anniversary social meeting took place on Tuesday, D. Martineau, Esq., presiding. The secretary of the chapel (Mr. Fabritius) offered explanations he had received of the absence of Revs. R. Spears, T. Dunkerley, Jeffery Worthington (all of whom were out of town), and H. Ierson. Among the visitors was Mrs. Soule, who had preached in the chapel on the preceding Sunday morning. The chairman, in his address, struck the keynote to some very practical addresses on church finance, insisting upon the duty of a congregation in the contribution of its means, according to ability, for the proper support of public worship. Mrs. Soule, in the course of some exceedingly interesting remarks, pointed out the desirability of regularly setting apart something, however small, towards the formation of a fund for ministerial pay. The secretary, in a most fervid address, proved that the congregation, notwithstanding many demands upon its resources, had not been unmindful of its minister, by passing over to Mr. Carter, on behalf of the church and friends, a sum of £50, which was offered rather as some slight token of esteem than as being in any degree a recompense for the time and ability devoted to the interests of the church. Among the speakers were Rev. J. Martin, Messrs. Davis (Stepney), Bredall, Carling, Cox, Fischer, Stephenson, Warren, Whittaker, and Miss White. A very cordial acknowledgment was made of the invaluable services of the secretary, Mr. Fabritius.

LIVERPOOL: BEAUFORT-STREET.—On Thursday, August 1st, the tenth annual flower show in connection with the Windsor Gardening Society was held. There was a good competition of plants, and numerous prizes were taken. The geraniums were not quite so good, nor the musks so numerous as last year; but the fuchsias and some other things were both finer and more in number. As usual, Mr. White, gardener to Thomas Avison, Esq. (this time assisted by Mr. Morton, gardener to George Jevons, Esq.), judged the merits of the various trees. The awards were distributed by Robert D. Holt, Esq. (in the chair), assisted by Miss Florence Melly, the secretary of the society. The meeting was addressed by the Revs. J. Harwood, B.A., J. Shannon, and F. Summers, and Mr. White and Mr. Currie. Miss Leighton and Mr. R. Robinson favoured the company with music.—On Sunday, August 4th, the annual flower services were held, when the chapel was tastefully decorated with trees, flowers, &c. The Rev. J. Shannon preached in the morning, and the Rev. J. Harwood, B.A., in the evening. There were good attendances.

LEICESTER: FREE CHRISTIAN CHURCH.—As another instance of the possibility of practical "Religious Communion," in spite of intellectual differences, we have to report that during the Rev. J. J. Wright's holiday absence in July, the following gentlemen, who take an active part in the public life of Leicester, have preached in his place:—Frederick Mott, F.R.G.S.; W. Stanyon, Esq., a prominent member of the now venerable and Rev. J. P. Mursell's (Baptist) congregation; and also H. Major, B.A., Sc., the inspector of Leicester Board Schools, a Churchman and a Conserva-

tive. On Sunday last a beautiful floral service was held in the above church. The place was profusely and tastefully decorated with evergreens, ferns, and flowers. Over seventy bouquets were brought by the children, teachers, and friends. The children sang appropriate hymns. In the afternoon Mr. Wright gave a special address to the children, and in the evening preached on "Beauty and Utility." Considering the weather there were good attendances and a good collection.

SAFFRON WALDEN: GENERAL BAPTIST CHAPEL.—On Sunday the 4th inst., the 167th anniversary of this ancient chapel was held, when two sermons were preached by the Rev. J. A. Brinkworth. The morning congregation was smaller than we anticipated, whilst the evening was much larger than last year, and the largest we have yet gathered to an extra evening service. The afternoon was specially devoted to the anniversary of the Sunday school. Quite a number of strangers were present at this service. Hymns, specially selected, were sung by the scholars with ability. Time and tune were well sustained, the children winning well deserved praise for their singing. Our collections were more than double those of last year, or any other collection we have ever taken up here. On the 24th July the Dissenters of this town held their third amalgamated Sunday school treat, wherein all the Sunday schools of our town joined together during the afternoon and evening, but we were, as heretofore—*excluded*. Being considered non-Christians we are not recognised. In the town there is a growing sense of the wrong done to us, which is making itself felt, and presently it will be—

Ever the right comes uppermost, and ever is justice done. On bank holiday (5th inst.) our scholars and a number of the congregation assembled at the chapel at 9 45 a.m., and by ten o'clock we were in our waggons. With music and singing we started through the town for the old manor farm at Sampford, Essex, and received a hearty welcome from Mr. and Mrs. Starling, whom we repeatedly cheered. Our first care was to have a good dinner. Games, amusements, &c., followed. After tea, prizes were competed for. Then the scholars gathered in front of the residence and sang their anniversary hymns. The warmest thanks of the entire company were given to Mr. and Mrs. Starling for their great kindness to us. The adult friends say that for thirty years they have not spent another such a day.

CORRESPONDENCE.

NOTICE TO CORRESPONDENTS

J. M. (South Australia).—Twenty shillings were received December 29th, 1876, and 20s. August 5th, 1878; and now there stands 18s. 2d. in your favour

THE BASIS OF THEOLOGICAL FELLOWSHIP.

To the Editors,—Though Mr. Walters has read the paragraph in my paper on which he comments "over and over again," I hope he will not be at all offended if I recommend him to read it once more, for, while he has evidently had no little trouble in reading it, he has but mis-read it after all. As a consequence of mis-reading it he has also mis-quoted it, and so made me say what I did not say, and what I never wished to say. The statement which he professes to quote was made by me relatively, but he quotes it as if I had made it absolutely. I did not say that the devotional meeting to which I referred was an instance of "either unmanly suppression or downright insincerity." I said that such was its character "in my way of looking at things." I used these qualifying words with great care and deliberation because I wished to speak for myself in particular and not for any other man whatever. I still regard the meeting in question in the same light. But this does not prevent me from believing that Mr. Charles Beard spoke out of the sincerity of his heart when he said that that meeting was to him "an occasion of genuine spiritual inspiration and uplifting." All that requires to be done in this case is that Mr. Beard should be true to himself, and that I should be true to myself. If he and Mr. Walters cannot see with my eyes, neither can I see with theirs. This is all I need say on the first item of difference between my paper and the letter of Mr. Walters.

In reply to Mr. Walters's question as to the foundation of my characterisation of the attitude of the speakers at the St. Thomas's meeting, I have to say that all I said on that point rests on the two latter of the three sources of information which he indicates, and on all other sources of information which I could possibly get at. I read all that I could find on the whole subject, on both sides, and I got to know all I could from personal talk with all whom I knew who could tell me anything about it; and it was upon the information so gained that I formed my "conviction," and made my statement.

Mr. Walters asks, "as one question more," "Has the test of Unitarianism been found at last?" I do not see why I should be asked a question like this, for my paper had nothing whatever to do with it. I do not know whether the test of Unitarianism has been found or not. I was not seeking any such test. Nor am I much concerned as to whether Paul was a Unitarian or not, nor as to how many or how few Epistles he wrote. These are questions of pure speculation, about which I have for some time past been comparatively indifferent. Nor do I say what my critic attributes to me with regard to the "early Christian benediction" which he says Paul wrote. I have my own opinion as to what that "early Christian benediction" meant when it was used by the early Christians, but I cannot look upon that benediction apart from its history and apart from the meaning which that history has given to it. No matter what it meant with those who first used it, it is a matter of common fact that, for long generations past, it has been all but completely monopolised by the orthodox churches as a distinctively Trinitarian formula;

and I naturally assumed that it was so used by the Trinitarian chairman of the St. Thomas's meeting. If I was right in this natural assumption—and I do not see how I could be wrong in it—it seems to me beyond all question that the Unitarians who followed the chairman in that benediction committed themselves to a form of faith which they profess to utterly reject, and were thus guilty of insincerity. And as to any alternative to this insincerity, I cannot even imagine one except the "unmanly suppression" which I indicated in my paper. Mr. Walters asks, "in great bewilderment," whether, amid the conflicting answers to the question "What is a Unitarian?" this is the true one: A Unitarian is a man who cannot say with Paul, "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." I should be sorry to add to Mr. Walters's great bewilderment by attempting to fully define a Unitarian, but I will venture to remind him that, whether or not a Unitarian is a man who cannot join Paul in repeating the "Apostolic benediction" in question, no honest Unitarian can join a Trinitarian in saying that Jesus Christ is God, and that what is called the Trinity is a fact, and not a fiction.—Truly yours,

W. MELLOR.

REV. EBENEZER LATHAM, M.D.

To the Editors,—Permit me to thank Rev. C. D. Badland for his very careful and instructive outline of the congregational history of Friargate Chapel. I had expected to find another name on his list of pastors, namely that of Rev. Thomas Hill, A.M. (son of Rev. Thomas Hill, B.A., Cantab, who was ordained presbyterially, 1652, and ejected from Shuttington, Warwicks.) This second Rev. Thomas Hill was tutor and preacher (V.D.M.) successively at Derby, Hartshorn, and Findern. The preface to his edition of those "Greek and Latin Psalms" which his pupils sang, is dated "Derbiae, vii. Calend., August, Ann., 1714." He died 2 March, 1720. From his name occurring in Mr. Badland's list I presume that, though he lived and taught at Derby, he preached elsewhere.

Ebenezer Latham, the most conspicuous name on Mr. Badland's list, was born 1688, the son of Rev. —Latham, of Wem. He was educated under Rev. Dr. Samuel Benyon, at Shrewsbury, and privately ordained in his tutor's house, 1707 or 1708, as Mr. Badland says. Thence he went to Glasgow, and graduated M.A. and M.D. His first pastorate was at Cauldwell, near Burton-on-Trent. He removed to Findern in 1720, and in all probability remained there as a resident till his death, 13th January, 1754. Certainly the academy was not closed till 1754. He seems to have been associated with Hill in its management from 1714. Mr. Badland speaks of Latham as "passing rich with forty pounds a year;" but it must be remembered that he had at least two sources of income in addition to his stipend, namely, his boarders, and his profession as a physician, which he practised at Findern, and perhaps in Derby. This combination was more common then than now, and commoner still at an earlier date. Rev. J. Eaton, M.D., and Rev. Adam Holland, M.D., were well-known Cheshire ministers. Latham's sermons were published in two vols., 1774, with a meagre biographical sketch by Rev. William Willetts, of Newcastle-under-Lyne, his brother-in-law and former pupil. Rev. Thomas White, who succeeded him at Derby, had also been his pupil. His most distinguished pupil was Rev. William Turner, of Wakefield, who married the eldest daughter of Willetts. Latham's most famous sermon was preached on the death of Rev. Matthew Bradshaw, of Kidderminster, 1742. It sketches the characters of some dozen of the recently departed Midland ministers, and contains a strong persuasive to the establishment and preservation of church records, 9, Upper Crescent, ALX. GORDON, Belfast, Aug. 6, 1878.

COMING WEEK.

BLACKPOOL.—On Sunday, at 10 45 and 6 30, the Rev. A. B. Camm will preach.

LONDON: KEN ISH TOWN.—On Sunday, at 11 and 7, the Rev. Robt. Collyer will preach.

LONDON: STAMFORD-STREET.—On Sunday the Rev. H. Bygrave will preach at 11 and 6 30.

PENMAENMAWR.—On Sunday morning, at 11, service in Pendryfryn Schoolroom. Preacher, Rev. John Gow, B.A.

PLATT.—On Sunday, re-opening services at 11 a.m.

SCARBOROUGH.—On Sunday morning, at 10 45, and in the evening at 7, the Rev. Dendy Agate, B.A., will preach.

Birth.

PRESTON.—On the 5th inst., at 35, Finsbury Park Road, London, the wife of Percy Preston, of a son.

Marriage.

WOODHOUSE—HARDSTAFF.—On the 5th inst., at the High Pavement Chapel, Nottingham, by the Rev. R. A. Armstrong, B.A., John Henry Woodhouse to Eliza Ellen Hardstaff.

Deaths.

BARROW.—On the 5th inst., in her 57th year, Elizabeth Smith, wife of John Barrow, 37, Richmond Grove, Loughsight.

BENNETT.—On the 3rd inst., at Primrose Cottage, High Carriage Hill, Paisley, Alfred Pollock Bennett, infant son of William Bennett.

MARDON.—On the 20th of May, 1878, at Trynte-street, North Adelaide, South Australia, Hannah Mardon, aged 86 years, wife of the late Mr. Edward Mardon, and second daughter of Mr. Wm. Murch, late of Honiton, Devonshire.

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REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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For all insertions of "Births" or "Marriages" a uniform charge of 1s.

Post-office orders to be made payable to Mr. JOHN PHILLIPS, 20, Cannon-street, Manchester, to whom all orders and business communications should be addressed.

UNITARIAN CHAPEL, STAMFORD-STREET, LONDON, S.E. On Sunday, 18th August, the Rev. HILARY BYGROVE, of Hudson, Mass., U.S., will preach. Subjects: "The Ministry of Reconciliation," and "The Religion of Character." Service at 11 a.m. and 6.30 p.m.

PENMAENMAWR.—There is Service every Sunday, at 11 a.m., in the Pendyffryn Schoolroom. Preacher for next Sunday: Rev. JOHN GOW, B.A.

SCARBOROUGH: WESTBOROUGH CHURCH.—On Sunday next, August 18th, Rev. DENDY AGATE, B.A., will preach. Morning, at 10.45; "Lessons from the Sea," Evening, at 7, "Going Back."

BLACKPOOL: BANK STREET.—On Sunday next, August 18th, the Rev. A. B. CAMM will preach. Morning, "The Problem of Suffering and its Solution;" Evening, "Hallucinations."

OVER DARWEN: UNITARIAN FREE CHURCH.—ANNIVERSARY SERVICES will be held in the Temperance Hall, Bridge-street, on Sunday, August 18th. Preacher: Rev. A. LAZENBY, of Newchurch. Morning (children's service), 10.45; afternoon, 3; evening, 6.30. Collections after each service in aid of the school funds. Tea provided for strangers at a charge of 6d.

PENDLETON.—Dr. LAIRD COLLIER.—On Sunday, August 25th, the services will be conducted by the Rev. ROBT. LAIRD COLLIER, D.D., of Boston, U.S.A., who opened the chapel in June, 1874. Morning at 10.45; Evening at 6.30. All seats free. The offertory.

PENDLETON.—On Sunday, September 15th, the SUNDAY SCHOOL FESTIVAL will be held, the Rev. CHAS. C. COE preaching. Morning at 10.45, evening at 6.30. All seats free: the offertory.

FREE CHRISTIAN CHURCH COLNE.

The above Church, which has been recently established, and which promises soon to become a strong society, has hitherto met for worship in the Cloth Hall, and the committee now earnestly appeal to the Unitarian public for help in the erection of their New Chapel and School Building in Stanley-street. The estimated cost is £2,000, towards which £1,430 is already promised, as follows:—

Colne Congregation	£200
East Lancashire Unitarian Mission	£800
British and Foreign Unitarian Association	£380
John Grundy, Esq., Summerseat	£50
Subscriptions already advertised	£41. 12s.

Mr. R. N. Phillips, M.P.

Subscriptions, which will be duly acknowledged, will be thankfully received by

Rev. W. Matthews, Derby-street, Colne, Minister.

Mr. James Hartley, Skin Yard, Colne, Secretary.

Mr. W. Spencer, Shackleton-street, Colne, Treasurer.

Mr. Harry Rawson, Market-street, Manchester.

Rev. C. C. Coe, Highfield, Bolton.

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37, Norfolk-street, Strand, London, W.C.

A Lady desires a Situation as WEEKLY or or DAILY GOVERNESS to Young Children, in or near Bowdon.—Address M., care of Mr. Smith, Stationer, Oxford-street, Bowdon.

A Gentleman wishes to place his Son, aged 16, for six months, in a Gentleman's family (Unitarian) in London, where, if possible, there is a son of the same age. The neighbourhood of Hackney preferred.—Address by letter, with full particulars, to F. E. F., 6, Craig-y-don, Llandudno.

A Gentleman, who has been several years in business, has a small capital at command, desires to meet with a PARTNERSHIP in an established business, or a responsible Situation as MANAGER: unexceptionable references as to character and work can be given.—Address JOHN HALIFAX, care of Mr. G. G. Walmsley, 50, Lord-street, Liverpool.

LANCASTER.—The Rev. D. DAVIS, B.A., will REOPEN School on Friday, the 16th of August.

BROOK HOUSE, KNUTSFORD. Mrs. FRANK SHAWCROSS will RE-OPEN her School on Tuesday, September 24th.

KNUTSFORD.—MISS ARDERN'S SCHOOL will REOPEN, after the summer vacation, on September 4th.

SEASIDE EDUCATION, DYSARTHOUSE, CLEVEDON.—Miss E. MARTIN'S Pupils will Re-assemble on Wednesday, September 18.

SOUTHPORT.—Miss LAWFORD'S SCHOOL for BOYS will be REOPENED on Wednesday, September 18th.—Bingfield, Albert Road.

NO. 1, ENVILLE VILLAS, STOURBRIDGE. SCHOOL FOR GIRLS.—Miss MORGAN will be prepared for the RETURN of her PUPILS on Wednesday, September 18th. Prospectus and references forwarded on application.

EDUCATION: BATH.—Mrs. JEFFERY receives as BOARDERS Girls attending the Bath High School, to whom she gives careful supervision in the preparation of lessons, in attention to health, and general training. Pupils will return September 16th.—9, Norfolk Crescent, Bath.

YORK: 26, HIGH PETER GATE.—Miss AMY HERRING begs to announce that she has OPENED, at the above address, a SCHOOL for the Instruction of Young Ladies in all branches, comprising a first-class education with liberal views. References kindly permitted by the following:—Rev. Dr. G. Vance Smith, The Parade, Carmarthen; the Rev. C. Wellbeloved, 38, Monkgate, York; Miss Swaine, 1, The Crescent, York.—Terms on application.

Pupils are prepared for the University Examinations, several having passed most successfully.

Next Term commences September 6th.

EDUCATION IN GERMANY.—Miss M. WAGNER (17, Helenenstrasse, Wiesbaden, Germany), who has passed the Prussian State Examination, and possesses the experience of several first-class English schools, receives a limited number of YOUNG LADIES for Private Education, or to visit the excellent College of the town, with home assistance. Climate very healthy, with mild winter. Hot and other mineral springs. English and German references. For terms and further particulars address as above.

Miss WAGNER will be in London from 15th August, and return with pupils towards end of September.—Address 9, Manor Road, Holloway Road, N.

UNIVERSITY COLLEGE (LONDON) SCHOOL.

Head Master—H. WESTON EVE, M.A.
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The MICHAELMAS TERM (1878) will begin for New Pupils on Tuesday, September 24th, at 9.30 a.m.

The School is close to the Gower-street Station of the Metropolitan Railway, and only a few minutes' walk from the termini of several other railways.

Discipline is maintained without corporal punishment or impositions.

Prospectuses may be obtained from the office of the College.

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HEIDELBERG.—Ludwig Braun, Government Licentiate in Modern Languages, receives into his family a Limited Number of Young GENTLEMEN for Private instruction in German and other branches of a practical scientific education. Pupils also prepared for, and may attend, the various High Schools at Heidelberg, under Mr. Braun's superintendence. The house is well situated; there is a large garden, and all the comforts of English home-life are provided. References in England to E. Bronner, Esq., M.D., 33, Manor Row, Bradford; Chas. Schaible, Esq., Ph.D., Professor at the Royal Academy, Woolwich, 101, Gower-street, London; and John Dendy, Esq., Worsley; Rev. Chas. T. Poynting, Fallowfield; and Wilhelm Kessley, Esq., Victoria Park, near Manchester.—For terms, apply to LUDWIG BRAUN, Karlstr., Heidelberg, Baden, Germany.

HAMPSTEAD: HEATH BROW SCHOOL

The SESSION 1878-79 will begin on September 25th.

Classics and English Subjects:

and Mr. Arch. Ballantyne. German: F. Althaus, Ph.D. French: Miss M. Merington. French, Examiner in, Prof. Ch. Cassal. Mathematics and Natural Philosophy: John Bridge, M.A., Lond. Chemistry: under the direction of Prof. Barff, M.A. Drawing: Mr. W. H. Fisk, Head Drawing Master in Univ. Coll. School. Writing: C. F. King, B.A., Lond., Writing Master in Univ. Coll. School. Music: Miss Christina Squire, R.A.M. Gymnastics and Fencing: Mr. Winterbottom. Dancing: Miss Mary Birch. Classes are taken by Miss E. F. Squire and the Misses Case. A master is in superintendence during the day.

There is a Junior Class for children under ten years of age. The arrangements of the School permit of some girls being received with their brothers.

Prospectus on application to Mrs. Case.

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Established 1864.

Mr. EDWIN SMITH, M.A., of the Universities of London and Heidelberg, assisted by Mr. G. H. HENSON, University of London, thoroughly prepares Boys for college, the local examinations, or for business. The school possesses an unusually complete provision of apparatus and specimens for the teaching of science. No means is neglected which the experience of fourteen years has shown to conduce to the progress and interest of pupils in their studies. Good cricket ground and playground.

Nottingham now offers special educational advantages in its Midland Counties' Art Museum, School of Art, Natural History Museum, and Cambridge Lectures.

SCHOOL REOPENS on September 23rd, 1878. Prospectus on application.

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Messrs. J. A. BRIGGS and P. VANCESMITH, M.A., receive the sons of gentlemen as resident pupils, for general education, or for special preparation for public schools, colleges, or examinations.

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TERMS PER ANNUM:	
Boarders under Ten years of age	42 guineas
" from Ten to Thirteen	51 "
" from Thirteen to Sixteen	63 "

The only extras are laundress and mending, 1 guinea per term and the fee for seat at church or chapel. The fees are payable in advance.

The School year is divided into three terms, each consisting of 13 weeks, and commencing as nearly as possible January 21st, May 1st, and September 18th.

Mr. Vancesmith, M.A., also undertakes the education of more advanced pupils requiring special preparation for the higher examinations. Full particulars on this point will be given by letter. The terms, 100 guineas per annum, ensure a separate room and all the comforts of home life.

For prospectuses apply, for the present, to Rev. J. A. Briggs, The Beaches, Northiam; or Mr. P. Vancesmith, M.A., 5, Parade, Carmarthen.

BRIDPORT.—The Rev. JOHN DAVIES, M.A., RECEIVES as BOARDERS a few pupils for a liberal education: two vacancies: terms on application.—The next quarter will commence on August 8th.

MISS BROOKS, 6, Barton Arcade, and 59, Deansgate, Manchester is now CLEARING OUT her SUMMER STOCK of Millinery, Straw Hats and Bonnets, Flowers, Feathers, Laces, Ribbons, Ties, Gloves, at a Reduction of 20 per cent. An inspection is respectfully solicited.

BRIGHTON.—12, LOWER ROCK GARDENS.—Visitors will find here every home comfort: tariff sent on application.—Miss WOOD, Proprietress.

BLACKPOOL.—CHANNING HOUSE, 39, QUEEN'S SQUARE.

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LONDON: SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's Square, Bloomsbury. Beds from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

BOARD and RESIDENCE for those seeking a delightful country retreat by the sea, at this season, may be had at Capel Lodge, Folkestone: extensive grounds: house overlooks the channel: terms, two guineas a week.—Apply to Rev. T. Briggs.

PAPERHANGINGS.

F. S. PHILLIPS & CO. have always in Stock an extensive variety of the newest and choicest designs, at moderate prices. Large buyers liberally treated. Small lots, sufficient for single rooms, at greatly reduced prices.

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ZUCCO.—We again beg to draw attention to this Wine, which we had the pleasure to bring before the notice of the public for the first time last year. It is a Pure, Natural, Light Wine of Madeira character, without any spirit added, the produce of the Sicilian estates of the Duc d'Aumale.

We have pleasure in being able to announce that we can now reduce the price to

24s. Per DOZEN.
JAMES SMITH & CO., Wine Merchants, 26, Market-street, Manchester.

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ORIGINAL DESIGNS AND SOUND CONSTRUCTION AT MODERATE COST.

WAREHOUSE—126, DEANSGATE, MANCHESTER.
MANUFACTORY—CORNBROOK, MANCHESTER.

DOING AND SAYING.

Orange riots have occurred at Ottawa, in Canada, during which a priest's house was attacked and one of the hotels was demolished. Many of the rioters were wounded.

The Protestant Bond or Liberal Union of Holland now numbers nearly 10,000 members, having increased nearly 40 per cent in the last fifteen months. There are also more than 400 "modern" or liberal preachers.

The German Ultramontanes are making common cause with the Socialists in the second ballots, and either vote for Socialist candidates or else refrain from voting altogether where a Liberal is opposed to an adherent of the Communistic doctrines.

The Bishop of Lincoln has had a memorial from 115 of his clergymen in distress at the idea of having to marry a Jewess and a Christian. His lordship consoles them by telling them that if the parties have been married at the registrar's office they are not bound to go through the church service.

On the Bank Holiday the Leicester and Leicestershire Baptist Lay Preachers' Association held its tenth annual conference. In ten years its members have increased from five to forty. During the past year, it appeared that, by these forty accredited preachers, 137 places had been supplied; 5,524 miles travelled over; 830 sermons preached.

On Tuesday the Rev. George Gilfillan died after half an hour's illness at the house of Mr. Valentine, banker, Brechin, whither he had gone to officiate at the marriage of a niece. Mr. Gilfillan preached twice on Sunday in his usual health, and as he was of robust and powerful frame the news of his sudden death caused a great shock in Dundee.

The seventy-first annual Conference of the New Jerusalem (Swedenborgian) Church was opened on Tuesday, in Salford. Delegates attended from the New Church Convention in America, and there were also present 19 ministers and 68 representatives. The number of societies in connection with the Conference was given as 63, representing 4,842 members.

The Palestine Exploration Committee state that it is recommended to organise and despatch a special expedition, with the object of examining, by means of excavation where necessary, the shores of the Sea of Galilee, and the determination by this method of the sites of Capernaum, Chorazin, Bethsaida, and other places on these shores connected with the New Testament history.

The Right Rev. Dr. Sandford, Bishop of Gibraltar, has—as arranged by the Foreign Office—undertaken the Episcopal superintendence of any congregations, churches, and clergy of the Church of England in Cyprus. The Bishopric of Gibraltar was specially founded that the bishop therefore might "superintend the British congregations in Gibraltar and Malta, and on the shores and in the islands of the Mediterranean Sea."

Mr. Henry Irving laid the foundation-stone of the Harborne and Edgbaston Institute on Monday afternoon, and was afterwards entertained at luncheon in the Masonic Hall, Birmingham, when he delivered an address upon Education and the Drama. Speaking in defence of the drama he said that what sensible men had to do was not to make futile attempts to destroy an institution which was bound up with some of the best instincts of human nature but to strive to remove its abuses and to elevate its tone.

The Swiss are anxious about the increase of divorces in their midst. Recent statistics show in Belgium to every one hundred marriages there are 0.27 per cent of divorces, in Saxony 1.19, and in Switzerland 4.92. The Cantons compare with each other as follows: Berne, 5.14; Zurich, 8.87; and Schaffhausen, 14.02. One third of all these divorces are obtained within five years after the marriage act. To one at all familiar with the social and religious atmosphere of the Swiss republic, these facts are very suggestive.

Miss Nightingale's severe sentence "We do not care for the people of India" has soon

found confirmation where it should have been refuted. On the night of the Indian Budget, members of the House of Commons made it a point to be absent. A Correspondent says:—As I anticipated, the attractions of the naval review entirely overshadowed those of the Indian Budget. The House was a really melancholy spectacle, and the proceedings which passed in its empty benches were of the most dreary description. The House, in fact, was a mere ghost of itself, and everything about it was correspondingly ghost-like.

BOOKS AND AUTHORS

Thoughts on Theism, with suggestions towards a Public Religious Service in harmony with Modern Science and Philosophy. Fifth thousand. Trübner, London.

THIS is a pamphlet of some sixty pages that aims to indicate the path of theological and ecclesiastical changes which volumes might not exhaust, and which may require long years to complete—if ever they are to be worked into practise. There would be a reform spreading far wider and deeper than that which is associated with the names of Luther, Cranmer, Knox; for it would go to recast the entire basis, substance, and tone of our theological and moral teaching. Cast loose from the authority of old Hebrew and Greek books, this reform would aim to gather up all the light which modern civilisation and knowledge have given to the world, bearing along with it whatever is good and true in the aforesaid Hebrew and Greek writings. For although the authors of this pamphlet are, in one view, very Radical, they are also in another view, very Conservative. For instance they say: "It is far from our purpose to imply that the religious life of our country is incurably diseased. On the contrary it is, we believe, sound at heart, though not at this moment in robust perfect health. Beneath the aberrations and eccentricities that disfigure the religious sentiments of the day, it is yet pervaded by an earnestness of intention by a spirit of reverence for things deemed sacred, and especially by a conviction of the importance of speculative truth, which is so justly opposed to a barren blank indifference—the caricature of genuine philosophy, and the offspring of universal scepticism."—p. 38. So far well sounding and conciliatory.

The authors of the pamphlet are not alone in fancying that "the religious work, especially in England, Germany, and America is in our day sadly out of harmony with modern thought and the air heavy with coming changes. Not yet, however, has the tempest actually burst upon us in its fury, &c."—p. 3. We are calmly of opinion that the tempest is not so near bursting as the authors suppose. It may take a long time yet before the advanced ideas of the few can procure the acceptance with the many. This is no reason for relaxing our efforts, or for desponding of the final result in the battle of Truth against Error, but it is a reason against the speedy fulfilment of literary prophecies. Take a single instance, from one of the most advanced denominations in the world, the Independents or Congregationalists. Forty years since Dr. Pye Smith, in his book on geology virtually conceded the modern view—the discrepancy between geology, as now understood, and the letter of the Genesis record. Yet how slight is the impression which even this immense concession has made, upon the general body of believers who rank themselves as Independents or Congregationalists. For, grant a few clear and undeniable mistakes in the record, and the high claim of plenary infallibility is gone. For ourselves, we wish a much fuller measure of success than it has acquired to the movement promoted by those liberal and enlightened Independent ministers—Messrs. Picton, Wood, Wilks, &c. Their proposal to overleap the boundaries of sect, to recognise the kinship of good men beyond the limits of a theological creed may be an augury of what is in the far future. But the general body of Congregationalists, as shown in their late annual meeting,

is not with these advanced gentlemen, and what are these few, however worthy, among the thousands of Israel? And supposing the volume of Dr. Smith on geology had produced its full and legitimate effect on those for whom it was intended, this is but a small part of the work which has to be accomplished in the general mind in order to prepare the way for a rational theology, and a radical measure of church reform. As long as the existing Bibliolatry endures, it is vain to hope for progress. The Bible stops the way, or rather, the superstitious notions respecting the letter of the Bible stop the way. The attempt to measure the rate of the world's progress must always, in our hands, yield only a vague result. Perhaps the progress, though slow and inconspicuous, is greater than appears on the surface. We believe progress has been made, and that great changes are sure to come at length over the religious world, so called. We cannot persuade ourselves that our teachers will always persevere to repeat on the first day of the week ideas and notions that clash with ascertained facts and established knowledge; an end must come to this. We do not question the fact of progress, but only its rate.

The authors take their stand on a Theistic basis. There is of course no pretence to lay down a final creed, nor indeed any theological creed. The spirit of reverence is inculcated throughout. Prayers for fine weather and against potato disease and cholera, and all that class of prayers, are discarded. Supplication or petition is altogether struck out from exercises of devotion; all assumption to tell the divine being what he ought to do is set aside as irrational, and instead of supplication we have the higher form of religious feeling—Aspiration. The whole religious *animus* of the pamphlet, might be condensed into reverence towards the Supreme, and service to man, or in the more familiar language of Jesus, "Thou shalt love the Lord thy God, and thy neighbour as thyself."

The authors are very strenuous in the assertion of their Theism, and they are almost contemptuous towards every form of Atheism, Anthropomorphism, Pantheism, and Polytheism. As this is the soul and centre of their teaching, we are presented with the argumentative grounds of Theism. "The consciousness of Infinitude, of the Boundless One, the All-embracing Uncreate, which cannot be thought away, may be said to be God's intuitional and elementary gift or revelation of Himself to Man. . . . Had there e'er been nought, nought still had been, and everything that happens has a cause. Nothing in the Universe ever sprang into existence by virtue of its own forces. The world reverberates with fully accentuated affirmations of the belief that God is, that He is first, and that He rules for ever. The Formless Infinite, the Indivisible One changes not position, and is without part or passion. What then, it may be asked, is our conception of this indistructible element of thought? We reverently answer, "That which is, and is A Pure Ens, of which degree is unthinkable." It is not manifold or plural and of time; but simple or singular and eternal. It is always Infinite, never indefinite, not more nor less, not better nor worse."—p. 8. It is immediately afterwards added, "We believe that there is in man the abiding consciousness of an ever present Deity, whom it has been of old, perhaps correctly said, we do not *know*, and of whom, in his Being, we humbly confess that we have no mental image, picture, or perception." In this way is delivered to us the doctrine of Theism. Something is eternal, else nothing could exist at this moment. That something is the Formless Infinite being, without change, position, part, or passion, a pure ens without degrees; and of this Deity we are told man has an abiding consciousness, whom yet he does not *know*, nor can he form any mental picture of God. The incomprehensibility of God most theologians would allow; but the apprehensibility of God all would affirm as a basis for the religion of emotion to rest upon. We do not commit ourselves to found the argument for a divine existence, on

what is called Intuition. We prefer arguing from undeniable adaptations from the order which we see in the universe, that for this order and the adaptations there must be adequate cause or reason. The abiding consciousness of Deity which is claimed for man, cannot be universal and constraining, else there would be no Atheists. Yet there is a considerable number of men who declare that they have no consciousness of Deity, either abiding or fleeting. Moreover, it is open to an Atheist to contend that even granting this consciousness of the Infinite to be, in some way or other generated in the human mind, that is whether the idea rises intuitionally or experientially, yet he is not driven from his lines of defence. An Atheist may concede an eternal something, but the well known question regards the nature of that something, its qualities or attributes. An eternal chaos would answer to the description of an eternal something. But is that something intelligent or otherwise—powerful, wise, good? This is the interesting portion of the Theistic argument. To present us with a God of whom we know little or nothing, of whom we never can know anything, who is to us only the Formless Infinite, who is neither here nor there, without emotion, therefore without sympathy for man—this formless, colourless, emotionless Divinity advances us but a very little way towards a practical available Theism. There is no trace yet of a Moral Governor of the Universe, far less of paternal Deity. It may turn out that a remorseless logic shall leave us no other God than the Formless Infinite, without emotion; but in that case the old God of our affections and emotions will have vanished from the universe. An Eternal Infinite may be still granted to us, but the question of over-mastering interest is, the character of that Infinite, the qualities, the attributes. Are we justified in ascribing to such a Deity, so apprehended, any moral character in *our* sense of the word moral? Having cancelled almost all the attributes usually ascribed to God, is it worth while to contend for such a shadow of a Deity—the Emotionless, Formless, Infinite? Surely the human mind needs more to rest on, more for its trust, its reverence, its affections. If we are answered that no more can be allowed us, that this and no more is the outcome of the Bible of the universe and human reason studying the same, then we say Theology is a sealed book and no human mind can read therein. Mr. Beard is quoted (p. 12) as substantially conceding this, when he says, "I believe that in regard to theology proper we know very little, and never shall know much more. The being of God entirely overtops and surrounds and overwhelms and floods and drowns our faculties."

We must not in all fairness omit to state, that notwithstanding the bareness of the ontological argument, the authors throughout assume government by divine laws, a moral government of the world, and paternal Deity in accordance with the loftiest spirit of Christianity. This is put into the conclusion, but it is not in the premises.

Quitting this controversial ground, the object of the pamphlet is to suggest "the ideal of a religious service in agreement with modern science and philosophy, and in harmony with the feeling of reflective and devout minds." On p. 44 we have a programme of the proposed order. It is highly probable that not a few of the clergy in all denominations would be willing to adopt something like the order indicated if they could obtain the assent of their congregations. It may be not so much the unprogressiveness of the teachers, as the apathy, the indifference of the people that is chargeable with the existing backward state of our public religious services. The wholesome reverence for old forms makes most people unwilling to venture on new fangled theories and to quit the old paths. Still it is marvellous that on a subject of such surpassing interest as Religion and Theology, congregations should accept the merest platitudes instead of demanding the best and highest that has been reached by human reason inspired by devotion. Instead

of discouraging free thought and inquiry, the preferable way would seem to be, to offer the freest range to the freest thought, to invite the severest scrutiny, because religion, in so far as it is true, can take no harm, but must come out of the fire, like gold, purified the more. In the new proposed order of religious service the authors suggest nothing very revolutionary, nothing subversive, nothing that ought to alarm the most conservative of religionists. Only let the teachers of the people be persuaded that practical religion is the highest thing, and that controversial theology and dogmas, even if they are true, are yet subordinate—this alone will be the beginning of a great reform. Difference of theological opinions might be a slight evil, if only the wicked demons of illwill, bigotry, and uncharitableness were expelled from the minds of men. Such difference might give scope to the exercise of candour, liberality, and kindness. Sects and sectarianism would be no evil if they were stripped of the spirit of illwill and persecution. All religious men of the varying creeds and churches might consider themselves as friends and brethren engaged in a common warfare against ignorance, mental slavery, sin, and human misery in every form. A partial clearance would thus be made, and a field opened for further progress. We might in due time come to have the benefit of the best lights and the highest inspiration of the best minds among us. And this common benefit would be given out by our religious guides, not controversially and for any purpose of sectarian proselytism, but lovingly, in a generous spirit, as feeling that it was contributed toward the common treasury of good for the human race. The authors of this small work on a subject of transcendent interest have done their part to hasten this consummation. It remains to be seen whether they have struck the right keynote of the age, or whether they will be as a voice of one crying in a wilderness, like many other sweet and powerful voices that have preceded, dying away and leaving no trace behind.

A. F. MACDONALD.

THOUGHTS ON RELIGION.

PRAYER IS LAW.

REV. MINOT J. SAVAGE.

WHEN I obey them, laws help me; when I disobey, they hurt me. Thus prayer may set me in new and higher relations to God, so as utterly to change and grandly to elevate my character. When by spiritual, aspiring prayer I reach out after God, I comply with the conditions of spiritual health and strength. If I open my shutters toward the east, the morning sun will shine in. It will shine, any way, but will do me no good unless I obey the conditions of its shining on me. So, if I open the windows of my soul toward God, the light of his divine truth and life will shine in. In this spiritual realm, it is knowledge and obedience to divine laws and conditions, precisely the same as in the material. It is one God and one order in both. Study and work, these are material prayer; and prayer is spiritual study and work. "I will therefore that all men pray everywhere."

For what are men better than sheep and goats,
That nourish a blind life within the brain,
If, having hands, they lift them not in prayer,
Both for themselves and those that call them friend?
For so our whole round earth is every way
Bound by gold chains about the feet of God.

THOMAS CARLYLE ON THE LORD'S PRAYER.

IN a letter to the venerable Saint of Linlathen, Thomas Erskine, the venerable seer of Chelsea wrote, under date February 12th, 1869: "Dear Mr. Erskine, I was most agreeably surprised by the sight of your handwriting again, so kind, so welcome! The letters are as firm and honestly distinct as ever; the mind, too, in spite of its frail environments, as clear, *plumb-up*, calmly expectant, as in the best days; right so; so be it with us all, till we quit this dim sojourn, now grown so lonely to us, and our change come! 'Our Father, which art in heaven, hallowed be Thy Name, Thy will be done.' What else can we say? The other

night, in my sleepless tossings about, which were growing more and more miserable, these words, that brief and grand prayer, came strangely into my mind with an altogether new emphasis, as if *written*, and shining for me in mild, pure splendour, on the black bosom of the night there, when I, as it were, read them word by word, with a sudden check to my imperfect wanderings, with a sudden softness of composure which was much unexpected. Not for perhaps thirty or forty years had I once formally repeated that prayer; nay, I never felt before how intensely the voice of Man's soul it is, the inmost aspiration of all that is high and pious in poor Human Nature, right worthy to be recommended with an 'After this manner pray ye.'"

JOTTINGS.

The Mennonites believe in the Father, the Son, and the Holy Ghost, but hold that it is unscriptural and therefore wrong to use the words "person" and "Trinity" in expressing their faith.

Go forward as far as we might, we should be sure to find the truth and grandeur of the past still meeting us. God does not leave things that are very precious in his eyes to be long forgotten. The things that have been said remain, if they were said truly and nobly. We go backward because we find that men who spoke in times past said things a long way ahead even of present times; and so we continue to pick up our Homer, read our Plato, study our Aristotle, and shall continue to read the words of Moses, Isaiah, and Christ.—*The Rev. Dr. Bellows.*

When I was a younger man than I am now, talking with a good orthodox friend, he said to me: "My friend, the one thing that you need is a good dogma." I remember that when Sir Walter Scott came to die, as he lay upon his bed, speaking to his son-in-law, Lockhart, he said to him, "Be a good man, my dear, if when you come to lie in this place you would feel your soul at rest. Be a good man." I have always thought that between the two Sir Walter was wiser than my friend. I have found the good life to be sounder and better than the good dogma.—*George William Curtis, at American Unitarian Festival.*

It is customary to think of the old Masters as only producing gigantic oil pictures, and to imagine from the number of works ascribed to each that they used to dash them off with a lordly ease, but a collection like that recently exhibited in the Grosvenor Gallery will teach all who hold such an opinion a very different state of things. It will show them that the greatest of these great men made study after study of arm, or foot, or head, before they began their picture, and that their studies extend to all the minutiae of dress or ornament, landscape or flower, and are worked with a delicacy and patient industry which could hardly have been surpassed by a monk illuminating his psalter. And it will also show this very significant fact—that the work was a labour of love. Not for fame, nor wealth, but for real love of their art, did most of these men work and live.—*Spectator.*

The reign of Truth, of Law, of Rights, of Universal Love, shall gain upon ignorance, superstition, falseness, delusion and crime; these all the more decreasing as those increase, till at last Religion shall come to the light of Divinity shining in Humanity, or the God within, answering to the God beyond in a victorious Reconciliation. The best conception of God, is that which exerts the best regulative influence upon life; the best conception of Christ is that which is productive of the best character; the best conception of Religion is that which is most powerful to bring us into harmony with the Universal Law of the world in which we live. Not miracles then, not Incarnation, not Atonement, not Resurrection, in the sense of past ages do we need to-day, but Miracles of Truth, Incarnations of Virtue, Atonement of Repentance and redemption of time, resurrection of slain or arrested Manhood, from the graves and degradations of falseness, sloth, and base and ignoble living.—*Christian Register.*

QUIET WORK.

MATTHEW ARNOLD.

ONE lesson, Nature, let me learn of thee,
 One lesson, which in every wind is blown,
 One lesson of two duties kept at one,
 Though the loud world proclaim their enmity—
 Of toil unsevered from tranquillity,
 Of labour that in lasting fruit outgrows
 Far noisier schemes, accomplished in repose,
 Too great for haste, too high for rivalry.
 Yes, while on earth a thousand discords ring,
 Man's senseless uproar mingling with his toil,
 Still do thy quiet ministers move on,
 Their glorious tasks in silence perfecting;
 Still working, blaming still our vain turmoil,
 Labourers that shall not fail when man is gone.

The Unitarian Herald.

FRIDAY, AUGUST 16, 1878.

A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power.

WILLIAM ELLERY CHANNING.

MR. MCALESTER ON NON-SUBSCRIPTION.

IN a sermon on "Christ our Master," the Rev. C. J. MCALESTER recalls the history of the term "Non-Subscription" among the Presbyterians of Ireland. Mr. MCALESTER points out that such a term may have a proper use, without being made to mean absolutely that nothing is to be subscribed to; and he illustrates his case by comparing the use of the term *non-furor*, which has a definite historical reference, and was never intended to imply that the non-juring clergy would swear to nothing. They had their name from their refusal to take the oath of allegiance. So a non-subscribing Presbyterian in Ireland was simply one who refused to sign the Westminster Confession, as a document of merely human authority. There was no inconsistency in his being ready to confess his faith in the sufficiency of Scripture, as a book of Divine Authority, and his allegiance to Christ as the only King and Head of the Church.

We have no desire to raise again a controversy which has come to an issue, greatly as we regret the issue in itself. But without saying anything to provoke a new strife of words, we may give utterance to two reflections suggested to our minds in reading Mr. MCALESTER'S *Apologia*. The first of these is that while Mr. MCALESTER justifies the position retained by himself and his friends in the Non-Subscribing Association, he appears to overlook the circumstance that the principle of non-subscription has found a historical place elsewhere than in Ireland. The tradition of the Presbyterian succession in England and the constantly avowed principle of our Unitarian and Free Christian Societies has been that of Non-Subscription in the wide and general sense of the term. When the Free Christian element was admitted to the Irish Association, it was not unreasonable to suppose that the Non-Subscribing Presbyterians of Ireland desired to associate their own experience with that of other Free Christians, and to embody along with their view of non-subscription, that which was notoriously the view of other Unitarians. Non-subscription has never meant that one believed in nothing, or made no profession of his opinions. It has meant what was so well put by Mr. GASKELL in the gentle and earnest tones of his jubilee sermon, when he said:—"Coming hither as a young and untried man, no pledge of any kind was required from me as to my belief, but I was left, as would that all ministers of the

Gospel were, perfectly free to set forth what approved itself to me as right and true." We were rejoiced to notice that at the last induction within the bounds of the Northern Presbytery of Antrim no doctrinal questions were proposed, the principle of non-subscription being thus acknowledged in the sense usual among Unitarians, and not in the limited sense in which it applies to the Non-Subscribing Association.

Our second remark is that however that Association may justify itself in adhering to the terms of the day in which it originated, there cannot but be a growing difficulty in its continuing to do so. The "sufficiency of Scripture" and the "sole Headship of Christ" were phrases to denote the right of private judgment in a time when decisions of Church councils were enforced upon all Christians or Presbyterians. The motto, "Christ the only King and Head of the church," had special reference to the connection of Church and State. In the North of Ireland it meant, as it did quite recently in Scotland and earlier in England, that the Head of the British Empire was not Head of the Church. Such a historical reference, however, offers more hindrance than help amid the controversies of a later day. It was with quite another significance than their original one that both phrases—"the Headship of Christ" and "the Sufficiency of Scripture" appeared in the recent debates of the Non-Subscribing Association. The former phrase was not, in this case, equivalent to a protest against State interference in questions of conscience; nor was the latter employed for the purpose of vindicating the right of private judgment. Perfectly new issues had arisen since the origin of the Association. It has, therefore, become impossible to take up the old language with its primary reference; while, on the other hand it is inconvenient and even delusive to attempt adapting such terms to the questions now agitated. The "Sufficiency of Scripture," when once private judgment is admitted, ceases to have any distinct meaning. It does not express the *authority* of Scripture, still less its *infallibility*. In point of fact the phrase has fallen out of general use. Its historical reference alone remains—without any present application. The term "Headship of Christ," again, cannot be introduced into modern discussions without raising difficulties. Orthodox Dissenters would not unnaturally feel shocked that their own motto should be so abused. "Christ alone King" was the cry of freemen who held their conscience before God only. To take their words and apply them to such reverence as we may owe to one under God would be to yield up the very banner of Protestantism to the minions of the Scarlet Lady. We need not inquire what diversities of opinion would be aroused among ourselves by any attempt to gather suffrages for such phraseology in a statement of our principles. As we have already said we look upon the position of affairs in Ireland as altogether a temporary one—one which has the single good feature of rendering peace possible, while all parties may spend themselves in those good works which come of faith and lead to mutual esteem.

SIN MAKES HELL.

WHILE many voices are crying aloud against the old doctrine of punishment endlessly inflicted, and many are crying aloud for its retention as a part of God's Government and of divine revelation, it may be that the line of the New Church, or Swedenborgian teaching, suggested by the following extracts from a

sermon of the Rev. L. P. MERCER, will be found wise and timely:—"We cannot run away from our sins, for they fix their consequences in the spiritual organism whose functions they pervert. Affections and thoughts and determinations are attended with variations in the organic substances of the soul, and these variations are by habit made permanent. Where you sowed your seed, therefore, there will your harvest be, in the soul itself. . . . The violinist who took great trouble to procure some pieces of an old violin to mend his own, assigned as the reason that the very vibrations of the music of many years had altered the quality and susceptibility of the wood. It is certainly so with the human spirit which has vibrated to the harmony or discord of life. The effect becomes lasting and permanent. It takes on in itself the form of the affections, passions, purposes, which have most powerfully and continuously played upon it. . . . The law works on whether we heed it or not; and what we sow is growing where we sow it, unto the reaping. We cannot choose *how* to live. We cannot stop willing, we cannot stop thinking. Life comes by influx to every man; he cannot refuse it; he can only say how he will use it. When it enters into his will, he becomes conscious of it as if it were his own. He has no choice but to determine it to the accomplishment of some desire and thought, good or bad. And by every desire and every thought, whether we think of it or not, we are sowing for a spiritual harvest which we shall reap in the soul here, carry with us into the hereafter, and make the groundwork of our existence there. . . . Two radically different kinds of life lie before us, and not even the Lord himself can choose for us. And the outcome of it is equally plain: 'What a man soweth, that shall he also reap.' Life is within us and this world is before us; the one spurring us on to deeds, the other furnishing the opportunity."

The late Mr. Samuel Balls, of Yeovil.

THIS gentleman, whose sudden decease was chronicled in a recent number of this journal, was born on January 31st, 1810, and until about the age of fifteen received his education from the Rev. David Hughes, after which he became apprenticed to a respectable firm carrying on a large drapery business. Previous to his entrance upon that line of life, however, a very strong wish was expressed by the Rev. Samuel Fawcett, founded upon his observation of the lad's aptitude and spirit, that his studies should be continued, with a view to his regular preparation for the ministry at York. His surviving relatives, an uncle and aunt—his own parents having died in early life—thought it best for him to engage in trade, a decision formed, we believe, largely from the consideration that a Nonconformist minister, as well as a Church of England curate, might not unfrequently be brought face to face with many a claim, impossible of being met, and pressing in a pecuniary point of view.

When he was about seventeen years of age a Sunday school was first opened at Vicarage-street, Yeovil, into the work of which he heartily entered, and where he continued his teaching and active usefulness until his departure for London. Residing there for a year or two, he went to live at Framlingham, in Suffolk, where he brought to the cause of Education and of Liberal Christianity the same earnestness which he had shown at Yeovil, to which place he returned for a few years, and where he was to be found not only teaching in the Sunday school, but, in the absence of the minister, discharging from time to time, and always with acceptance, the duties of the minister in the pulpit. His next move was to Load Bridge, near Langport, where he became clerk to Messrs. Stuckey and Bagehot. Again we find him busy in works of usefulness—opening a Sunday school, and a week evening school as well; whilst, through the kindness of T. W. Bagehot, Esq., of Langport, a large room was fitted up and opened for Sunday evening worship, where he regularly conducted evening service up to the time of his final removal to Yeovil; his employers removing

their business thither in consequence of the extension of the Bristol and Exeter Railway to that town. There at all times he was to be found faithful to his convictions, and untiring in his unselfish efforts to spread the religious principles which inspired his own earnest work. To him it is due that the chapel at Yeovil has been kept open; his life seemed bound up with it, and to the very last its interests lay next his heart. The circumstances amidst which his religious professions threw him from time to time were doubtless often calculated to damp a less buoyant spirit than his own, and yet every now and then it was his happiness to find some seed of good sown by himself in past days to have taken root in good ground, and many a letter from those whom he had taught to read, write, and cypher, and who had caught somewhat of his spirit and influence, did he receive from distant quarters of the globe. Soldiers, sailors, railway porters, tradesmen—these were the kind of people who owned his helping hand, acknowledging that but for him they would never have been able to write home to their friends at all.

An instance or two may be mentioned as giving point to what has been already written. A policeman, met by the brother of Mr. Samuel Ralls at Lynn, expressed his gratitude for all the good advice and instruction given to him, through the advantage of which he rose to the rank of sergeant, and is now a superintendent in the county of Dorset. Again, some five and forty years ago a person educated at Vicarage-street Sunday and night school left the town, and from a position in New York which he has won for himself ever has remembered his debt of hearty thanks for that success in life which he attributes entirely to the training he enjoyed under Mr. Ralls, for years sending back to England the American Unitarian and Universalist papers. Other instances might well be added, but enough has been said to prove the real good done, and the effect of the testimony borne by one who, like Samuel Ralls, was ever found trying to do whatever service to his fellows he might be able to render them, that so he might be blessed with the thought that he had faithfully striven to leave the world better than he found it. His end was sudden, but with the bright conviction that to the soul of man death is but transition. The reverent spirit of our friend would have been the first to acknowledge that "the Lord's appointment is the servant's hour."

IRISH NON-SUBSCRIPTION: WHAT IT MEANS.*

TOWARDS the end of the seventeenth, and early in the eighteenth century, we find certain Protestant Dissenters in Dublin and the north of Ireland, generally in their church government Presbyterian, who had ceased to regard as at all authoritative the standards of particular churches. Their great study was the Holy Scriptures; not a few of them were learned expositors of its sacred teachings, and some of them were among the ablest defenders of Divine Revelation at a time when Deistical writings were most widely circulated. Their distinguishing principle was thus briefly expressed: "The Scriptures our sole rule of faith." They put aside Pope and prelate, council and synod; and against all opponents they took their stand on the great principle—"One is our Master, even Christ." The Confession of Faith drawn up at Westminster, and adopted by the Church of Scotland as their standard, was also the Confession of the Ulster Presbyterians; and we can easily understand how those who had embraced broader views of Christian truth would, for themselves and for their brethren, plead for more liberty than the Presbyterians generally were disposed to allow. Hence the controversy which for a length of time was waged, and hence the organisation of a distinct body in Ulster in 1726, which took the name of "The Presbytery of Antrim." . . . It is easy to see why this section of Protestants took the name of *Non-Subscribers*. Candidates for license and ordination were generally required to subscribe the Westminster Confession as the confession of their faith; against this practice they protested, and they sought to enlarge the liberty of the church by discountenancing and opposing a practice which, as they felt, impugned the great principle of the sufficiency of Scripture, and raised into an unjust importance an interpretation of Christian doctrine drawn up by men as fallible as themselves. Look for a moment at that term "Non-Subscriber." Some have been disposed to think that it means one who subscribes nothing, and moreover who, although he may belong to a particular church or congregation, means to be free to believe anything or nothing, or at any rate to make no profession of any belief whatever. Even if, very loosely taken, the term might be so understood, it would thus imply, in connection with any

church, a positive absurdity. There is no church whose members have not some distinct belief, and though it is true they may not subscribe that belief, they nevertheless acknowledge it. I put out of consideration the few eccentric persons, recently termed Agnostics—they might in plainer English be called "Know-nothings"—who hang on to certain churches and societies, but who can have no real connection with them; and I also pass over the Secularists and Atheists, who are not associated in churches, and who can have no worship. Worship is an essential element in every church. We can suppose a church which is not Christian—it may be purely Theistic; but, if so, its members would not hesitate to profess (I do not say subscribe) belief in a God; and thus, inasmuch as they do profess some opinion, even these "advanced" thinkers would, on their own showing, have no claim to be called Non-Subscribers. But every such term, as it arises in the history of opinions, has a distinct meaning, which must be determined by the circumstances in which it has originated. At the time of the Revolution, when James the Second had abdicated the throne, and William and Mary were crowned as sovereigns of these kingdoms, a certain portion of the Episcopal clergy, who believed in the divine right of kings and the duty of passive obedience, refused to take the oath of allegiance, and hence they were called *Non-jurors*. Now this term did not mean that they would take no oath, that in no case would they swear—they were not Quakers; they would, no doubt, if occasion required, testify on oath to what they knew to be true; but they would not swear allegiance to the new rulers, and hence they were designated "Non-jurors." The word "Protestant" does not mean one who protests always and against every thing, but one who protests against certain assumed authority in spiritual matters. And it is just so with the term "Non-subscriber." We must interpret it historically, and give it the definite meaning which belongs to it. There is happily no difficulty in determining what the meaning is. "Non-Subscriber" is simply one who accepts the Scriptures as his sole rule of faith, and refuses to subscribe the Westminster Confession, or any other composition which assumes to interpret what the Scriptures teach. Such a composition may be a very valuable help, and it may contain much important truth; but Non-subscribers will not accept it as authoritative, or place it on a level with that Scripture which it seeks to illustrate and explain.

Several bodies of Presbyterians in Ireland, possessing separate jurisdiction, but agreeing on the great principle of non-subscription, determined to form themselves into an association, which was formally organised in the summer of 1835, and took the name of "The Association of Irish Non-Subscribing Presbyterians." The basis on which they thus associated was "the acknowledgment of allegiance to the Lord Jesus Christ as the only King and Head of the Church," and "the maintenance of the great principles of the Reformation, namely, the sufficiency of the Scripture, the right of private judgment, and the rejection of human authority in matters of faith." This basis seems to embody the very essence of Christianity, while at the same time it presents to us in the simplest form the principles—and the only true principles—of Protestantism. Christ the King and Head of the Church—under Him we acknowledge no human leader; in Him we have the exposition of divine truth, and He is our only Master. In such an acknowledgment there would be no meaning if we did not receive Him as divinely sent. The Sacred Scriptures we receive as containing the Revelation which we have in Christ. In the interpretation of those Scriptures we claim the right of private judgment, and thus differ from those who feel themselves bound to receive whatever the Pope or the Church may dictate for their acceptance. We reject all human authority, whether in the form of Creed or Confession, whether emanating from Pope or Prelate or Presbytery. In the recollection of power which has been wielded by human leaders, to the great injury many times of the cause of Christ, and in the consciousness that the beautiful simplicity of gospel truth has been injured by the superstition which in a darker age rested upon it, and by the errors which in the course of time crept into it, we seek to come directly to Christ, and to look to Him and reverence Him as our only Master.

Within the last few years the Association was rendered more comprehensive, under the impression that some who might not be in church government Presbyterian but yet in faith Christian, and in principle thoroughly Protestant, might unite with their Presbyterian brethren in helping on a cause which owes its value not to any particular form of church government, but to its great principles of Christian truth and Christian freedom; and there was added to the original title of the Association—"and other Free Christians." Some appear to think that by this addition to the

title the principles of the Association were altered, and that the door was thus opened for any who desired to join it, no matter how loosely they might hold the Christian faith, no matter though they should attach little value to Revelation, though they should be not so much Free Christians as free thinkers. For such an opinion there is no shadow of foundation. The Non-subscribing Presbyterians are free, inasmuch as they reject human authority in matters of faith; their freedom does not depend on their being connected in Presbyteries, although from that connection they think they derive much help in their churches.

FIRESIDE READINGS.

GROWING OLD GRACEFULLY.

SOFTLY, oh! softly, the years have swept by thee,
Touching thee lightly with tenderest care;
Sorrow and care did they often bring nigh thee;
Yet they have left thee but beauty to wear.
Growing old gracefully,
Gracefully fair.

Far from the storms that are washing the ocean;
Nearer each day to the pleasant home light;
Far from the waves that are big with commotion;
Under full sail and the harbour in sight!
Growing old gracefully
Cheerful and bright.

Past all the winds that were adverse and chilling;
Past all the islands that lured thee to rest;
Past all the currents that wooed thee unwilling,
Far from the port of the land of the blest.
Growing old peacefully;
Peaceful and blest.

Never a feeling of envy or sorrow,
Where the bright faces of children are seen;
Never a year from their youth wouldst thou borrow,
Thou dost remember what lieth between.
Growing old wealthily;
Gladly, I ween;

Rich in experience that angels might covet;
Rich in a faith that has grown with thy years;
Rich in the love that grew from above it;
Soothing thy sorrows and hushing thy fears.
Growing old wealthy;
Loving and dear.

Hearts at the sound of thy coming are lightened,
Ready and willing thy hand to relieve;
Many a face at thy kind words has brightened,
"It is more blessed to give than receive!"
Growing old happily;
Blest, we believe.

—The Christian Globe

THE WORKHOUSE WOMAN'S STORY.

BY BEATRICE A. JOURDAN.

How long have I been here did you say, ma'am?—a year and ten months, come Tuesday. No, I'm not so very old, but, you see, downright crippled with rheumatics, owing, as I think, to my having had to stand at the wash-tub in a thorough draught, one place where I worked. Comfortable? Oh yes, I'm very comfortable, thankful to be in an infirm ward, and not among the able-bodied; thankful, too, to have a clean place to live in, and a tidy little bed to lie on—a bed fit for a duchess a'most. Of course, we've our squabbles among us, but I keep a civil tongue in my head to these old ladies as I don't care about. I just pass the compliments of the day with them, that's all. Oh, I'm fond of reading, very, and as pleased as can be to get hold of a book, but I never had much learning myself, and I think that has made me value it the more. I was left a widow early, rather, and if ever a woman did work hard for her son I did for my Dick, for I was determined he should have a good education. None of your charity schools for me! No, I sent him to a real good one, where he mixed quite with grand young gentlemen. It didn't answer so well as I hoped, for it put high notions into his head without making a great scholar of him after all. Still, when he left school he could write and cast accounts beautiful, and I got him a place at a tea grocer's, where his master trusted him like as if he'd been his own son. He took to smoking early, and went about a good deal with gay companions above him in station; I found, too, he was often short of money, since for weeks together he would bring me nothing for his board, but I thought young men would be young men, and seldom complained of or questioned him. I was so afraid, don't you see? too much afraid, I now think, of seeming cross to him, and thus of driving him from his home. Still I must own I had often a hard struggle to make two ends meet, and this was particularly

* Extract from a sermon by Charles J. McAlester, on "Christ our Master."

the case with me when that long frost begun, nigh upon eleven years ago. We in London haven't had the like of it since. There was ice on the river and on the canals, and ice—such thick firm ice they said—on the “ornamental” of the Regent's Park. It was there my Dick went every moment he could spare, oftener indeed than I thought he ought to, for he was downright mad after the ice, and so was all his young friends. One day—a day I shall never forget, no never—I was cleaning up my place a bit, and crooning to myself the while, “Nearer my God to Thee,” which somehow I'd got into my head, when in comes my boy, quite early, swinging a pair of skates in his hand. “Hollo, mother,” says he pretty sharp, “what are you up to now? humming and buzzing for ever! you'll be turning into a bee next, you will!” “Dear me, Dick!” says I, “going on the ice at this time of day? Can your master spare you?” “Old Kippins ain't my master any longer,” says he, “We've quarrelled!” “Along of your skating,” said I, “bother it, then!—or is it something worse!—oh, Dick, I'm afraid it is.” He looked at me and I at him, and I saw his face was as white, ma'am, as your handkerchief, but just at that moment in bounced a fellow-lodger with a cut finger for me to bind up. She was a person Dick could not abear, and while I was attending to her I heard him rattle out some silver he kept in a teapot on the mantel shelf, and then, before I could stop him, he was gone! I hardly know how it was, but somehow his manner had frightened me, so, as soon as I could, I put on my bonnet and went down to the park, telling myself I'd see for once what a fine figure he cut on the ice. I was standing on the suspension bridge, trying to make him out from among the crowds below, when all of a sudden there was an awful crash, and such a shriek, ma'am! shriek, shriek, shriek, hundreds of voices all shrieking together! The ice had broke through, and people were drowning right and left. I think I turned faint, at first, but soon I was pushing my way along the shore, looking at the poor bodies that was being brought by degrees to land, some dead, some hard at death's door. Not one of them was my Dick, but I knew he might be lying, like many another mother's son, deep in the water under the ice where he could not be got at. I was took home, at last, by some good Christian folks, and I couldn't help hoping I might find my boy waiting for me, but he wasn't there, ma'am, only instead of him I found Mr. Kippins, in a fearful fume, too full of his own bad news to think much of mine! He'd come to tell me he'd sent away Dick at a moment's notice, because he'd just found out he had for many months past been robbing him—he thought altogether of about twelve or fifteen pounds. My Dick as I fancied so honest! I wouldn't believe it till he'd brought sure proof, and then I'm sure my heart trembled just as much as Eli's did, as we read of in the Bible. That he should have done such a wicked thing, and just after be drowned, and I never know he was sorry even; oh, it did seem dreadful! They said that his body was not found, but I made sure nevertheless, he was drowned, and for years I never held up my head. Once I thought I'd pinch and scrape so as to pay Mr. Kippins back, but I found I couldn't manage it, and after that I sank the more. I got lower and lower in the world, for folk didn't care to employ a poor, dull, broken-down sort of body like me, and as my rheumatics grew worse I began to see there was nothing before me but the 'house. I'm afraid I was selfish enough to wish to die first, not knowing the great joy and comfort that was in store for me, thank God! One November evening I, to save a candle, was sitting in the dark in my underground kitchen—as poor a place as ever you see, ma'am, but it was all I could afford—I heard my own name called, and went to the door to see what I was wanted for. My landlady was speaking to some one—an old man, I thought, for his step, as he came down the stairs, was very slow, and his voice sounded hoarse-like as he said, “I don't think this can be the Mrs. Rice I want, her name's Hannah Rice.” “I'm

Hannah Rice,” I cried, “who is it? who?” “Mother!” says he, “it's your own old boy;” and the next moment Dick had got his arms round me, and I round him, and we were standing together kissing and crying for joy. But at last he broke away from me, and sunk down into a chair, and began to cough—oh, most fearful! “Not ill, my boy?” said I, running to him. “Yes,” said he, “but I've got through my journey all the way from Liverpool, and have ferreted you out—thank God for that!” I hurried to fetch a candle, for I wanted to look at him, and while I was striking a match he says, in such a sweet, sad way, ma'am—“Ah, mother, there wasn't 'a light in the window for me.” “Always in my heart, my boy,” says I; “there's been one always burning in my heart. But I never thought you was living, Dick. I fancied you was drowned.” “I meant you to think so,” he said. “I didn't go on the ice at all that awful day, and when I heard of the accident I cut away—I suppose you know why?” I told him I did know, as well, leastways, as I could speak, for I'd lighted my candle by that time, and I saw as plain as could be he had come home to die. I think he saw me a-looking at him, for he tried to smile and brighten up a bit; and then he told me he wouldn't come back—no, nor write to me, even—till he had made up the money—every penny of it—he had wronged Mr. Kippins of. He pulled out his purse, and showed me that the whole sum was there, fifteen pounds, in three bank notes; and then he said he would take 'em on the morrow to Kippins, and meantime would I find him a lodging, for he was tired a bit after his journey, and couldn't go about very well? Tired! he was something more than that, and I couldn't help crying again to look at him; but still I was very thankful and happy as my own boy had come back—not to me only, but to his Father, who was taking him to His own home in heaven. He'd had a hard life since he'd left me, working for the most part in the Liverpool docks. He'd gone there in the first instance, and had got employment of a rough kind, for having come as a stranger without any character he couldn't, of course, be nice. But he'd a trifle with him besides the fifteen pounds, and I took a room for him in the house where I was living, and was with him, thank God! till he died. Was he sorry about me, did you say? Oh, yes, as far as I'd let him; but I told him I was very happy now, and you know sick folks has their fancies, ma'am, and I do think he'd got that fifteen pounds more in his head than he had me. Mr. Kippins was out of town we found, ma'am, not likely to be back for a fortnight, so Dick kept the notes under his pillow, and often in the night time when he got worse, and I sat up with him, I see him a-feeling for them to make sure they was safe. No, it wasn't very long, it was sooner than I thought; praise the Lord for it! for the doctor I called in could do nothing to relieve him, and he suffered a good deal at last, though not so much as many. The night before he died he says to me quite sudden, “Why, mother, I thought there was a bee in the room.” He was wandering a bit at the time, I think, but presently he went on: “I used to call you a bee once, you was always humming hymn tunes, mother. I wish you'd sing me a hymn now. ‘Nearer, my God, to Thee,’ I should like best, you was a rare one at that.” I felt at first I couldn't sing it, but I tried and got on better than likely; but when I come to the words—

Then with my waking thoughts
Bright with Thy praise—

he stopped me. “That'll do,” says he, “another time——” and after this he never spoke again, though he held my hand and pressed it strongly less than half an hour before he died. I'd got a little into debt those last few days, and as soon as the funeral was over I sold off my bits of things and come in here. Oh, and about the bank notes? Of course, I gave them to Mr. Kippins. How could I have borne myself else? He was a good deal surprised when he saw 'em, and touched too, but he took 'em. Why shouldn't he? They was his right, and

as he didn't know much of me I didn't care to tell him how hard up I was. Bless you, ma'am, I behaved honourable! You're very good to say so, but I did my duty, nothing more. I don't deserve no praise, and you can't think how happy I am, really and truly, for I have God to trust in always. I know my Dick is in His hands, and I am looking forward to meeting my dear boy by-and-by in Heaven.

THE VALUE OF SMILES

CARRY the radiance of your soul in your face. Let the world have the benefit of it. Let your cheerfulness be felt for good wherever you are, and let your smiles be scattered like sunbeams, “on the just as well as the unjust.” Such a disposition will yield you a rich reward, for its happy effects will come home to you and brighten your moments of thought. Cheerfulness makes the mind clear, gives tone to thought, adds grace and beauty to the countenance. Joubert says: “When you give give with joy and smiling.” Smiles are little things, cheap articles, to be fraught with so many blessings to both giver and receiver, pleasant little ripples to watch as we stand on the shore of every day life. They are our higher, better nature's responses to the emotions of the soul.

Let the children have the benefit of them: those little ones who need the sunshine of the heart to educate them, and would find a level for their buoyant natures in the cheerful, loving faces of those who lead them.

Let them not be kept from the middle aged, who need the encouragement they bring.

Give your smiles also to the aged. They come to them like the quiet rain of summer making fresh and verdant the long, weary path of life. They look for them from you who are rejoicing in the fullness of life.—*The Christian.*

THE KENT AND SUSSEX UNITARIAN ASSOCIATION.

THE sixty-sixth annual meeting of this Association was held at Horsham on Wednesday week. There was a large attendance, mainly of Sussex people. The old chapel, surrounded by its spacious and well-filled graveyard, and clothed in its rich garment of ivy, spoke to the heart of the perennial life and freshness of nature, and of the fleeting character of human existence here on earth.

THE SERVICE

was held in the morning at 11 30, the Rev. T. W. FRECKELTON conducting the devotional part. The preacher was the Rev. ROBERT COLLYER, who took as his text Matthew xxi., 12—“Jesus went into the temple of God and cast out all that bought and sold.” It was an earnest and eloquent plea for true spiritual life in the churches, and dealt with what the preacher called the four stages of church life—inwardness, outwardness, worldliness, and worthlessness. In the first of these stages men possessed a noble heroism for the things of God and the soul, and readily sacrificed themselves for truth, or what they felt to be such; in the second, they built grand temples and cathedrals, and thought of music, vanity, and enjoyment in their worship; in the third, they asked how they could make religion pay, to what extent they could profit by its ordinances, which was the state of things among the Jews at the time of Christ; and in the fourth, rottenness, decay, and death were the natural outcome of preceding worldliness and selfishness. With an impressive directness of speech which no one could fail to appreciate, Mr. Collyer expanded these ideas, and gave it as his belief that broad-hearted men were so rapidly increasing in all the churches that we might soon hope to see our theological ideas in the ascendancy, under whatever name this might take place. Our distinction was that of being the “children of those men of the inner life” who laboured nobly for the cause of religious liberty here in England, and laid the foundations of national life on the other side of the Atlantic; and we must be true to our lineage. A true church needed a fiery spirit, fair morals, the fervour which Unitarians seldom or never and the beauty of inward mysticism, in order that these might blend and harmonise in its life, and thus give it the highest power for good in the world.

THE DINNER.

The dinner was excellent. Owing, however, to the visitors being more numerous than was expected, late comers had to be seated at an extemporised table, and had what one gentleman called a scramble to secure what they needed for the sustenance of the outer man. Still all went

well, if not as "merry as a marriage bell," at least with that friendly social spirit which gives to a meeting the stamp of almost family life.

The usual loyal toasts having been given in graceful terms by the CHAIRMAN (C. Ellis, Esq.),

The Rev. E. R. GRANT, the secretary, read the annual report of the Society, from which we give the following:—

REPORT.

Your committee have no great success to record—no miserable failures to report. No new mission has been started, and no old chapel has been closed. The story for the year is simply one of steady work, for the most part quietly and faithfully done. Your committee call attention to the fact that out of over twenty chapels in the counties of Kent and Sussex, there are only some five Sunday schools. Little is done to interest the children, whilst the young people of our congregations, having nothing to do, too often drift from us, being attracted by the greater energy and warmer sympathy of other churches. It is not the province of your committee to advise the different societies in this matter, but they cannot be blind to the fact that the congregations having Sunday schools are the strongest and best in the district. Your committee, however, are glad that there are signs of improvement. One school has been opened during the year at Lewes, and another is to be opened at Brighton. The long-entertained project of building new schools and class-rooms at the back of the church at this latter place is being carried out, and the work in progress will no doubt be completed in a few weeks. The congregation at Brighton is spending on this some £600, and though a large part of this amount is subscribed, further help is still needed, and will be thankfully received by any member of the building committee.—*Ashford*: The movement here continues to prosper. The success, though not great, is of a steady and promising kind. Last year there were only twenty children in the school, this year there are over forty. The evening congregation in the winter months averages from 100 to 120. The Mutual Improvement Society has been unusually successful. A Sunday-school library has been established and is working well amongst the children. Subscribers to the chapel funds increase slowly in numbers, but only for small amounts. There is little hope of the congregation becoming self-supporting for some years to come, still there is a probability of much greater local aid in the immediate future. *Canterbury*: The services here have been continued through aid generously given by the students of the Manchester New College. Your committee made a small grant towards defraying the expenses of these services, and hope that their successors will be able to do more. *Battle and Northiam*: There is nothing special to report of these places except that, labouring under great disadvantages, the chapels are still kept open for worship, and with as much success as could be expected under the circumstances. Your committee have forwarded a grant of £18 made by the British and Foreign Unitarian Association.—*Ditchling*: Mr. Robert Turner writes:—"We have finished the alterations and repairs required in our chapel, and have been enabled, through the generosity of the British and Foreign Unitarian Association, the Kent and Sussex Association, and some other friends, to do more than we at first contemplated, the total amount of subscription being £120." They hope to continue their weekly service through the coming year.—*Chichester*: The affairs in this place are a little less hopeless than last year. Your committee has tried in various ways to call attention to the fact that something must be done towards re-opening the Baffins Lane Chapel, or that it would probably soon be lost to us altogether. On account of the executive of the Southern Association being so much nearer to Chichester, the whole matter will be handed over to them in the future.—*Lay Preachers*: Your committee are indebted to several laymen for services they have so willingly and generously rendered in the absence of some of our ministers, especially Mr. B. A. Igglesdon, of Dover, for his repeated services at Ashford.—*Money Matters*: As in former years, we are greatly indebted to the British and Foreign Unitarian Association for its very generous and continued liberality. The total income from all sources for the year just past has been £278. 17s. 11d. The balance in hand, including the Sittingbourne subscription, is £54. 4s.

At the close of the report the CHAIRMAN said he should deviate somewhat from the usual course for the convenience of the visitors, who would be more anxious to hear Mr. Collyer than to listen to business speeches, and might be unable to stay long enough to hear both. He should therefore ask the Rev. J. Hill, of Chichester, to propose a vote of thanks to Mr. Collyer before moving the adoption of the report.

Mr. HILL, in proposing the vote of thanks, said that on no occasion had he been more gratified than with the sermon of the morning. The preacher was not a stranger among them, for he had lived in their memories and their hearts ever since his former visit, and they were all delighted to see and hear him again. He only wished that some of the doubting and indifferent of our local congregations could have heard the words of hopefulness and encouragement which had fallen from Mr. Collyer's lips, and he thought that if that gentleman could be cut up into half a dozen preachers and distributed through the country many of those who are now dead to the power of liberal faith would be speedily brought to life.

Mr. I. R. MOTT, of Birmingham, seconded this resolution, and told an amusing story of how he

was mistaken for Mr. Collyer after one of the services at Essex-street Chapel seven years ago.

The Rev. R. COLLYER, in replying, said it was embarrassing to be taken for "another fellow," at least under some circumstances. When he was crossing to England this time a gentleman came up to him on the steamer and said—"Excuse me, sir, but you look very much like Mr. Beecher; I always thought Mr. Beecher a handsome man, but when I was introduced to him some time ago I found he was not nearly so handsome." This was the kind of humiliation he had to bear on the boat. Happily, however, in being taken for Mr. Mott, or in Mr. Mott's being taken for him, his experience was of an agreeable nature, for it showed that he must be up to the average. Those present had no idea of what a sweet and good thing he felt it was to be among them. It was impossible for them to be so deeply touched as he was, for they could not have his blessed memories. He well remembered with what feelings of joy he had come among the English Unitarians on his former visit, and the seven years which had intervened were full of pleasant and grateful recollections of the reception they gave him then. With tears in his heart, if not in his eyes, he often talked it all over with his wife as they sat by their own quiet fireside at Chicago. And there was not only their kindness at the time of his visit to keep this flame of tenderness burning in his heart, there were also their noble words, their generous sympathy in the hour of his great distress. When his church had been burnt down, and hope seemed to die in his heart, they had flashed their words of brotherly sympathy across the ocean and lifted him above doubt and fear. For this he thanked them; it was the grateful remembrance of this which made his present visit so peculiarly pleasing to him. So far as liberal principles were concerned, he was glad if his words seemed calculated to strengthen them in the minds and hearts of those present. It was only a question of time. He had no doubt of the spread of our faith; it was the highest expression of God's truth, and must prevail. Having uttered a graceful and touching eulogium of Mr. Brooke Herford, who wished, he said, to be tenderly remembered by all his English friends, "Brother Collyer" sat down amid a storm of applause.

The CHAIRMAN, who is also the treasurer of the Association, now read the balance sheet for the year, and moved the adoption of the report. They were doing good work, he said, especially at Ashford, but they could do more if friends would entrust them with larger means. In concentrating their efforts at Ashford they had acted wisely, he thought; and he believed they had been fortunate in their selection of a man to place there, for Mr. Moden had evidently made his mark in the town, as well as done much towards building up a good permanent congregation.

Mr. WATERFIELD, of Brighton, seconded the adoption of the report, and expressed his satisfaction with the work that was being carried on in the district. The report, if not all they could wish, was at least very satisfactory in comparison. The spread of liberal principles was very slow, owing to the antagonism which they on all sides encountered. This was the case in Brighton, and it was doubtless the same elsewhere. If, however, they could only get more of Mr. Collyer's views, and especially his hopeful tone, engraved into them, they would be able to fight a more earnest battle and make more progress.

The Rev. R. C. DENDY moved a vote of thanks to the British and Foreign Association for their liberal aid, without which it would have been impossible for the local society to carry on the work they were doing. This was seconded by Mr. EDWIN ELLIS, of Guildford, who spoke of the wisdom with which the London committee distributed the funds entrusted to them. The Guildford people, for instance, having done all they could to swell their chapel building fund, went to the British and Foreign for help. But the committee said, "No, you must go and do something more for yourselves," and this was the right thing. It put people on their mettle. Still he and his friends could not do all that was needed themselves, and they meant to make another application for help, whether they got refused or not.

The Rev. H. IERSON said Mr. Ellis seemed to approve of the refusal of the London Committee, and yet he was going to make another application. He could only say that if the Guildford people presented a good case it would sure to command the active sympathy of the committee, who were always guided by the merits of the cases brought under their notice. He had heard the report read with a good deal of interest. It showed, together with the spirit of the meeting, that there was something like a unanimous verdict of opinion as to the value of the work at Ashford. He attached great importance to the Chairman's remarks on the subject. Their Association had evidently counted the cost before they began the work there, and were prepared to wait for results.

They were not of those who enter upon a scheme one year and throw it aside the next. He did not believe in the rose-water statements which were sometimes made in annual reports. The one just read took a sensible view of things. There was nothing flashy about it, no pretension of brilliant success, but a feeling of cheerful yet cautious hopefulness; and this was what he liked to see. He was pleased with what was being done at Canterbury. The state of the congregation there was a representative case. This was not the only instance in which the steadfast few who valued Unitarian services had great difficulty in maintaining them, and he thought the young men of Manchester New College were deserving the highest commendation for the trouble they were taking to keep it up. It would be gratifying to the tutors to know that the services of the students are highly appreciated by the Canterbury people. He hoped more funds would be forthcoming for carrying on this good work, and perhaps the authorities of Manchester New College might be induced to help in supporting services which could not but prove of value also to the preachers themselves. In conclusion, he said he fully agreed with the framer of the report as to the value of Sunday schools. In his opinion they were most important auxiliaries in building up congregations.

The Rev. T. W. FRECKELTON also responded. As far as he understood the policy of the British and Foreign Association Committee, they were anxious, he said, to help those who wished to help themselves. They meant work, and were doing it. What they wanted was to go to the forefront, and Mr. Collyer had struck the right note in his sermon when he urged this upon them.

The Rev. H. S. SOLLY, of Padstow, proposed, and the Rev. W. A. CLARKE, of Guildford, seconded, a resolution expressive of the satisfaction felt by the Association with the work done by Mr. Moden at Ashford, to which the latter replied; and then the Rev. A. F. MACDONALD, of Lewes, moved a resolution indicating the high esteem in which the Association regard the services rendered to the cause of civil and religious liberty by the late Earl Russell, which was seconded by Mr. CLINTON, Chairman of the Aldershot School Board, who said that, judging from what was now taking place, our civil and religious liberties were likely to be curtailed. What we wanted was not merely civil and religious liberty, but civil and religious equality.

Mr. WARREN, of Brighton, moved the appointment of the committee for the ensuing year, and Mr. WOODS, of Horsham, proposed a hearty welcome to the visitors present. Mrs. SOULE, of the United States, responded to the latter, and spoke of the long distance she had come to encourage and help her co-religionists in Scotland. She was delighted to be at the meeting, where she had refreshed by the spiritual food they had afforded her.

Mr. BLESSLEY proposed, and the Rev. W. H. ELLIS seconded, a vote of thanks to the friends at Horsham for their kind and hearty reception. The Rev. T. W. SCOTT, the minister, replied in a brief and thoughtful speech, in which he eulogised the tact and power of the Secretary, Mr. Grant, for having succeeded in getting so good a man as Mr. Collyer to come among them.

A vote of thanks to the Chairman, with a suitable response, brought to a close one of the happiest and most successful Unitarian meetings ever held in the South of England.

NEWS OF OUR CHURCHES

LONDON.

REV. ROBERT COLLYER AT KENTISH TOWN.

ON Sunday last this church was crowded both morning and evening to hear the Rev. Robert Collyer, of Chicago, and amply were all repaid by the sermons—full of words of wisdom, with here and there a pathetic anecdote or a touch of humour which tended to more deeply impress the minds of those who heard them. Both services were conducted in a truly devotional spirit, the singing being given with heartiness and force. The choir sang, with excellent taste, an anthem at each service—"O taste and see that the Lord is good," and "Hide thy face from my sins." Different parts of the church had been decorated with flowers and ears of corn, and collections were made in aid of the church funds. The text in the morning was Psalm cxxxi, 2—"My soul is even as a weaned child." From this exclamation of the Psalmist Mr. Collyer gave a sketch of David in his old age, thinking over the past; but now as the old man sits singing this psalm, all the troubles of his past life are forgotten, and he is peaceful and tranquil "as a weaned child." God weans us for what is higher and better, and this was just as true now as it was in David's time; all joy comes through sorrow. Some touching recollections of his own yearnings and longings for the old home in Yorkshire, when he first went to the far west, were introduced. In the evening the texts were Job x, 21—"Before I go whence I shall not return, even to the land of darkness and the shadow of death," and John xiv, 1, 2—"Let not your heart be troubled: ye believe in God, believe also in me." It

would to many of us, he said, be a sore trouble to be out of the body and lose all the pleasures of this life; to the oldest of us life is very dear. "Life—a poor thing it may be; but mine own, I want to keep it. The animals go from the world without longings for the higher life; man's life is different. Have we not a right to demand another life? The thoughts of Jesus present a key to the problem; the truth in Christ ever the simplest and best. We believe in him not because he was God, but a man, like ourselves, thoroughly human, and entering into the joys and sorrows of every-day life. If we believe in him, then we know enough to keep us from trouble. We lose nothing if we are true, says Jesus, for we are transformed and transfigured." Each discourse was closed with a beautiful extempore prayer.

BELFAST UNITARIAN MISSIONARY MEETING.

THE annual sermons on behalf of this Association were preached on Sunday, August 11th, in the Church of the Second Congregation (Rev. J. C. Street's) Belfast, by the Rev. Charles Voysey, B.A., of London. The devotional service was, in each case conducted by the Rev. J. C. Street. The sermons, which were characterised by vigour of thought, tenderness of expression, and clearness of reasoning were on "Seeking for and finding the Living God," and "The Lord's Controversy with His People." The preacher was listened to with the greatest attention by most interested audiences, and the collections amounted to nearly £42. Mr. Voysey's visit will long be remembered with great pleasure.

The report of the annual meeting came to hand too late for insertion this week. We are glad to note that Mr. Vere Foster has offered £400 to build new schools at Hopeton-street, and that the income of the society has been £314. 8s. 9d., and the expenditure £309. 17s. 4d., leaving in hand £4. 11s. 5d.

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

AINSWORTH.—On Sunday afternoon last, by special request, the Rev. Ephraim Turland delivered a lecture on "The Doctrine of the Incarnation," in review of a published sermon by the Rev. J. M. Stott, M.A., of Blackburn. There was a large congregation.

ARDWICK.—The Rev. E. C. Towne has resigned the pulpit at this place, and will terminate his ministry in three months.

BLACKPOOL.—On and after next Sunday, Mr. Hopps's new book of hymns, chants, and anthems will be used by the congregation in this town.

BANBRIDGE.—The children, teachers, and friends of the Sunday school held their annual excursion on Saturday, August 10th. At half-past twelve the young people assembled at the meeting-house, and after singing a hymn, and joining in a prayer offered by the Rev. F. McCammon, proceeded to the railway station en route for Mr. John Smyth's field, and there enjoyed themselves. About five o'clock the children were agreeably surprised at the sudden appearance of two beautiful balloons. Mr. D. M. William superintended the athletic sports. After tea, the Rev. F. McCammon proposed a vote of thanks to Mr. Smyth for the use of the field, and the Rev. H. T. Basford asked the children to give a hearty "three times three," which was promptly responded to.

FLAGG, NEAR BUXTON.—On August 3rd a tea meeting was held at this place, when, notwithstanding the very stormy day, 90 persons were present. After tea a very excellent concert was given by the choir and friends from Friarage Chapel, Derby, which proved a complete success, the chapel being crowded by a delighted audience. The Flagg friends feel under great obligation to the Rev. C. D. Badland, Mr. Wiberley, and others, for the exertions they made to make the concert successful. Mr. Allen, a member of Flagg congregation, added to the evening's enjoyment by giving a solo on the violin with great skill. Great credit is due to the ladies of the congregation for the manner in which the tea was got up. Mr. Woollen, of Sheffield, was voted to the chair. There were present several gentlemen who had either helped at the Sunday services or contemplated doing so, and by most of whom short but very earnest and effective addresses were delivered—namely, Revs. R. E. Birks, C. D. Badland, M.A., A. M. Rodgers, Messrs. J. Green, G. H. Bassano, G. Rencastle, C. Wiberley, Luke Pollitt, and J. Rushworth. Rev. A. M. Creery and others were prevented from attending. On the following day anniversary sermons were preached by Mr. Woollen, when the weather was again most unpropitious. The attendance, however, in the afternoon was 45. The service was rendered attractive by the excellent singing of the Northampton choir, who had kindly given their services. In the evening a service of song was given, which consisted of selected readings from the Scriptures, and beautiful singing by the Northampton choir, illustrative of the birth, work, temptation, death, and resurrection of Jesus Christ. The service was a repetition of what our Northampton friends had given in other places, and was very impressive. It was appreciated alike by the aged and the young. There were 60 persons present, exclusive of the choir. The collections amounted to over £2. The proceeds of the concert will be given to the chapel fund. On Monday there was a very pleasant picnic to Monsal Dale, friends from Great Hucklow joining.

KING'S LYNN.—On Sunday evening last the second annual flower service was held in the Free Christian Church. The Rev. Barnard Gisyby delivered a discourse on "The Æsthetic Culture of the Mind." The congregation was exceptionally large, and the floral offerings

for the patients in the Lynn and West Norfolk Hospital both many and beautiful. Ferns and plants for decorative purposes were generously contributed by Messrs. Green, Barton, and A. P. Allen. This is the only service of the kind which is conducted in the town, and it will not be very surprising, considering surroundings, if it remains to us an everlasting religious monopoly. "Can any good thing come out of Nazareth?"

LONDON: KENTISH TOWN.—A funeral service was held in the church on last Sunday afternoon, being in memory of three members of families connected with the school. The service was solemn, as befitted the occasion, with hymns and appropriate portions of the Scriptures. The address was given by the superintendent, who showed how we ought to place implicit trust and faith in our Father, who is all-loving, merciful, and tender in His dealings with us; and that of our present sorrow comes future joy; and counselling those present, both old and young, to copy the life and example of Jesus Christ in their own daily lives, and so become true children of God in all things. The service, which was about an hour in length, concluded with the playing on the organ of the "Dead March in Saul," while the scholars and friends quietly left the church.

LEICESTER: FREE CHRISTIAN CHURCH.—At the recent floral service, conducted by the Rev. J. J. Wright, in the afternoon a prominent feature was the distribution of certificates gained by successful competitors in the recent examination conducted by the North Midland Unitarian and Presbyterian Sunday-school Association. This school, as in former years, has again come off victoriously, being far in advance of any other school in the number of certificates gained in proportion to the number of pupils. The senior class (mixed), conducted by Miss A. E. Haddon, subject, "Lessons in hymns," gained 6 first and 4 second class certificates; only one failed. The first class boys, taught by Mr. J. Cooper, subject, "Astronomy," gained 4 first and 2 second class certificates; none failed. The second class boys, taught by Mr. F. Bowles, subject, "Life of Martin Luther," gained 4 first and 2 second class certificates; none failed. Third class boys, taught by Miss A. Riley, subject, "Life of Martin Luther," gained 5 second-class certificates, only one having failed. Fourth class girls, subject, "Lessons in Religion," conducted by Mr. S. Mayne, gained one first and one second class certificate, four having failed.—The congregation and friends held their annual picnic on Bank Holiday, in the grounds of Mr. Walker, Birstall Hall. The early portion of the day was spent in various ways according to the tastes of the visitors. Tea was prepared for about 150 under the welcome shadows of two magnificent old oaks. After tea, other amusements followed, and then the party gathered together under the before-mentioned trees, where a few words of thanks were spoken to Mr. and Mrs. Walker for their very great kindness in throwing open their beautiful estate. The Rev. J. J. Wright then informed all round that it was under the old oaks they were now standing that the Free Christian Church had been started.

LEWES.—On Tuesday, the 30th ult., Mr. J. Shelley, on behalf of the congregation worshipping at the Westgate Chapel, presented Miss A. Duplock, who has for several years kindly and gratuitously assisted at the organ in the above place of worship, with a handsome marble mantel clock and an illuminated address, expressing their heartfelt thanks and high appreciation of such services, and wishing her every happiness on her approaching marriage with Mr. W. B. Funnell, of The Retreat, Newick. The wedding took place on the 1st inst. in the chapel, in the presence of a very large assembly, the Rev. A. F. Macdonald, M.A., officiating. As the bride entered the chapel the hymn commencing "When on her Maker's bosom" was sung by the choir, and at the conclusion of the ceremony Mendelssohn's "Wedding March" was played. The chapel was decorated very tastefully with choice flowers and ferns.

LIVERPOOL: BEAUFORT-STREET DOMESTIC MISSION. The pupils of the day and Sunday schools, with their teachers, numbering about 300, and accompanied by the members of the band, had their annual treat, through the kindness of friends of the Mission, on Friday, the 9th August, at Sefton Park. The weather was very favourable, and the party arrived in the park about two o'clock, conveyances having been provided for the younger children. The afternoon was spent pleasantly at football, cricket, dancing, racing, skipping, and various round games. A bountiful tea was provided. When the evening drew on the party collected together and sung several pieces. Each child, before leaving, received a bun.

NORWICH.—The Octagon choir and Sunday-school teachers, about sixty in number, had a delightful excursion to Wroxham on Tuesday week. The weather was rather showery, but a much heavier rainfall would have been required to damp the spirits of the party. Mr. Chamberlain, with characteristic liberality, placed not only his barn and grounds generally, but also his yacht, at the service of his neighbours. Nothing could have been more enjoyable than the sail to and upon the Broad, unless it were the walk to the station through the glorious avenue.

NEWRY.—The annual excursion of the Sunday school and Band of Hope in connection with the First Presbyterian Church, Needham Place, Newry, came off on Tuesday week. The Rev. J. A. Crozier, ever thoughtful for the children of his Sunday school, had a number of the younger ones placed on a car, which conveyed them from the railway station at Market Hill to Gosford Castle, and back again in the evening. After a pleasant walk through the grounds we reached the pretty spot just before the castle entrance—a rising ground, the scene of many a happy reunion. Mr. Crozier took the opportunity of saying a few words as to the happy circumstances under which they were assembled. During the day the gardens were visited by both old

and young, and greatly admired. Before starting for home all the party were regaled with buns, lemonade, and sweetmilk, and a most enjoyable repast it was. Mr. Crozier then said a few words expressing thanks to Lord Gosford, to which Mr. Wann, his lordship's agent, responded, and stated that he would take the earliest opportunity of informing his lordship as to what had just taken place.

CORRESPONDENCE.

ARRIVAL OUT OF THE REV. J. H. SMITH.

To the Editors.—The Rev. J. H. Smith wrote July 7th from San Francisco:—"I sail to-morrow by the steamer City of New York." I see in to-day's paper the announcement that the City of New York, from San Francisco, arrived in Sydney, August 12th.—Yours truly,
HENRY IERSON.
37, Norfolk-street, London, W.C.

REV. EBENEZER LATHAM, M.D.

To the Editors.—Let me rectify two mis-prints in my note of last week. At the end of first paragraph it should read: "from his name *not* occurring in Mr. Badland's list." At the end of second paragraph, the words from "contains" to "records" should be in inverted commas.

Let me rectify also an error of my own, kindly pointed out to me by Rev. C. W. Robberds. Instead of "Rev. William Turner, of Wakefield, who married the eldest daughter of Willetts," I ought to have written: "Rev. William Turner, of Wakefield, whose son, Rev. W. Turner, of Newcastle-on-Tyne, married as his second wife the eldest daughter of Willetts."

ALX. GORDON.

CHRISTIAN INTERCOURSE AT THE GRAVE SIDE.

To the Editors.—I send the following, thinking it will interest your readers if you deem it well to insert it in the *Herald*:—"On Wednesday the 7th inst., a late member of our Longton congregation was interred in the churchyard of St. John's. We were early at the church, and the Vicar, the Rev. A. S. Maclean, M.A., had not arrived. We took our seats underneath the west gallery, an extreme distance from the lectern. At the conclusion of the service, and while passing out into the churchyard, Mr. Maclean caught sight of me, and, shaking hands, said: "Mr. Williams, I am sorry I did not see you earlier, I should have been pleased for you to have taken part in the service with me; but you are at perfect liberty to conduct any service you like at the grave." I thanked him very sincerely, and, after the usual service at the grave, I gave out the hymn, "Abide with me." The vicar joined very heartily and devoutly in our singing.

Such incidents are greatly pleasing in the midst of the controversy concerning our national burial grounds, and they show us that there are in the church an ever-increasing number of men whose hearts are much broader than the ecclesiastical system under which they minister.—Yours very truly,
J. CLAYTON WILLIAMS.

COMING WEEK.

BLACKPOOL.—On Sunday, at 10.45 and 6.30, the Rev. A. B. Camm will preach.

LONDON: STAMFORD-STREET.—On Sunday morning at 11, and evening 6.30, the Rev. Hilary Bygrove will preach.

OVER DARWEN.—On Sunday, anniversary services. Preacher, Rev. A. Lazenby, morning at 10.45, afternoon 3, evening 6.30.

PENMAENMAWR.—On Sunday morning, at 11, service in Pendyffryn Schoolroom. Preacher, Rev. John Gow, B.A.

SCARBOROUGH.—On Sunday morning, at 10.45, and in the evening at 7, the Rev. Dendy Agate, B.A., will preach.

Births.

GIBSON.—On the 13th inst., at Bourne-street, Dudley, the wife of George T. Gibson, of a daughter.

HARWIN.—On the 9th inst., at 23, Victor Road, Manningham, Bradford, the wife of G. W. Harwin, of a daughter.

Marriages.

FUNNELL—DUPLOCK.—On the 1st inst., at the Westgate Chapel, Lewes, by the Rev. A. F. Macdonald, M.A., Wm. Baker Funnell, of The Retreat, Newick, to Alice Nora, youngest daughter of Mr. Wm. Duplock, of Commercial Square, Lewes.

HIGGIN—CROOK.—On the 7th inst., at Monton Church, Eccles, by the Rev. C. C. Coe, Charles Napier, third son of James Higgin, Esq., Drywood, Worsley, to Edith Margaret, eldest daughter of the late Henry Crook, Esq., of Ravenswood, Bolton.

Deaths.

BECKETT.—On the 11th inst., at Woodside, Sheffield, Mary elder daughter of the late Alfred Beckett.

HOLLAND.—On the 1st ult., at Komgha, South Africa, Frank, youngest son of the late Rev. T. C. Holland, of Loughborough, aged 42.

LANGLEY.—On the 12th ult., at Oaken Manor, near Wolverhampton, John Langley, in his 70th year.

McKEAN.—On the 13th inst., at Oldbury, after a long illness, Mary, wife of Rev. Henry McKean. "So he giveth his beloved sleep."

ODGERS.—On the 10th inst., at Bangor, North Wales, James Sims Odgers, formerly of Plymouth. Friends will please accept this intimation.

RUPTURES.—Exhibition Prize Medal, 1862, was awarded to R. WESTBURY, inventor and sole maker of the IMPERCEPTIBLE CURATIVE TRUSS. Deformity Instruments, Artificial Limbs, Crutches, Elastic Stockings, and Ladies' Supporting Belts, Chest Expanders for round shoulders, &c., 26, Old Millgate, Manchester.

Printed for the Proprietors by JOHN PHILLIPS, of The Terrace, 22, River-street, Eccles New Road, Salford, at the *Unitarian Herald* Printing Office, No. 20, Cannon-street, Parish of Manchester and Published by JOHN PHILLIPS, at 20, Cannon-street aforesaid, in said Parish of Manchester.—London Agents: Messrs. Smart and Allen, 7, London-house Yard, Paternoster Row.—Friday, August 16, 1878.

The Unitarian Herald.

EDITED BY

REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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Price 1d.

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PENMAENMAWR.—There is Service every Sunday, at 11 a.m., in the Pendyffryn Schoolroom. Preacher for next Sunday: Rev. JOHN GOW, B.A.

THE REV. ROBERT COLLYER, of Chicago, will preach at the High Pavement Chapel, Nottingham, on Sunday, August 25th, morning and evening: services at 10.45 and 6.30.

SCARBOROUGH: WESTBOROUGH CHURCH.—On Sunday next, August 25th, Rev. DENDY AGATE, B.A., will preach. Morning, at 10.45, "The Mission of the Healed;" Evening, at 7, "The Learner and the Teacher." On Sunday, September 1st, Anniversary Sermons.

BLACKPOOL: BANK STREET.—On Sunday next, August 25th, the Rev. A. B. CAMM will preach. Morning, "George Eliot's Recent Poem and 'The New Republic,'" Evening, "Christ's Cry of Agony on the Cross."

PENDLETON.—Dr. LAIRD COLLIER.—On Sunday, August 25th, the services will be conducted by the Rev. ROBT. LAIRD COLLIER, D.D., of Boston, U.S.A., who opened the chapel in June, 1874. Morning at 10.45; Evening at 6.30. All seats free. The offertory.

RAWTENSTALL.—CHAPEL SERMONS, on Sunday, September 1st. Preacher: Rev. WILLIAM ELLIOTT, of Sunderland: services at 2.30 and 6. In the morning, SCHOLARS' SERVICE at 10.30. Collections at each service on behalf of the chapel funds.

THE LLWYNRHODOWN MEMORIAL CHAPEL FUND, CARDIGANSHIRE. Those who have kindly promised subscriptions towards the above chapel, which is now rapidly progressing, are respectfully requested to send the same, by cheque or order, to Mr. John Jones, Solicitor, Llanyssyll, by whom also new subscriptions will be gratefully received, as the fund is yet inadequate for the required expenditure. WM. THOMAS, Hon. Sec. Llanyssyll, Aug. 20, 1878.

FREE CHRISTIAN CHURCH, COLNE.

The above Church, which has been recently established, and which promises soon to become a strong society, has hitherto met for worship in the Cloth Hall, and the committee now earnestly appeal to the Unitarian public for help in the erection of their New Chapel and School Building in Stanley-street. The estimated cost is £2,000, towards which £1,430 is already promised, as follows:

Colne Congregation	£200
East Lancashire Unitarian Mission	£800
British and Foreign Unitarian Association	£380
John Grundy, Esq., Summerseat	£50
Subscriptions already advertised	£41. 12s. 6 d.
Mr. R. N. Phillips, M.P.	5 0 0
RAWTENSTALL.	
W. Holden	0 5 0
R. Lingard	0 5 0
Joseph Cunliffe, Junr.	0 2 6
L. Ashworth	0 2 6
W. Lupton	0 2 6
C. Turner	0 5 0
Mrs. Taylor	0 11 0
A. Friend	0 5 0
James Baldwin	0 5 0
Joseph Cunliffe	0 5 0
John Cunliffe	0 2 6
Lord and Halstead	0 10 0
Mrs. Fort Whitaker	0 5 0
Mrs. Burton	0 8 0
James Cunliffe	0 6 0
J. Wright	0 1 0

Subscriptions, which will be duly acknowledged, will be thankfully received by
Rev. W. Matthews, Derby-street, Colne, Minister.
Mr. James Hartley, Skin Yard, Colne, Secretary.
Mr. W. Spencer, Shackleton-street, Colne, Treasurer.
Mr. Harry Rawson, Market-street, Manchester.
Rev. C. C. Coe, Highfield, Bolton.
Rev. D. Walmsley, Manchester Road, Bury.
Rev. W. C. Squier, Whitefield, near Manchester.
Rev. H. S. Solly, Albert-street, Padham.

ABERDARE: ENGLISH UNITARIAN APPEAL.

Amount previously advertised	£60. 4s.	£ s. d.
M. C.		2 0 0
J. Whitehouse, Tipton		0 10 6
W. Thompson, Coseley		0 4 0
W. Grainger, Coseley		0 10 0
G. R. Twinn, Birmingham		0 10 0
Thomas Martineau, Birmingham		1 0 0
J. R. Mott, Birmingham		0 10 0
Thomas Prime, Junr., Birmingham		0 10 0
W. Earl, Birmingham		0 10 0
T. E. P., Birmingham		0 5 0
Frank Evers, J.P., Stourbridge		1 0 0
X. Y. Z.		5 0 0
W. P. Greenway, Dudley		2 0 0
J. W. Gunn, Merthyr Tydfil		1 1 0
S. W. Browne, Esq., London		5 0 0
D. Edwards, Esq., Yelfachglud, Llanwonno		1 0 0

PENDLETON.—Sunday, Sep. 15, SUNDAY SCHOOL FESTIVAL. Preacher: Rev. CHAS. C. COE.

THE NEW LITURGY.—PRAYERS and MINISTRIES for PUBLIC WORSHIP in SIX SERVICES. Selected and arranged by PETER DEAN. 8vo, cloth limp, 3ppp. Walsall: JAMES ANDERSON, 2, Sandwell-street. Sixpence, post free.

A YOUNG LADY Desires an Engagement as GOVERNESS. Acquirements: English, French, German, Music, Singing, Drawing.—F. E. D., Post Office, Kidderminster.

WANTED, a MINISTER, for the Unitarian Chapel, Tamworth, Warwickshire, at Michaelmas next. Application to Mr. LAKIN, Freazeley, near Tamworth.

WANTED, a Respectable Person (Unitarian) to do the work of a small house on the South Coast.—Apply by letter to A. B., care of Mr. D. C. Bagshaw, 28, Brown-street, Manchester.

A LADY, experienced in tuition (lately returned from a residence in Germany), desires a Re-engagement: good references.—For particulars apply to Rev. R. L. Carpenter, Bridport, or Rev. A. N. Blatchford, Redland, Bristol.

SITUATION as HOUSEKEEPER, Nursery Governess, or Companion to an Invalid, by a lady who has had training as a sick nurse in St. Thomas's Hospital, London.—Address M. N. O., Mrs. McNinch, Unitarian Repository, Belfast.

WANTED, a trustworthy, sober WOMAN, strong and healthy, about 40 (widow preferred), to attend on an INVALID GENTLEMAN, do light housework and sewing.—Address Mrs. Henry Long, Woodlands, Knutsford, Cheshire.

WANTED, a superior middle-aged SERVANT, thoroughly trustworthy and responsible: her ordinary duties would be light housework and needlework, together with some general supervision: wages, £20 per annum.—Apply to Miss Thompson, Preswylfa, near Cardiff.

A Gentleman wishes to place his Son, aged 16, for six months, in a Gentleman's family (Unitarian) in London, where, if possible, there is a son of the same age. The neighbourhood of Hackney preferred.—Address by letter, with full particulars, to F. E. F., 6, Craig-y-don, Llandudno.

HOME WANTED in a small family, as Mother's Help, or as Companion, by a Young Girl, domesticated and fairly educated, who has a nice way with children. No salary required, but a comfortable home.—Address ALPHA, Unitarian Minister, Herald Office, 20, Cannon-street, Manchester.

A Gentleman, who has been several years in business, and has a small capital at command, desires to meet with a PARTNERSHIP in an established business, or a responsible Situation as MANAGER: unexceptionable references as to character and work can be given.—Address JOHN HALIFAX, care of Mr. G. G. Walmsley, 50, Lord-street, Liverpool.

A GENTLEMAN (not necessarily a minister) is REQUIRED to assist in the practical work carried on in connection with the Church of the Messiah, Birmingham. Among his duties will be the conduct of a Sunday Service for Sunday-school scholars, and the visiting of their homes, together with the teaching of elder classes.—Further particulars may be obtained on application to Mr. E. H. Lee, 98, Newhall-street, Birmingham.

BROOK HOUSE, KNUTSFORD. Mrs. FRANK SHAWCROSS will RE-OPEN her School on Tuesday, September 24th.

KNUTSFORD.—MISS ARDERN'S SCHOOL will REOPEN, after the summer vacation, on September 4th.

SEASIDE EDUCATION, DYSARTH HOUSE, CLEVEDON.—Miss E. MARTIN'S Pupils will Re-assemble on Wednesday, September 18.

SOUTHPORT.—Miss LAWFORD'S SCHOOL for BOYS will be REOPENED on Wednesday, September 18th.—Bingfield, Albert Road.

NO. 1, ENVILLE VILLAS, STOURBRIDGE. SCHOOL FOR GIRLS.—Miss MORGAN will be prepared for the RETURN of her PUPILS on Wednesday, September 18th. Prospectus and references forwarded on application.

YORK: 26, HIGH PETER GATE.—Miss AMY HERRING begs to announce that she has OPENED, at the above address, a SCHOOL for the Instruction of Young Ladies in all branches, comprising a first-class education with liberal views. References kindly permitted by the following:—Rev. Dr. G. Vance Smith, The Parade, Carmarthen; the Rev. C. Wellbeloved, 38, Monkgate, York; Miss Swaine, 1, The Crescent, York.—Terms on application.

Pupils are prepared for the University Examinations, several having passed most successfully. Next Term commences September 6th.

EDUCATION IN GERMANY.—Miss M. WAGNER (17, Helenenstrasse, Wiesbaden, Germany), who has passed the Prussian State Examination, and possesses the experience of several first-class English schools, receives a limited number of YOUNG LADIES for Private Education, or to visit the excellent College of the town, with home assistance. Climate very healthy, with mild winter. Hot and other mineral springs. English and German references. For terms and further particulars address as above.

Miss WAGNER will be in London from 15th August, and return with pupils towards end of September.—Address 9, Manor Road, Holloway Road, N.

MUSIC.—Mr. THOS. RAWSON (Organist of Strangeways Free Church) is now prepared to RESUME his Lessons on Pianoforte, Organ, Harmony, and Singing (either Private or Class): schools attended.—2, York Place, Higher Broughton. One of Mr. Rawson's pupils is the successful candidate in a recent competition for the position of organist to St. Paul's Church, Southport.

EDUCATION: BATH.—Mrs. JEFFERY receives as BOARDERS Girls attending the Bath High School, to whom she gives careful supervision in the preparation of lessons, in attention to health, and general training. Pupils will return September 16th.—9, Norfolk Crescent, Bath.

MOUNT VERNON HIGH SCHOOL, NOTTINGHAM.

Established 1864.

Mr. EDWIN SMITH, M.A., of the Universities of London and Heidelberg, assisted by Mr. G. H. HENSON, University of London, thoroughly prepares Boys for college, the local examinations, or for business. The school possesses an unusually complete provision of apparatus and specimens for the teaching of science. No means is neglected which the experience of fourteen years has shown to conduce to the progress and interest of pupils in their studies. Good cricket ground and playground.

Nottingham now offers special educational advantages in its Midland Counties' Art Museum, School of Art, Natural History Museum, and Cambridge Lectures.

SCHOOL REOPENS on September 23rd, 1878. Prospectus on application.

HAMPSTEAD: HEATH BROW SCHOOL.

Th SESSION 1878-79 will begin on September 25th.

Classics and English Subjects: and Mr. Arch. Ballantyne. German: F. Althaus, Ph.D. French: Miss M. Merington. French, Examiner in, Prof. Ch. Cassal. Mathematics and Natural Philosophy: John Bridge, M.A., Lond. Chemistry: under the direction of Prof. Barff, M.A. Drawing: Mr. W. H. Fisk, Head Drawing Master in Univ. Coll. School. Writing: C. F. King, B.A., Lond., Writing Master in Univ. Coll. School. Music: Miss Christina Squire, R.A.M. Gymnastics and Fencing: Mr. Winterbottom. Dancing: Miss Mary Birch. Classes are taken by Miss E. F. Squire and the Misses Case. A master is in superintendence during the day.

There is a Junior Class for children under ten years of age. The arrangements of the School permit of some girls being received with their brothers.

Prospectus on application to Mrs. Case.

UNIVERSITY COLLEGE, LONDON.

SESSION 1878-79.

THE SESSION of the FACULTY of MEDICINE will commence on Tuesday, October 1st. Introductory lecture, at 8 p.m., by Professor Lankester, M.A., F.R.S.

THE SESSION of the FACULTY of ARTS and LAWS and of SCIENCE (including the Departments of Engineering and Fine Arts), will begin on Wednesday, October 2nd. Introductory lecture, at 3 p.m., by Professor Henry Morley. Instruction is provided for Women in all subjects taught in the Faculties of Arts and Laws and of Science. The Deans and Vice-Deans will attend in the Council-room, from 10 a.m. to 2 p.m., on October 1st and 2nd, for the purpose of giving advice and information to students entering the College.

The SCHOOL for BOYS, between the ages of seven and sixteen, will reopen on Tuesday, September 24.

Prospectuses, and copies of the regulations relating to the Entrance and other Exhibitions, Scholarships, and prizes, of the annual value of nearly £2,000, open to competition by students, may be obtained at the office of the College.

The Examination for the Medical Entrance Exhibitions, and also that for the Andrews Entrance Prizes (Faculties of Arts and Laws and of Science), will be held at the College on the 26th and 27th of September.

The College is close to the Gower-street station of the Metropolitan Railway, and only a few minutes' walk from the termini of the North-Western, Midland, and Great Northern Railways.

TALFOURD ELY, M.A., Secretary.

ANDERIDA HOUSE, ST. LEONARDS-ON-SEA.

Messrs. J. A. BRIGGS and P. VANCESMITH, M.A., receive the sons of gentlemen as resident pupils, for general education, or for special preparation for public schools, colleges, or examinations.

The course of instruction comprises all that is generally understood to constitute a good English education, viz., the usual English subjects, Latin, Greek, Mathematics, French and German. These subjects are all treated with special care, and in accordance with the improved methods of modern educational science. In view of the recognised importance of Physical Science, some branch of it is selected for consideration each term.

The terms, as stated below, are inclusive of all the above subjects. The classes for French and German are taken by Mr. Vancesmith, M.A. (Lond. Classical first), whose knowledge of those languages has been acquired by actual residence in France and Germany.

TERMS PER ANNUM:

Boarders under Ten years of age 42 guineas
" from Ten to Thirteen 51 "

" from Thirteen to Sixteen 63 "
The only extras are laundress and mending, 1 guinea per term and the fee for seat at church or chapel. The fees are payable in advance.

The School year is divided into three terms, each consisting of 12 weeks, and commencing as nearly as possible January 21st, May 1st, and September 18th.

Mr. Vancesmith, M.A., also undertakes the education of more advanced pupils requiring special preparation for the higher examinations. Full particulars on this point will be given by letter. The terms, 100 guineas per annum, ensure a separate room and all the comforts of home life.

For prospectuses apply, for the present, to Rev. J. A. Briggs, The Beaches, Northiam; or Mr. P. Vancesmith, M.A., 5, Parade, Carmarthen.

BRIGHTON.—12, LOWER ROCK GARDENS.—Visitors will find here every home comfort: tariff sent on application.—Miss WOOD, Proprietress.

LONDON: SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's Square, Bloomsbury. Beds from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

DOING AND SAYING.

A monthly bicycling magazine has been published, with the Shaksperian motto, "Then may I set the world on wheels."

Lord Townshend is going to offer a prize of fifty guineas for the best essay on the injurious results arising from corporal punishment in schools.

It is reported that the Marquis of Bute has given £5,000 towards a fund for the erection of a Roman Catholic cathedral in Dundee, to commemorate the re-establishment of the bishopric of Dunkeld, which ceased about 292 years ago.

The *Church Record* hears that a body of clergy in the city of London are engaged in preparing a scheme for the demolition of all the City churches excepting twenty. The scheme was originated by some of the Fellows of Sion College. This is wholesale disestablishment.

The Coffee Public-house Association, London, offers a prize of £200 for an essay on the providing, on an adequate scale, of halls or other places of resort and recreation for the working classes, the arrangements to include the sale of refreshments, but not of intoxicating drinks.

A handsome marble tablet, surmounted by a large size medallion profile of the late Miss Mary Carpenter, has been fixed in the transept of Bristol Cathedral. The memorial bears an inscription recording Miss Carpenter's philanthropic labours in England and India.

The honorary degree of LL.D. of the Dublin University was on Tuesday conferred on a number of the leading members of the British Association, among them being Mr. Spottiswoode (president), Professor H. E. Roscoe, Professor A. W. Williamson, and Professor Huxley.

Dr. Monier Williams states that the population of India, according to the recent census, is 240,000,000. Of these as many as 185,000,000 are nominal adherents of Brahminism. Buddhists number some 3,000,000. Forty-one millions are Mohammedans, accept the Koran as their Bible, and the Sultan of Turkey as their ecclesiastical chief.

A number of persons connected with the "Church of England Working Men's Society," paid a visit to Mr. Toth at Croydon on Tuesday, to thank him for the noble battles he had fought against persecution and for conscience sake. He made a speech expressive of his gratitude in reply to the congratulations offered to him, but chiefly directed against the existence and operation of secret societies.

The Bishop of Cashel, speaking at his Diocesan Synod, gave his impressions of the Pan-Anglican Synod which he recently attended. They were not very favourable. He is not fascinated by Pan-Anglicanism, and thinks the appellation unsuitable and utterly barbarous. He did not think that in Ireland they would desire to be ranked as an "Anglican" communion. They were an independent church, and they rejoiced that their laws could be enacted only by the General Synod of the Church of Ireland.

The *Queen* suggests two subjects in which female instructors are wanted—swimming and gymnastic exercises. In these days, when the physical training of girls is beginning to receive the attention due to a subject so important, it is inevitable that these two classes of teachers will become a necessity before long. Nor are the qualifications difficult or impossible. A healthy body is the chief essential, and to this must be added those mental qualities with which every teacher should be endued, or have succeeded in enduing herself withal. Here is a suggestion for those who want "something to do," a place in the world where the labourer shall be found worthy of her hire.

The Bishop of Llandaff, in his recent triennial charge, referred to the ritualistic movement in the Church of England. He says he would not venture to assert that there had been a conspiracy in the Church of England to take them back to Rome, but that man must be

blind indeed who did not know that such a conspiracy would be compatible, if not with the avowed principles, at least with the secret policy of the Church and Court of Rome in the 17th century. That the dissensions of the Church of England during the last few years had been fomented by the same secret agencies which were at work at that period he would not assert, but there were indications of similarity.

A meeting has recently been held at Marlborough House, under the presidency of the Prince of Wales, with the view of advancing the science and art of music, and of founding a Royal and National College of Music. At present the Royal Academy of Music and the National Training School for Music have had no connection. It is proposed, with the assent of the managers of both these institutions, to consider the best means of bringing them into connection, so that they may co-operate in promoting higher education in the art of music and form the basis for a new college on a more extended and permanent footing than any existing institution. An executive committee, under the presidency of Prince Christian, has been appointed, and will confer with representatives of both these institutions.

The *Spectator* thinks that Lord Beaconsfield has made a good appointment to the vacant Deanery of Peterborough in the Rev. John James Stewart Perowne. Dr. Perowne is a considerable Hebrew scholar, one of the Company for the Revision of the Authorised Version of the Old Testament, has published his own translation of the Book of Psalms, and an elementary Arabic grammar. He also edited "The Literary and Theological Remains of Bishop Thirlwall," and has written a good deal on the criticism of the Bible. No doubt he will make an excellent Dean, and a Deanery will not interfere, as almost any bishopric would, with the prosecution of his studies as a scholar. The English Church has not now so many scholars that she can afford to sacrifice any of the few that she has to the laborious and somewhat too mechanical duties of the Episcopacy.

Methodism keeps a strict guard over its position, but do what it can the spirit of the Nineteenth Century finds its way within the lines. It seems that something like heresy on the subject of Future Punishment has been detected in the Fernley Lecture. The customary vote of thanks has been withheld, and the lecturer, the Rev. G. W. Olver, has declined to accept the honorarium provided by the Foundation. The case of Mr. Impey, an African missionary, and a minister of forty years' standing, has come to a more definite issue. Mr. Impey openly avowed his inability to hold the doctrine of eternal torment in the gross and literal sense in which, as he conceives, it is presented in the Methodist standards. He has accordingly been summoned home, has resigned, and has been "dropped" out of the ranks, without any recognition of his long and faithful service.

The collection of Assyrian antiquities obtained from the site of Nineveh by Mr. Rassam has arrived at the British Museum. It is gratifying to observe generally that the collection is well worthy of an archæologist who learned his first lessons in the practice of excavation under the training of Sir A. H. Layard. The explorations carried on by Mr. Rassam on the site of Nineveh proper—that is, the mounds of Koyunjik—have produced more than 1,400 fragments of cuneiform inscriptions, among which are many specimens of great value. There are, for instance, portions of the famous series conversant about the Assyrian legend of Creation. Mr. Rassam has discovered a vast temple with seats, altars, and all the arrangements of a sacrificial house, which, chronologically speaking, was contemporaneous with the temple of the Jewish King Solomon. Among the principal discoveries may be mentioned a unique monument, consisting of a bronze screen, with bas-reliefs representing the expedition of Assur-nazor-pal, B.C. 870, from his departure from his capital until his final sacrifices of victory at the termination of one

of his great military expeditions. The monument commemorative of these events is more than twenty feet high, and will form one of the most imposing additions of recent years to the Mesopotamian antiquities of the British Museum.

At the Cambridge Higher Local Examinations there was this year an increase of 25 per cent in the number of candidates, who were, as usual, mostly women. More than three fourths of them were in the first, or literature and history group. Nearly one quarter of these failed in simple arithmetic, but only one per cent failed in English composition. One fourth of the distinctions awarded were gained by candidates who had attended lectures provided by the Cambridge Association. Either the religious knowledge group is not so attractive as formerly, or the examination does not suit the candidates; only two fifths entered for it this year, and two fifths of these failed. In the language group, French is still the favourite. Mathematics beyond arithmetic as yet commands very few candidates; only two (Cambridge students) gained a first class. The group including political economy, advanced history, and logic is more popular, as are also the science subjects. Geology and botany are preferred to zoology and chemistry. Henceforward there is to be a change in the examination, by which any of the groups can be taken at any time. The amount of literature and history required of candidates in order to pass in the first group is to be reduced. In science two new subjects will be added, physics and physiology. The scholarships offered in connection with the Cambridge Association for the Higher Education of Women will be increased in value by the aid of the Clothworkers' and Drapers' Companies. Mrs. Sidgwick, Hill Side, Chesterton Road, Cambridge, will give all information.

AMERICAN NOTES.

ACTS OF MUNIFICENCE.

THE Philadelphia correspondent of the *Guardian* says that while there is much in the political life of America to cause anxiety as to the future, it may well be questioned whether there is any real decline in public spirit. There never was a time when great offerings of money for educational or other good purposes were more frequent. In one sense there is almost an excess in this way, for colleges are needlessly multiplied; more good would perhaps result from increasing the endowment of existing institutions. But the wish is natural on the part of one who is devoting a great sum towards the furthering of education that he should direct its application. In the case of what is known as Lehigh University at Bethlehem, sixty miles from Philadelphia, the founder has been at the cost of all the buildings, and he has given a large sum towards the endowment of the institution—his offering from first to last having reached near a million of dollars. He requires that all the instruction given shall be free. The salaries of the president and the professors are paid by him, the yearly aggregate being from fifty to sixty thousand dollars. Another generous giver is just beginning the building of a college for girls, within a few miles of the same city. He has set apart half a million dollars as an endowment for the college. He provides the land, and directs the construction of the college buildings, and all are paid for by him without trenching on the endowment. In all the large cities there are examples of wise generosity of this kind in addition to the bequests for purposes of religion or charity. In New York it is understood that a single family has made the tender of \$200,000 towards the building of a cathedral, and that two sums of \$25,000 each are offered for the same object. A million of dollars will be required for this purpose, and it is said to be not unlikely that the whole will be forthcoming without much delay.

The *Oakland Times* says the "Indian must go," but where? That is the question.

An Evangelical preacher, not a hundred miles from St. Louis, said he now had his *third* congregation in the last six years. Suffering himself to be "intellectually radical," he frightened away the *first* congregation. Endeavouring to be "ecclesiastically conservative," he soon tired out and disappointed the *second* congregation. His *third* congregation is by far the best paying, and is based on pure non-committalism. He no longer emphasises theological belief or ecclesiastical usage; but archly enjoins that the people shall come to church and pay the pew-rents.

The Rev. E. Hale has a good word to say in the *Christian Register* for Antioch College as a school for educating girls in the higher branches, and he quotes a letter of the Rev. Brooke Herford, who has sent two daughters and a son there, in which he states that his children have been doing "good work" at the college, and have come back with an enthusiasm for Antioch. Any misgivings he and Mrs. Herford had as to the advisability of educating young men and women together in college life has been quite dissipated. As to expense the cost had been rather less than \$250 a year each.

SCOTTISH NOTES.

By the new Scotch Education Act, after the first of day of January next, it will be illegal, and a punishable offence, for any person to take into his employment any child between ten and fourteen who has not obtained a certificate of ability to read, write, and cast accounts, or who is not employed under a half-time Act. The slight exemptions permitted will not interfere with the operation of this as the general law of the land. The Act also puts restrictions on the casual employment of children on the streets after dark, which will be effective in putting an end to a crying evil. The Act, however, does nothing to strengthen the hands of School Boards in dealing with the cases of parents who persistently neglect the schooling of their children, nor does it give the Boards power to establish day industrial or feeding schools—provisions which the English Act contains.

BOOKS AND AUTHORS

The Trial of Theism, Accused of Obstructing Secular Life. By George Jacob Holyoake. London: Trübner.

THIS is a new and revised edition of a work issued twenty years ago by the ablest apostle of secularism in England. Our main objection to the book is that it examines a Theism which never deserved such an honour; and that condemning this travesty it appears equally to condemn higher forms with which the author has some degree of sympathy. With the Theist of past years, and of a certain school, who described the Deity in obscure, dignified language, yet much to the same purport as the coloured preacher who averred—"I can see de Lord dis minute. I can see him step to the edge ob de cloud, tip one ear up and the odder down, to listen to de cries of his children," Mr. Holyoake has a just quarrel. The Theism which is on its trial before him is of the ancient and omniscient persuasion, a Theism which professes to know all about God, and which treats him as familiarly as if he were a "man in the next street."

But all that is changed. The cultured Theism of to-day, if it speculates as much as formerly affirms a great deal less, and its affirmations are such as secularists need not dispute, and such as they certainly cannot disprove. Had it been this purer Theism which was on its trial before Mr. Holyoake, in all probability his verdict would have been different. Indeed, he makes the confession, "Had I been taught to conceive of Deity as either of these (Mazzini and Prof. Newman) conceives of him, I think it likely I should never have ceased to hold Theism as true, and if it were not misleading to one's self to covet opinion, I could even wish to be able to share their conviction."

Though ceasing to be a Theist Mr. Holyoake

did not become an Atheist in the ordinary acceptance of the term. He makes a distinction between Atheism and Netheism. Netheism is the denial of God, Atheism does not deny God. In that sense he is an Atheist. To prevent misunderstanding Mr. Holyoake styles himself a Cosmist, whose contention amounts to this, that the evidence for the existence of the Deity is insufficient to warrant his belief. Towards a possible God he maintains a position of reverent neutrality, with, however, a marked inclination to the opinions that "the God whom we seek is the Nature which we know." In the philosophy of Cosmism the exhaustive ignorance, the extensive denials, and the surly insolence of Atheism are wholly absent. In the beautiful order of the Great All the Cosmist seeks and finds his highest gratification. He worships the Majestic Universe, whose sublime forms ever captivate his affections anew, and stimulate an insatiable curiosity. With the Nature Worshipers of Greece and India he has sympathies to some extent, since he sees in them men and women who worshipped realities, and no pale dreams. He thinks Nature too glorious to be degraded to a secondary rank, and every way worthy of holding the first place in man's regard. The knowledge which man may attain by a careful study of its laws will daily prove his salvation. Science is the Providence of man. Thus Nature, the only thing we know, is to take the place of God, and the study of law to take the place of worship.

Cosmism, it will be seen, is not unlike Comptism; it is a religion of humanity—a positive religion. Its aims, though purely secular, are truly magnificent. They are, in the words of Mazzini, "Progressive improvement, the overthrow of all idolatries, sham lies, and conventionalities. We want man to be not the poor, passive, cowardly phantasmagoric unreality of the actual time, thinking in one way and acting in another, carrying empty popish or thirty-nine article formularies on his breast and none within. We would make man a fragment of the living truth, the bold seeker of things to come; the gentle, mild, loving, yet firm, uncompromising inexorable Apostle of all that is just and heroic." Cosmism has thus, with a great spirit, set for itself a high ideal. The odd thing about this new position, however, is that it is as old as the hills. It is eminently Theistic. Large-minded Theists from the earliest times (all save Socrates, who condemned men for studying astronomy, the oldest of the sciences, and expressed a contempt for physics generally) have entered deeply into the study of the laws of nature, and it is on record that "Nature never did betray the heart that loved her." These Theists have felt with Mr. Holyoake that salvation of a material kind is to be found in an extensive observation of facts, and a patient deduction of laws. "For ourselves, we will not yield to the Cosmist in our appreciation of the unveiled splendours of the universe in our sense of its sublimity, its awfulness; its capacity to instruct and to elevate. We see in nature all which he sees, and a significance which he does not discern. Nor will we yield him the palm for having studied nature to better purpose than ourselves. It cannot be disputed that in all lands and times Theists have shown themselves in the foremost ranks of inquirers into the secrets of nature; nor will it be denied that the great majority of valuable discoveries have been made by Theists.

Of course, Mr. Holyoake knows all this better than we can tell him. He must, then, know that on the temporal stage Cosmists and Theists are practically one—their aims the same, their methods the same, their hopes the same. Why, then, does he form another camp, and fight for the same cause with another battle-cry? A Cosmism that studies the universe in order to find balm for the wounds of mankind, and that does not deny the existence of God, is not far from the Theism which equally desires to persuade Nature from her taciturnity that she may give gifts to men, and which does not pretend to define the being of God. Between a Cosmist like Mr. Holy-

oake, who affirms, "I believe in Light, and Life, and Law, and Love," who quotes with evident approval and sympathy the splendid prayer, "Lead, kindly Light, amid the encircling gloom," and the Theist who affirms that the Universal Spirit may be felt by a pure heart in duty, beauty, goodness, holiness, truth, there cannot, one would think, be any radical difference. In the Palazzo Pitti, at Florence, Macaulay saw a painting by Raphael from Ezekiel, which was so fine that it almost reconciled him to seeing God the Father on canvas. Is there nothing in the palace of Nature, nothing in the beautiful Cosmos, nothing in duty and self-sacrifice, which may make the Cosmist feel that God is a glorious fact? Surely that subject is not so low that it cannot be elevated and transfigured by the master himself.

The Trial of Theism is very readable. It is always thoughtful, and the thought artistically expressed—perhaps there is too much of art—while sometimes it rises into real eloquence. The chapter entitled "Reasoning on Death," is not only the best in the book, but is the best writing we have ever seen on the subject. Its aim is to show that virtue is the only preparation for death, and that a good man, whatever his religious opinions, need not fear to die. The chapter is aptly closed with a poetical quotation, in which, however, Mr. Holyoake has seen fit to make a singular omission, which robs the lines of their peculiar consoling power. We give the quotation, italicising the words that have been omitted—

"So live, that when thy summons comes to join
The innumerable caravan, that moves
To that mysterious realm where each shall take
His chamber in the silent halls of death
Thou go not, like the quarry slave at night
Scourged to his dungeon; but sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

It is not quite fair to Bryant this dropping out the two hemistichs which contain the most characteristic thought in the lines. The passage occurs in the "Thanatopsis."

In the chapter on Unitarian Criticism of Secular Principles, Mr. Holyoake alleges that Unitarianism makes no progress. It has, he says, retrograded since the days of Priestley and Belsham; and has lost the political vitality it once possessed. Now we cannot admit these charges, because they are not true. There are men among us now who, when impartial history shall have given its verdict, will stand as well before the world as any that are gone; whose influence for good we doubt not will be as great and as enduring. As for what Mr. Holyoake may be supposed to mean by going back in theology, we fancy some of our friends would only too sadly assure him that he is labouring under a gigantic mistake; that, in fact, the left wing of Unitarianism is going straight to, Heidelberg! while the whole body is moving slowly towards the flats of Dutch Rationalism! Frankly, Mr. Holyoake's description of Unitarians is behind the time, if it ever was altogether fair. This part of the work ought certainly to have been re-written. Our feeling in regard to the whole of it is, that it stands in need of revision from a more recent point of view than that which the writer occupied twenty years ago. An added chapter, at least, presenting Mr. Holyoake's estimate of the changes which those twenty years have seen, would be received as the most interesting and instructive contribution his pen could furnish.

HULL.—The ancient chapel in Bowl Alley Lane was unwontedly gay last Sunday, a scholars' service being made the occasion for floral decoration. Such services have heretofore been held in the schoolroom, so it was a bold venture of the minister, Mr. Dixon, to suggest the idea of invading the correct, time-honoured respectability of the chapel with flower-wreaths, garlands, and bouquets. If any of the old worshippers had qualms on the matter they heroically kept them under, and the general expression was that "the old place had never before looked so nice." The children sang several of their special hymns very well, and the minister gave them a very telling discourse from the text—"In the morning sow thy seed," introducing a number of high examples, beginning with Samuel and Jesus from the old records, and ending with Hugh Miller, David Livingstone, and Robert Collyer from our modern English life.

TRUTH AND DUTY.

REV. WILLIAM BENNETT.

THINK the truth, ay, think it out,
 Fear not any harm will follow;
 Evil to us can but come
 From crushed thoughts, and judgments hollow:
 If to self we be not true,
 How can we be true to others?
 The man dishonest to himself
 Must needs be false unto his brothers.

Speak the truth, ay, speak it out,
 He's a coward who conceals it;
 If a treasure has been found
 He's the good man who reveals it:
 Misers, mean, may hoard their gold,
 Selfish slaves may hide their treasure,
 But the true man ever finds
 Sharing good the richest pleasure.

Live the truth, ay, live it out,
 Doing is the highest duty;
 Thoughts and words are but the means,
 Work is the end—service true beauty:
 Living out our noblest thought,
 Acting out the truth we've spoken,
 Is of thought and word the test—
 Of high holiness the token.

Paisley.

The Unitarian Herald.

FRIDAY, AUGUST 23, 1878.

A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power.

WILLIAM ELLERY CHANNING.

THE ATTITUDE OF RECEPTIVENESS.

OUR brethren in America have lately been much interested in a sermon addressed to Unitarians by an orthodox minister on the subject of "Man's Proper Attitude toward the Doctrines of the New Testament." What the preacher (Dr. WEBB) pleaded for was a "recipient" attitude. Who are we that we should presume to question the Doctrines of the Trinity, The Atonement and Endless Punishment? These are revealed in the Bible. Our part is to receive them in the attitude of adoring faith. Dr. WEBB made great use of BUTLER'S Analogy, which shows, in the Baconian spirit, that we must bow to facts; it is no part of our business to say what facts ought to be.

Those who conscientiously and intelligently fall in with Dr. WEBB'S argument, should be delighted with an article in the current number of the *Contemporary Review* from the pen of Abbé Martin. The Abbé asks nothing more than a recipient attitude. He congratulates his co-religionists on the passing away of prejudices from the English mind (*i.e.* of course, the prejudice in favour of inquiry and criticism), while facts are regarded with a "calmer and therefore a clearer eye." The facts thus calmly regarded are, indeed, the facts of Roman Catholicism—its assertions, its numbers, its influence. But Dr. WEBB'S facts are included in these; so there need be no difficulty in accepting them together. The Trinity, the Atonement, Eternal Punishment, the Pope, the Confessional—there they are! A mind wisely and modestly receptive will find its reward in bending before these truths; while the spirit that denies hath torment, here and hereafter!

We might reply to Dr. WEBB and Abbé MARTIN that they cannot surely expect more of us than people do from the children whom they treat in the same way. "Shut your eyes and open your mouth," is a pleasant invitation which we have known of old; but if our infantine trust and simplicity were treated to a stick of bitter aloes we did not scruple to spit it out and even to assail the wisacre who cheated us, though his beard were as long as pantaloons'.

Not all facts are to be put up with. And there is a kind of fact peculiarly irritating and disagreeable to the intellectual palate, namely, the fact of *assertions* being forced upon us, which do not stand inquiry. Dr. WEBB says that the Trinity is a Fact revealed in the Bible. The fact is, so far as we see—and we are conscious of no desire but a very sincere one to see what is—that the Trinity is not revealed in the Bible. Probably Abbé MARTIN himself would tell Dr. WEBB so, and assure him that the Doctrine required the defining power of the Church to make it out. The Abbé has his great Fact in the POPE'S being Vicar of CHRIST. Dr. WEBB will, on his part, call this the Abbé's vain assertion; albeit there is Scripture for the text emblazoned round the Dome of St. Peter's—"On this rock will I build." The fact which we see here is that, on PETER'S personal work a very small community of (heretical) Christians was founded, which lasted only for a generation or two; and that whatever Apostolic foundation there may have been for the Western Church was laid in one who was really anti-Pope to PETER, namely, the Apostle PAUL.

But the fact, obvious above all facts, in this mode of treating religious questions is, that it is an attempt to hush them up. That it has been, and continues to be, so successful arises simply from the other fact, that most people like to have such questions hushed up. They are quite content to do as Abbé MARTIN desires—take the Church and its doctrine as a whole without inquiring too curiously into particulars. But, be it remembered, there is always a point beyond which such receptiveness fails. The Abbé has sugared his pill very skilfully. The British reader will rejoice to be told that his ideas are "expanding," his prejudices "softening, melting away, vanishing," and that he is regarding facts (those of the Roman Catholic persuasion) with a "calmer and a clearer eye." But the awkward British reader, Philistine as he is, has some prejudices left, to which the nineteenth century gives more and more encouragement. Along with the reception of other Roman Catholic mysteries there has to be included such, for example, as the miracle of the Sacred Heart. Abbé MARTIN will protest, no doubt, that this is one of those innumerable historical and theological points, the inquiry into which is "not merely long, but at each step beset with difficulty and the danger of mistake." Brave words! But the British Philistine is not afraid of "difficulties and dangers," although he is too often indisposed to trouble himself about things that do not affect him personally and physically. In the matter of the Sacred Heart and the vision of S. MARY ALACOQUE, he finds a fact that is for him "a chiel that wunna' ding;" the fact, namely, that he must believe it all if he is to be a Catholic. Now we are quite sure that this is a thing which will prove too much for him. Some gentle natures, not of Philistia, but gracious and receptive, may half-shut their eyes, and find a dreamy satisfaction in the shimmering prospect which a half-shut eye creates. The vision of the Sacred Heart so looked at is, conceivably, pathetic. But if the learned Abbé would see how it is regarded by people with their eyes open, let him take the following from the pen of an accomplished writer, who expresses very exactly the view taken by modern thinkers, who look upon the alleged miracle with all due reverence for facts physical and spiritual:—

That men and women should be gravely discussing, in this nineteenth century, the objective reality of what the poor patient (St. Mary Alacoque), probably cata-

leptic, did or did not dream, that her ecstasies, her visions, should be otherwise interesting than as a physiological psychological problem is sufficiently curious; but when the particular revelation in question is considered—one where the grossly material imagination of the seventeenth century has transfigured the beautiful ideas of the renovation of the heart, the change of affections, the growth of a new sense towards God ("Create in me a new heart, renew a right spirit within me") into a very disgusting physical miracle of the Saviour appearing in person, opening his side, and transferring the flesh and blood organ itself to the body of the poor visionary—the extraordinary absence of taste, and of the sense of decorum or of rational devotion, in thus reviving as a subject of adoration a story only fit for the very twilight of belief, is still more remarkable.*

An educated Roman Catholic would probably save himself from the difficulties of the case by considering that he was not in the least bound to feel personally and individually convinced that the poor girl had undergone any physical change in the cardiac region. He is simply bound to accept, with or without personal conviction, any statement which has been made upon authority. Now the Protestant utterly shrinks from such a state of mind. To him it is uncanny. Abbé MARTIN may well say that those educated in Protestantism have a host of things "to learn and unlearn," that "their intellectual and moral nature needs to be recast in a new mould" before they can be good Catholics. We know not how far the Ritualists, with whom his argument immediately lies, are prepared for the change, but for Englishmen generally we can but pray—From such a transmigration to the land of glamour, the Good Lord deliver us!

Dr. WEBB'S communion takes up a position of finality a good deal more modern than the Roman Catholic one. Much of the orthodox Protestant system, however, is fast growing antiquated, and, even to passive and constitutionally recipient minds, not easily credible. Dr. WEBB'S own "Atonement" bears traces of a compromise with modern ideas, and his suffrage in favour of Eternal Punishment is but one vote on a question which is now well opened up in all the Protestant churches, and which he cannot hope to close with his best argument for Authority.

In fine, all *reverence* is good, and we shall all agree that in reverence for facts lies the way to truth. But receptiveness is quite a different thing. To our mind it suggests as nearly as possible the opposite of reverence. It is the caricature of reverence. It is the helpless victim of sham facts. We may leave it to Dr. WEBB and Abbé MARTIN to settle, if they can upon their common principle, which has the right of it in each of the many points of difference between them. When receptiveness fails them, we only hope they will try what reverence can do—respect for what can be determined by fair and patient inquiry into the facts which are the sure revelation of the Living God.

UNITARIANISM AT MILAN.

In addition to the sympathy given to Professor BRACCIFORTI by the Unitarians of England, we find from the August number of the *Unitarian Review* that our American friends have recently sent to him a sum of money, to assist him in his work. It appears, however, that before the money reached him, Professor BRACCIFORTI was compelled to give up the use of the hall in which he has hitherto preached. He was not cast down at this, but fortunately met with a kind directress of a Kindergarten, who generously granted to him her room. We would bespeak for Professor

* From a paper on Dreams, Visions, and Ecstasies in *St. Paul's Magazine* for January, 1874.

BRACCIFORTI something more than sympathy from our English Unitarians; and to show them how they can help him, we gladly reprint the following letter:—

Milan, 3 Via Fieno, June 3, 1878.

Dear Friend,—I have received the money (\$54 of your currency) which you and my other American friends have generously contributed towards the carrying out of my religious work in Milan. I am deeply thankful to you all, and see in your liberal contribution, amidst so many nearer claims on your Christian sympathy, an additional proof that God will have me continue in my efforts, however inconsiderable their results may at times appear to myself.

I am now preaching every Sunday in a kindergarten, the use of which has been generously granted me by the directress, who occasionally has availed herself of the English lessons which I gave in Via Durini, and continue to give in her kindergarten freely to all who choose to attend, on every Sunday morning, from ten to eleven, when the service begins. This kindergarten is in Via Nexino, No 3.

She attended some of the services (two I think) and expressed sympathy with our Unitarian views. But, alas! the priests are so much alarmed, they consider my preaching the worst of all! I received of late an anonymous letter, ending with the words "*Scelbrato, scelbrato, scelbrato!*" (You villain, villain, villain!) The fact is that the audience is rather increasing, and most people listen from beginning to end,—even such as come only out of curiosity; and then even very intelligent-looking, well-dressed persons come up to me, when the service is over, and shake hands, and heartily approve of what they have heard. Alas! most of them add that they are very busy and cannot attend regularly.

Public opinion seems to be very favourable. Most newspapers announce the subject of my sermons from week to week. They have now been showing me this particular regard for several years. I call it "particular regard," as I don't see that the preaching of other evangelicals is announced from week to week.

Now, reverting to the good directress, who has to struggle very hard in order to prevent the priests from prevailing upon the parents to take away the children from her kindergarten, to punish her for the benevolence she has set the example of extending to such an obnoxious heretic as myself,—don't you think that a little evidence of approbation, in the form of a small present of coloured plates representing animals, birds, flowers, or other instructive subjects, might eventually do much good? Might I not try to make friends of the parents and children of the kindergarten by giving the latter a little explanation of such plates, especially if, beside such plates, you would send me such elementary works as are used most successfully in America? The subject of religion, undogmatic, unsectarian, truly catholic, is so easily, so naturally handled, while talking of God's universal revelation in Nature!

Accept my warmest thanks, dear friends, for the encouragement you have been instrumental in holding out to me. In the but too little sympathy that hitherto I have been able to raise with what is foremost in my thoughts and feelings, it is great comfort to know that even beyond the Atlantic there are already noble-minded men and women, to whom I should have otherwise remained a stranger, that have become to me brother, sister, and mother.

With warmest regards, very thankfully yours,
FERDINANDO BRACCIFORTI.

M. P. L.

WHAT IS CHRISTIANITY!

PREACHING in Paisley at the induction service of the Rev. A. F. FRASER, the successor to the Rev. DAVID WATSON, of "heretical" fame, the Rev. Dr. DONALD MACLEOD, editor of *Good Words*, delivered an eloquent and thoroughly enlightened discourse on the every-day life of a Christian. In the course of his remarks he pointed out that they should bring their energies to bear on the drunkenness, the immortality, the miserable dwellings and the

miserable lives which in every town and part of the country are a disgrace to civilisation. The sin of all the churches—was the looking too much to their own crotchets, while terrible sins had been allowed to grow unchecked. They kept their best ministrations for those who needed them the least. Surely they require the united abilities, the force, the thought, and the consideration of the Christian Church, surely they required a higher enthusiasm than party zeal to be representatives of Jesus Christ on earth, for Jesus Christ had indicated the kind of victory which he would like the Church to win—"To him that overcometh will I give to sit on my throne, even as I also overcame." The object of Christ was not to propagate some pet doctrine or some especially definite ecclesiastical system, but his contest was with the sorrows and evils of the world. His struggles were against the woes, sins, and ecclesiastical divisions which were then the curse of the world. He came to oppose the sin of hatred to men, and not men themselves. But the whole ecclesiastical history of our country showed that people's actions had been beside the solution of the question for which the Christian Church existed on earth. Referring to the luxurious piety of women and men, who indulged in "goody, goody" literature, the preacher said that if they tried every day life by the standard of the Christian spirit, the contrast that was frequently represented was remarkable. The people were often found captious in their tempers, disagreeable, almost impossible companions, and harsh and exacting towards their inferiors. That was not Christianity. Another's religion consisted in attending regularly to forms; he believed in the atonement, he took a lively interest in sermons, in church questions, and other such subjects; but taking him on the week day instead of the Sunday, it would be difficult to say whether he was a worshipper of God or of Mammon. That was not Christianity. Another man delights in speculative opinion, in questions suggested by the reason of faith and the relationship of science with revelation. Without multiplying instances, it would be foolish to deny that each of these aspects is not without religion—the religion of feeling, or the works of Christian evidence in criticism. Nevertheless, the true conflict of the Christian soldier, that victory which is recognised and crowned by Jesus Christ, belongs to a different field and another warfare from these. In the personal growth and conduct of a Christ-like spirit, the real conquests of the Christians are won—to overcome our selfishness, our sloth, our greed, our vanity—and no amount of pious feeling, no sentiments of assurance of any kind, no degree of thoughtfulness or our creed could afford a sufficient substitute for the one thing needful. "Character" is the grand demand of the Gospel. So when it is asked—What are we to overcome in order to obtain the promise of the Lord? the answer to the individual is very much the same as to the Church. It is our own evil. Everyday life and your own fireside and your business will afford ample scope for a glorious struggle and a noble victory. We should discover in the difficulty of dealing with the details of everyday life in a really generous, considerate, and Christian spirit, how many a man is full of religion outside. What had they overcome in their habits, say, within the last six weeks? What evil had they crucified? Mere respectability was often the rock on which men made shipwreck of their soul; but to be respectable was generally a synonym for being comfortable. Let them take care of putting a cross issue to themselves. If they were to overcome and be set down with Christ on his throne, it could only be by fighting Christ's battle, by sharing Christ's character, by taking up the yoke and bearing it after him.

BELFAST.—The members of the congregation of the Second Church (Rev. J. C. Street's) were delighted on Sunday last by a visit from the Rev. E. B. Willson, of Salem, Massachusetts, who preached a most interesting and encouraging sermon on "Faith." It was a great pleasure to the pastor and members of the congregation to welcome Mr. Willson. He returns to the United States in a few days, and will carry away many pleasant recollections of his visit to Great Britain and Ireland.

OUR SUNDAY SCHOOLS.

RELATION OF THE BAND OF HOPE TO SUNDAY SCHOOL AND CHURCH.

[FROM a paper read before the Manchester Unitarian Sunday School Union, by Mr. DAVID THOMPSON.]

The school and church aim at the cultivation of a holy human character. Virtues and truths are inculcated. Personal integrity and self-denial are cardinal elements of morality in the religion of Jesus. The scholars look to us, their teachers, for example; our words are the fountains at which their spirits drink, and our lives models to which they strive to conform their own. Now, shall we fail in the duty thus laid upon us, and not rather, even at the sacrifice of small gratifications, try to use every means of good influence over them?

The Band of Hope is one of these means. We do not place it in the stead of religion, nor is it the panacea for all the ills which flesh is heir to. It chiefly aims at emphasising one branch—the necessity of self-denial, and the sin of causing the weak to stumble through another's example. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." And again, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." The Band of Hope takes this high ground—the doctrine of self-denial—and says, on account of the evil wrought, and the good hindered, abstain. It is a voice crying in the wilderness, "Repent, for the kingdom of heaven is at hand. Prepare ye the way of the Lord, make straight in the desert a highway for our God." Many weeds spring up which have to be uprooted, and how long do pieces of living root remain! "As is the gardener, such is the garden." Sunday schools aim at preventing ill-weeds growing up. The Church, when true to her mission, discourages all latent evil. The Band of Hope undertakes to keep the ground clear of the very rankest of weeds. Thus Band of Hope, Sunday school, and Church, work toward the same ends.

As a proof that the Band of Hope works towards Church ends, allow me to quote the following, which I commend to the consideration of every Sunday-school teacher. The statistics are from a valuable paper by Mr. Isaac Phillips, read at a conference of the Bradford Sunday School Union, November 7th, 1876, and embrace returns from Sunday schools in that borough:—

SCHOOLS WITH NO BAND OF HOPE.

Year.	No. of Schools.	No. of Scholars.	Joined the Church.	Per 1000.
1871	17	4976	21	4¼
1872	16	4524	36	8¼
1873	20	5422	68	12¾
1874	21	5678	129	23¼
1875	22	5999	94	15¾
1876	22	6178	140	22¾
			32777	488

Or an average per annum of 14¾.

SCHOOLS WITH BANDS OF HOPE.

Year.	No. of Schools.	No. of Scholars.	Joined the Church.	Per 1000.
1871	18	6529	115	17¾
1872	21	7857	135	17¼
1873	20	7425	198	26¾
1874	19	7112	229	32¼
1875	16	6047	198	32¾
1876	17	6420	327	51
			41390	1202

Or an average per annum of 29.

It will be seen that there has been no exceptional year when the schools having Bands of Hope have not shown considerably greater results than the schools having none, and that the average has been about double. Mr. Phillips further remarks that "in the schools having Bands of Hope the greater number proportionately of the scholars are from that section." Some years ago he found, "from the use of the Church book, that in the schools

where he laboured in seven years 137 scholars joined the church. The scholars were about equally divided between those who abstained and those who did not, the latter having the preponderance a little. Of the 137 who became members of the church, 106 were from the Band of Hope section, leaving 31 from an equal number who were not guarded by abstinence principles." Another fact brought out by Mr. Phillips's figures is that Bands of Hope attract larger numbers of scholars to schools.

In many places, as at Bradford, the relation of the Band of Hope and the school is such that Sunday schools are considered incomplete without a Band of Hope. Even in Manchester and Salford the 250 societies working in this movement are chiefly affiliated with the Sunday school, or held in some building where religious worship is performed.

That a close relation should subsist between the school and the children's temperance union, was never more strongly pleaded than in the utterance of the Right Hon. J. Bright, M.P., on Good Friday last. "No one," he said, "will deny, I think, that the cause of temperance owes much to Sunday schools. I think the cause of temperance is advancing in this country, although intemperance prevails to so great an extent. But if it owes much to Sunday schools it asks even more for the future. The children ought to be taught that exhibitions of excess are not exhibitions which should cause so much laughter as sorrow; and they should be taught also that which I should say, perhaps, some millions of our countrymen have discovered for themselves, that there is nothing but an increased safety and increased profit in an entire abstinence from the consumption of articles which, if taken freely, lead inevitably to intoxication. If the children whom you teach can read well, and think well; if they are reared to generous, and kindly, and merciful sentiments, you will find that even in our public affairs, as citizens of a great country, your efforts, as teachers in Sunday schools, will guide them into the highest duties of citizenship."

Sir Charles Reed, also, speaking at the annual meeting of the Sunday School Union, in Exeter Hall, London, asked the question—"How should they better meet the curse of intemperance than by teaching children in the Sunday-school Bands of Hope the folly and wickedness of drunkenness?" It is gratifying to be able to record that temperance is being now taught in Board schools; and in the London School Board books due place is given to this subject, which is certainly a step in the right direction.

FIRESIDE READINGS.

"HAPPY FIELDS OF SUMMER."

Happy fields of summer, all your airy grasses
Whispering and bowing when the west wind passes,
Happy lark and nestling, hid beneath the mowing,
Root sweet music in you, to the white clouds growing!

Happy fields of summer, softly billowed over
With the feathery red-top and the rosy clover,
Happy little children seek your shady places,
Lark-songs in their bosoms, sunshine on their faces!

Happy little children, skies are bright above you,
Trees bend down to kiss you, breeze and blossom love you;

And we bless you, playing in the field-paths mazy,
Swinging with the harebell, dancing with the daisy!

Happy fields of summer, touched with deeper beauty
As your tall grain ripens, tell the children duty
Is as sweet as pleasure; tell them both are blended
In the best life-story, well begun and ended!

—Lucy Larcom, in St. Nicholas.

GOD'S COFFER:

A SHORT SERMON FOR MERCHANTS.

THERE was once a respectable wealthy man, whose name was Benedict—that means "blessed." And he had a good right to bear such a name; for God had blessed him richly with all good things, and all who knew him blessed him, too; and he always sought to make others happy—the stranger as well as the neighbour—particularly the poor and needy. But he did it in this way. When he had passed a joyous day with his friends, he would go into his chamber, and think:—"There are

many who have not had such a day of enjoyment. How would it have been if I had invited as many more guests?" Then he would lay by of his money as much as the feast had cost him, in a chest, which he called God's Coffers. In the same way, if he heard that there had been a fire anywhere, he would give largely for the relief of the unhappy sufferers; and then he would behold his own house, and go into his own chamber, and think, "All here is safe and unhurt," and immediately he would lay up some in God's Coffers. Whenever he heard of any destruction of property from thunder or hail, or drought, or other mischances, he would lay up gold on account of it in God's Coffers. Also, if he had occasion to buy wine, or costly furniture, he would purchase it but moderately, only to enable him the better to entertain his friends; and then go into his chamber and say, "So much more mightest thou have bought and have enriched thy stores," and lay up the value in God's Coffers. Besides which, he would willingly give of his best wine if a sick person needed it, and as he lay on his dying bed and death was approaching, the poor, the widows, and orphans lamented and wept, and said, "Who will take pity on us when Benedict is taken from us? As long as he lived we wanted for nothing; but what will now become of us?" But he said, "A good householder takes care that when he is away, his children should not want. Take God's Coffers, with all that is in it. It belongs to the poor, the widows, and the orphans; divide it, and use it well and wisely." And so God's Coffers has remained for hundreds of years, to the comfort of the needy, and the man is remembered with grateful blessings.—*From the German of Krummacher.*

DUNDEE: THE REV. GEO. GILFILLAN.

ON Saturday last the interment of Mr. Gilfillan took place in Dundee cemetery, and it was estimated that 1,100 persons formed the procession. On the following day many sermons were preached in the district bearing on Mr. Gilfillan's death, and the Rev. Henry Williamson at the close of a sermon on "Immortality" made the following remarks:—"I was led to fix upon the theme of Immortality for my lecture to-night by the announcement of the sudden death of one of the most eminent of the preachers of the Christian Church. There are many reasons why the cessation of the active life and the personal power and influence of a man consecrated to the work of Christ should occupy our serious attention, but in the case of Mr. Gilfillan peculiar interest must be felt. He stood forth as the interpreter of the new thought which has been moving in the minds and affecting the hearts of Scottish people. For generations, under, at times, the impulse of devout gratitude, and then of bitter persecution, the professed Christians of this country have satisfied themselves with the dogmatic interpretations of John Calvin, and a few have ventured to ask—"Must it be Calvin, and not Christ?" Our departed townsman answered this question by claiming the right, and asserting it, of taking the Gospel from the fountain-head, though Presbyteries and Synods should deny him the right. No one, perhaps, has studied the reported sayings of Mr. Gilfillan on the subject of theological reformation more earnestly for the past twelve years than I. Certainly he has made it more easy for every other reformer. Others may well remember him for qualities which he possessed in addition to those which made his life-work of interest to us. At this time we may call to mind all that he did that was helpful to the kingdom of heaven. Had he been free from the trammels of the ecclesiastical system into which he was born, and for which he had evidently a strong personal affection, he would doubtless have left behind him a school, a party—something which would carry on the work. Instead of this he has leavened the churches around his own. He denied the doctrine of infant damnation in plain language. He repudiated the extreme Calvinistic doctrine of election and reprobation. He stood forth to claim charity for poor, misguided, yet grand-souled Robert Burns. He did not shrink from pleading for the Cupar Angus heretics, and we will not forget that he mentioned Channing and Martineau with respect. He is gone, in one sense; no more shall we meet him walking along, alone, with the peculiar manner which betokened that he was no common man. And yet Dundee has inherited him. The crowds that were wont to listen to his lectures will have borne away parts of him, and for years to come what George Gilfillan said and did will move and encourage all who are sure that a reformation is needed in the

organisations of this country, which, while offering the bread of Christ, really have given the stones of Calvin's dogmas. Immortality with Gilfillan was a reality, and a consequence of the unlimited goodness of God. Well will it be if we who remain can extend and deepen the work which Gilfillan has begun. If he halted at the utterance of the hope of Universalism we need not hesitate to affirm it. He did not deny it—nothing else we can believe would satisfy his grand idea of the Fatherhood of the Almighty. As heretics and outcasts at present, we can believe he has helped on the time when there shall be room in the charity of all Christians for those who cannot honestly accept the authority of Standards and Confessions, but who have a deep love for Christ, and a desire to be his faithful disciples. Dundee has seen many changes. At one time it was called the Geneva of Scotland. Nearly forty years ago it nearly worshipped Murray M'Cheyne. To-day George Gilfillan is the representative of its popular enthusiasm. And where did Gilfillan direct his followers? To the Gospel as taught and illustrated by Jesus Christ; in that way he showed the Christian he could hold his position against the apparent antagonism of Science and of Agnosticism. But the time is not come for an exhaustive review of his work. I sincerely join in the common sympathy at the loss we have all sustained.

BELFAST UNITARIAN MISSIONARY ASSOCIATION.

THE annual meeting of the subscribers and friends of the above Association was held on Tuesday evening, August 13th, in the schoolroom of the Second Congregation, Rosemary-street. There was a large attendance, amongst those present being Mr. J. Ritchie, Rev. J. C. Street, Rev. J. Williams (Nottingham), Rev. A. Buckley, Rev. T. Rix (London), Mr. T. M'Clelland, Mr. J. M. Darbishire, Mr. D. W. Moore, Mr. J. R. Neill, Mr. G. Fisher, Mr. H. Darbishire, Mr. H. Hyndman, Mr. W. P. Jennings, Mr. James Dobbin, Mr. E. G. David, Mr. J. M'Williams, Mr. J. Greenfield, Mr. T. Johnston, Mr. J. F. Mulligan, Mr. David Young, Mr. J. Lees, Mr. J. Jackson, Mr. S. H. Street, Mr. W. Palfreyman, Mr. J. Millin, Rev. J. Pollard.

On the motion of Mr. J. M. DARBISHIRE, seconded by Rev. J. C. STREET, the chair was taken by Mr. John Ritchie.

The CHAIRMAN said he had been unexpectedly called upon to take the chair, in consequence of the absence of the president, who should have been there, but he supposed he must have had some very special engagement that prevented him coming. He thanked them for the honour they had done him in having moved him into the position he now occupied. He was sorry to tell them that Rev. Chas. Voysey, whose sermons they had the pleasure of listening to on Sunday week in the Second Church, would not be present. He had been called upon to return to London to keep an engagement there. He was very sorry Mr. Voysey was not there, and he should like very much, and he was sure they all would like, to hear him address them at that meeting. He would now proceed with the business of the evening, and ask Mr. Street to read the report.

Rev. Mr. STREET said before he read the report he had a statement to make which, he was sure, would give great gratification to the meeting, that although their anniversary was held at a very unsuitable season this year and the sermons preached in the middle of summer, a time when many of their friends were away, nevertheless on Sunday the collections realised upwards of £41, which was a considerable augmentation of the funds of the mission. (Hear, hear.) Mr. Voysey asked him to say that he was delighted with his visit to Belfast, and was delighted also with making the acquaintance of friends there, and that he would be only too glad if they would give him an opportunity of visiting them again. He had also two other statements to make. Mr. Fuhr had been on the Continent, and would not be present that evening, as he had not yet returned, and Mr. Robertson, their treasurer, was also, in consequence of illness, unable to be present that evening. Mr. Street then proceeded to read the report, from which we extract the following:—

The council has met four times, and the executive council has met fourteen times during the year. Mr. William Dobbin was again unanimously elected as chairman of the executive committee, and has continued to give unremitting attention to the duties of his important position. The work of the colporteur has had to be discontinued, owing to the inability of the Unitarian Society to keep up its part of the contribution to the expenses of that agency. The services at Carrickfergus have been regularly and satisfactorily continued, and the Sunday class has been efficiently conducted. At Hopeton-street there has been a good deal of fluctuation, so far as attendance upon the evening service is concerned. In this matter there has been great cause for discouragement. While at the cottage services held in the neighbourhood there never has been a difficulty in

securing large attendances from week to week, there has been found insuperable difficulty in obtaining a congregation on Sunday evenings in the church. At present the attendance varies from twenty to forty persons. Your committee have appointed the Rev. J. C. Street and Mr. J. M. Darbishire to act as their representatives on the council of the British and Foreign Unitarian Association. Cottage services have been maintained, principally by Mr. Smith, at Ballymacarrett and in the neighbourhood of Hopeton-street. The attendance has been invariably good, and the interest of the people has never flagged. Your committee have to express their deep regret that, owing to illness and the consequent pressure of work, your treasurer, W. Robertson, Esq., feels compelled to request that a successor may be appointed to him; and your secretary, E. A. Fuhr, Esq., who from the establishment of the Association until now has been its faithful, efficient, and invaluable officer, owing to new and onerous duties is also obliged to ask that someone may be appointed in his place. Your committee have the gratification of calling attention to a munificent offer by Mr. Vere Foster of £400 towards the erection of national schools in Hopeton-street district, and to the response which has been made by members of the Second Congregation. They trust that even yet this offer may be accepted, and that one result of their labours in a densely-peopled part of the town may be increased facilities for the education of the young there. The financial statement showed that the receipts for the year amounted to £314. 8s. 9d., and the expenditure to £309. 17s. 4d., leaving a balance in hand of £4. 11s. 5d.

Mr. THOS. M'CLELLAND moved the adoption of the report. The committee during the year had considerable trouble, and a good many difficulties to overcome. They had lost the services of the Rev. Mr. Smith in connection with Hopeton-street. With regard to cottage services, he thought it was an extraordinary thing that they had always been successful. They were specially suited to the class of people they had to deal with in Hopeton-street, and the attendance there was always large. As to the financial state of the Association, it was so far satisfactory that they were on the right side of the account this year. He hoped the committee would be able to meet the offer of Mr. Vere Foster with regard to the erection of national schools in Hopeton-street. It would be for their successors to do as recommended in the last paragraph in the report, and not fail to carry on that institution with complete success. (Applause.)

Rev. THOMAS RIX seconded the motion. He said he had paid a visit to Hopeton-street, and he thought it would be a great pity, from what he had seen there, if they should abandon their labours in that district. He had carried on missionary work in London for twenty years without anything in the way of remuneration, and he had at times felt discouragement, but still he persevered, and he was certain that his efforts had not been in vain. (Hear, hear.)

The resolution was adopted.

Mr. H. DARBISHIRE moved the appointment of office-bearers and committee for the ensuing year. He observed that there had been a change in the constitution of the executive committee by adding the names of ladies for the first time. He was sure the admission of the ladies would be very useful in the administration of the Association, and he trusted next year they would have the ladies getting up there and making speeches. (Laughter.) He was sure they would throw vigour and life into their operations. (Hear, hear.)

Mr. JENNINGS seconded the resolution, which was passed.

Mr. JAMES M. DARBISHIRE moved the third resolution, tendering a vote of thanks to the British and Foreign Unitarian Association for a grant of £90 to the funds of that Association, and £5 towards the support of worship at Ballymena, and assuring that body of their earnest desire to co-operate with them in their efforts to promote pure and undefiled religion. He referred to the generosity of the British and Foreign Association, and said that but for its noble assistance they would not have been able to carry on their work.

Mr. MOORE seconded the motion, which passed.

Mr. HYNDMAN proposed the next resolution, conveying a vote of thanks to the Rev. C. Voysey, of London, for his admirable sermons on behalf of the Association. He observed that, although a great many who heard Mr. Voysey did not agree with all the principles he enunciated, yet they admired the style and manner in which they were delivered. (Hear, hear.)

Mr. GEORGE FISHER, in seconding the motion, spoke in complimentary terms, although the conclusions arrived at by Mr. Voysey were very different from his own. The sermons were admirable in closeness of reasoning and terseness of expression.

Mr. NEILL also spoke in flattering language of Mr. Voysey, and with nearly all of whose conclusions he fully agreed.

The resolution passed.

Rev. J. WILLIAMS moved a resolution calling on the committee to take up the work of the

Association, and to continue their labours with increased energy, and not to be discouraged.

Mr. MULLIGAN, seconded the motion, which was passed.

Rev. A. BUCKLEY made an interesting statement of the missionary work in Hopeton-street, and the prospects which lay before the Association in connection with that district if they only persevered.

Rev. J. C. STREET then addressed the meeting, and spoke of the loss which the Association would sustain by the loss of Mr. Fuhr as secretary and Mr. Robertson as treasurer. He himself had been asked by the committee to take up the duties of secretary, and Mr. McClelland had kindly consented to act as treasurer. (Hear, hear.) He expected a very great increase in the success of the committee's work in the ensuing year, when they would have the valuable co-operation of ladies. The enlisting of the services of the ladies was a most important step in the right direction, and each one of the three ladies who would be on the committee had already given proof of her interest in the poor and her anxiety for their welfare. (Hear, hear.)

Mr. Neill was called to the second chair.

Mr. YOUNG moved that the best thanks of the meeting be given to the chairman for his kindness in presiding.

Rev. J. POLLARD seconded the motion, which was passed.

The proceedings then concluded.

NEWS OF OUR CHURCHES

UNITARIANISM IN TRANSYLVANIA.

ON Monday evening week, August 11th, Mr. T. G. BOROS, of Transylvania, delivered an address to a good congregation in the Unitarian Free Church, London Road, Reading, on "Unitarianism in Transylvania." After a few introductory remarks Mr. Boros proceeded to say that Unitarianism was introduced to Transylvania by Blandrata, who was a medical officer in the household of the King of Poland, and came with the daughter of that King to Hungary, when her marriage with the King of Hungary took place. John Sigismund, their son, became Prince of Transylvania, and it was under his protection, about fifty years after the Reformation, that Unitarianism began to be preached. The first real apostle of the faith was Francis David, who, in 1596, became its first bishop. This divine was an exceedingly eloquent preacher, a profound scholar, and a man of large religious experience. He had grown up in the turbulent times of the Reformation. First he had been a Catholic priest, then a Lutheran bishop, then he was a bishop of the school of which Zwingli was the head, and then he became a Unitarian. So this great scholar and deep thinker broke away from the bondage of Romanism to find refuge only in the liberty wherewith Christ had made him free. It was in returning home from one of the assemblies in which religious questions were discussed at that time, that David, pondering deeply on what had passed, felt the light of truth burst upon him, as it was said to have done upon Paul in his journey to Damascus. He went to his home at Klausenberg; he proclaimed his new Gospel, and his people heard him gladly. The whole town adopted his views. He made it clear that he did not offer worship to Christ, and another assembly was held to discuss that question. The result was that Blandrata, who in this opposed David, secured the bishop's committal to prison, where the eloquent apostle died. During his life, however, Unitarianism in Hungary and Transylvania greatly progressed, so that in 1579 our churches numbered about 400, and enjoyed royal favour and the patronage of the great. The rev. gentleman traced the history of the movement down to the time when Leopold I. sat on the Austro-Hungarian throne. Under this prince the Jesuits were let loose in the land. "They demanded," said the preacher, "our most beautiful church, and we would not give it them, for it had been ours for more than 150 years. Within its sacred walls the eloquent apostle David had preached the Gospel of freedom. Our fathers had worshipped there and lifted up their souls to the living God and Father of us all, and we were not prepared to surrender our noble temple and all its hallowed memories over to the apostles of bondage. But mark what followed! They asked for the military power. It was given them. In 1716 the chief general of the Austrian army led a military force to Klausenberg and drove the Unitarians from their religious homes. Their churches and schools were taken from them, they were robbed of their private property. Their ministers were put to death. Their colleges too were taken from them and their professors were also slain, while the students were either put to death or driven into hiding. When the work of violence was completed at Klausenberg, and Catholic bishops preached in our churches, and Jesuits taught in our colleges and schools, the military force marched to the next centre of Unitarianism, took possession of church, schools, and college, and put to death minister, teachers, and professors. Nor was this all. It is almost incredible, but I tell it to you as a simple fact, that the Unitarian ministers, their wives and children throughout a great part of Transylvania, together with many Unitarian worshippers suffered martyrdom." The speaker next pointed out that so great a hold had the Unitarian religion obtained upon the country that it could not be completely exterminated, and he gave a very interesting account of the

manner in which it maintained itself in face of the Catholic power. Its present position was highly encouraging considering that the population of the country was only two and a half millions. They had 100 churches with good congregations, some numbering as many as 500 or 600, or even more, in attendance, while they had three gymnasia, as well as day schools attached to every congregation, all of such a character that the better classes regularly sent their children to them for education. In their college they had students from all parts, who were instructed by twenty professors. Their mode of church government was Presbyterian, and that was, he thought, understood in England; but their chief minister was called a bishop. As to their fundamental principles, they subjected the Bible to a reverent criticism, but did not believe in its infallibility. They believed in an eternal God, one in substance and in person, in whom they put their trust as the source of Truth, Love, and Holiness. They believed that his purpose was the perfection of the race, to which end he had chosen different instruments, and they believed that the man Christ Jesus was such an instrument. They believed also in the Holy Spirit as that which filled the hearts of all great and pious men, and led them into all truth and to pious and godly living; yet they believed that in order to find truth it was necessary to look for it. They believed further, that man was a microcosm, whose life, like that of the universe, rested on the most wonderful laws. He had free will, by which he attained to virtue or descended to vice. If he would be saved he must spend himself in good deeds, and if he sinned he must himself take the consequences—looking in both cases to God—who on one side gave His smile to goodness, and on the other side was able to forgive even to the uttermost. Further than that they believed that the Christian Church was a spiritual communion, but that there were needed certain outward ceremonies to assist piety, and they therefore joined in public worship, holy communion, and baptism; still they believed that it was the noble aim and the holy life that were of the greatest importance; and while they believed in the immortality of the soul, at the same time they believed that virtue found its own reward even in the present life. But there was one thing more, they did not regard their present belief as final truth. They believed that God had a larger revelation yet to make, so they kept their minds open to the light of truth and their souls were waiting always for a fuller measure of his love. For his own part, said the preacher, he felt that God had manifested his love towards them in their far country by the love and friendship which he had given them from England and America. But he felt too that this was but a part of his ways, and that in his loving heart he desired that all men everywhere should grow into the knowledge of his truth and at last be gathered into one fold—for truly there was but one fold, and one shepherd, and there was but one God and Father of us all.

THE REV. JOHN PAGE HOPPS ON RELIGIOUS TEACHING IN PUBLIC SCHOOLS.

Two sermons were preached on Sunday by the Rev. John Page Hopps on behalf of the Sunday schools at Coventry. In the morning discourse Mr. Hopps spoke of the duty of the Church in the matter of the religious education of children. He declared that a more distinct provision should be made for the teaching of the Christian religion to every child. In many cases it was done sufficiently at home by parents; but even then the Church had its own special work, which could not be delegated to others—a Church work, which could not be done at home. How necessary this was he would leave them to judge when children even in day schools were liable to have put into their hands catechisms and books of religion, so-called, which parents ought to be acquainted with, and upon which they ought to pass judgment. Catechisms, for instance, such as he had given to him the other day—a catechism used in a common public day school, put into the hands of all children sent there, whether the parents willed it or no. In it he found these questions and answers—to him utterly miserable, detestable, and in every way mischievous. "What sort of a heart have you by nature?" That was the question which was put to a little child, and the little child was told to answer, "A heart filled with all unrighteousness!" A lie to begin with, and most degrading in any case to have a child say such words; it was neither true nor good. "Does that wicked heart make all your thoughts, words, and actions sinful?" "Yes!" the little child was taught to say in reply to the wicked question; "Yes, I do nothing but sin!" Another lie, and bad in any case to put into a child's lips. This was a "Catechism for Young Children," and such pernicious falsehoods were put into their lips more frequently than fathers and mothers imagined, and these lessons were taught in day schools even, in the name of religion. The schoolmasters and schoolmistresses were going beyond their proper functions in giving lessons in religion to the young at all. Then the poor young child was taught to say that he was a child of the devil and not a child of God, for the questions proceeded—"What are you by nature?" "I am an enemy of God, a child of Satan, and heir of hell!" Then hell was described as a place of endless torment, being a lake that boils with fire and brimstone. In catechism, creed, and hymn book the children were exposed to these paganisms and horrors, from which the Church must try to save as many as it could. Mr. Hopps argued that the Church's duty was to take the children and see that they were properly instructed in true religious knowledge, and in love to their fellow beings. A correspondent writes: The admirable discourses were appreciatively listened to by excellent congregations. The collections amounted to £15. 16s., including two guineas from Mr. J. E. Banks, ex-mayor.

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On Sunday evening next, LECTURE by the Rev. S. A. STEINTHAL, on "The Proper Use of the Sunday."
All seats free. The offertory.

FLAGG, near BUXTON.—On Sunday, September 1st, Rev. ELI FAY will preach. Subject: "Thoughts for Young Men."

S CARBOROUGH: WESTBOROUGH CHURCH.—FIRST ANNIVERSARY OF THE OPENING.—On Sunday next, September 1st, Rev. DENDY AGATE, B.A., will preach. Morning, at 10 45, "Individuality in Religion." Evening, at 7, "Passages from the History of Unitarianism."

SOUTH SHIELDS: UNITY CHURCH. On Sunday, September 21st, SPECIAL SERMONS will be preached in the morning and evening by the Rev. J. C. STREET, of Belfast, and in the afternoon by the Rev. R. COWLEY SMITH, when collections will be made on behalf of the chapel funds. On Monday, a PUBLIC TEA MEETING will take place, for the purpose of welcoming the Rev. R. C. SMITH as minister of the congregation. The Revs. J. C. Street, J. W. Taylor, J. Lee, and other gentlemen, are expected to attend.

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with a PARTNERSHIP in an established business, or a responsible Situation as MANAGER: unexceptionable references as to character and work can be given.—Address JOHN HALIFAX, care of Mr. G. G. Walmsley, 50, Lord-street, Liverpool.

in connection with the Church of the Messiah, Birmingham. Among his duties will be the conduct of a Sunday Service for Sunday-school scholars, and the visiting of their homes, together with the teaching of elder classes.—Further particulars may be obtained on application to Mr. E. H. Lee, 98, Newhall-street, Birmingham.

Mrs. FRANK SHAWCROSS will RE-OPEN her School on Tuesday, September 24th.

SOUTHPORT.—Miss LAWFORD'S SCHOOL for BOYS will be REOPENED on Wednesday, September 18th.—Bingfield, Albert Road.

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School, to whom she gives careful supervision in the preparation of lessons, in attention to health, and general training. Pupils will return September 16th.—9, Norfolk Crescent, Bath.

RESUME his Lessons on Pianoforte, Organ, Harmony, and Singing (either Private or Class): schools attended.—2, York Place, Higher Broughton. One of Mr. Rawson's pupils is the successful candidate in a recent competition for the position of organist to St. Paul's Church, Southport.

at the above address, a SCHOOL for the Instruction of Young Ladies in all branches, comprising a first-class education with liberal views. References kindly permitted by the following:—Rev. Dr. G. Vance Smith, The Parade, Carmarthen; the Rev. C. Wellbeloved, 38, Monkgate, York; Miss Swaine, 1, The Crescent York.—Terms on application.

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A Limited Number of Young GENTLEMEN for Private instruction in German and other branches of a practical scientific education. Pupils also prepared for, and may attend, the various High Schools at Heidelberg, under Mr. Braun's superintendence. The house is well situated; there is a large garden, and all the comforts of English home-life are provided. References in England to E. Bronner, Esq., M.D., 33, Manor Row, Bradford; Chas. Schaible, Esq., Ph.D., Professor at the Royal Academy, Woolwich, row, Gower-street, London; and John Dendr., Esq., Worsley, Rev. Chas. T. Poynting, Fallowfield; and Wilhelm Kessley, Esq., Victoria Park, near Manchester.—For terms, apply to LUDWIG BRAUN, Karlstr., Heidelberg, Baden, Germany.

The SESSION 1878-79 will begin on September 25th.
 Classes and English Subjects:

Mathematics and Natural Philosophy. John Bridge, M.A., London.
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 Mr. W. H. Fisk, Head Drawing Master in Univ. Coll. School.
 Writing: C. F. King, B.A., Lond., Writing Master in Univ. Coll.
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 and Fencing: Mr. Winterbottom. Dancing: Miss Mary Birch.
 Classes are taken by Miss E. F. Squire and the Misses Case. A
 master is in superintendence during the day.

Prospectus on application to Mrs. Case

Messrs. J. A. BRIGGS and P. VANCE SMITH, M.A., receive the sons of gentlemen as resident pupils, for general education, or for special preparation for public schools, colleges, or examinations.

These subjects are all treated with special care, and in accordance with the improved methods of modern educational science. In view of the recognised importance of Physical Science, some branch of it is selected for consideration each term.

those languages has been acquired by actual residence in France and Germany.

The only extras are laundress and mending, 1 guinea per term and the fee for seat at church or chapel. The fees are payable in advance.

Mr. Vancesmith, M.A., also undertakes the education of more advanced pupils requiring special preparation for the higher examinations. Full particulars on this point will be given by letter. The terms, 100 guineas per annum, ensure a separate room and all the comforts of home life.

UNIVERSITY COLLEGE, LONDON.
SESSION 1878-79.

The SESSION of the FACULTY of ARTS and LAWS and of SCIENCE (including the Departments of Engineering and Fine Arts), will begin on Wednesday, October 2nd. Introductory lecture, at 3 p.m., by Professor Henry Morley. Instruction is provided for Women in all subjects taught in the Faculties of Arts

The SCHOOL for BOYS, between the ages of seven and sixteen, will reopen on Tuesday, September 24.

The Examination for the Medical Entrance Exhibitions, and also that for the Andrews Entrance Prizes (Faculties of Arts and Laws and of Science), will be held at the College on the 26th and 27th of September.

TALFOURD ELY, M.A., Secretary.

L this Wine, which we had the pleasure to bring before the notice of the public for the first time last year. It is a Pure Natural, Light Wine of Madeira character, without any spiri

JAMES SMITH & CO., Wine Merchants, 26, Market-street
Manchester,

DOING AND SAYING.

The *Bristol Times* says that the Reformed Episcopal Church has purchased a site for a church at Yeovil.

The Rev. R. B. Godolphin Osborne, son of Lord S. G. Osborne, has resigned the living of Dunston, and seceded to the Church of Rome.

From Hindu manuscripts preserved at Pondicherry, Dr. Huilett has come to the conclusion that vaccination was practised in India several thousand years ago.

A memorial has just been placed in Playford Church to the memory of Thomas Clarkson, the strenuous advocate of the abolition of slavery, by his relatives. It consists of a marble medallion portrait of him in the prime of life, with a suitable inscription.

Dr. Macarthy, vice-president of Maynooth College, was on Monday consecrated Roman Catholic Bishop of Kerry, in the Cathedral, Killarney, by Dr. Crooke. There were present six other bishops in addition to 200 priests. Among the laity was Lord Kinmare, who read an address of welcome to the new bishop.

The inspector of reformatory and industrial schools states in his annual report, just published, that there is an increase in the number of children detained in reformatories. The principal cause of this is, he thinks, that many boys are now sent to reformatories who might have been dealt with under the Industrial Schools Act.

India has lost another great public benefactor. Sir Cowasji Jehangier Readymoney, of Bombay, who died on July 21st, will be long remembered for his princely charities, which amounted, the *Indian Mirror* believes, to half a million sterling. What is more, his benevolence recognised no creed or race; his helping hand was extended to all.

Mrs. Girling, the head of the community of Shakers in Hampshire (all of whom, when they become members of that body, renounce the property they bring with them in her favour), was charged on Saturday, at Lymington, with causing an obstruction at a place called Vag's-lane, at Hordle. The obstruction was caused by the Shakers remaining in the public-road, which they occupied after their ejection from a field at Hordle a short time ago. On Mrs. Girling undertaking to do her best to remove the obstruction within a week, the summons was adjourned.

The *Jewish World* reports that at a meeting of the "Christian Socialists" held at Berlin, the question whether Jews and pagans were to enter Heaven was discussed, and it was ultimately agreed that they neither entered heaven nor hell, but that an intermediary place was at their disposal, where they would have the option of being converted. It also reports that the orthodox Catholics of Limburg and Holland, have been holding prayer meetings for the purpose of asking the assistance of Providence "against the perilous dangers awaiting us from the Jews and the modern heathen."

The Pope is preparing an Encyclical, in which he will give instructions to the Church as to the line of conduct it behoves her ministers to hold with reference to the great social changes which have taken place in Italy. Negotiations between the Vatican and Germany for reconciliation are hampered by the intrigues of the Jesuits, and the Pope has appealed directly to the Crown Prince on the subject. It is said that among the reforms the Pope and his new Secretary intend to make will be a clean sweep, as far as possible, of the Jesuits from the Vatican. They have lately gone so far as to prevent the Pope from receiving either persons or writings of which they disapproved.

The results of the Jewish Conference which has recently met at Paris, to promote the organisation of the *Alliance Israelite*, will be in an eminent degree beneficial to Judaism all over the world, so thinks the editor of the *Jewish World*. He adds: "One cannot help thinking that in the present state of Judaism—when our religion is a mark for the attacks of

rival creeds, when our social and theological superiority is being demonstrated in face of much popular jealousy, when our rights and privileges as men are still in an unsettled condition, and when questions affecting us are becoming great political matters—it were well for our interests to repeat such an assembly periodically, and develop its utility into broader fields of action than it has yet touched."

The Presbyterian Synod of China, at its recent meeting, considered the question—Is it right or wrong for the women of China to compress their feet in order to render them permanently small? A native pastor moved, "Whereas foot-binding is contrary to the spirit of the Gospel, we exhort the churches within the bounds of the Synod to use their influence to do away with this evil practice." Mr. Zia, one of the oldest native pastors, in seconding the motion, remarked that the practice was "sinful, because small feet are much admired by the opposite sex, and it is placing a temptation in their way." After several hours' debate the resolution was carried. A native elder, in a telling speech, said that binding the feet was not the only thing of the kind to which exception might be taken. Cutting the hair, shaving the head, piercing the ears, and compressing the waist, might, he pointed out, be put in the same category.

A numerously attended meeting of the friends of peace was held in Paris on Sunday afternoon. About five thousand persons were present, among whom the English working men's delegates occupied a prominent place. The meeting voted resolutions declaring that wars ought to cease, and that civilised Powers ought to have recourse to some honest and efficacious means of terminating their differences, because force never dominates over justice, and wars do not settle international difficulties in a permanent manner. The present armaments of Europe were protested against as an unbearable burden upon industry, an obstacle to civilisation, and a shame upon European governments. The working classes of all nations were called upon to organise a movement as rapidly as possible in favour of permanent peace, and will vote for parliamentary candidates who are partisans of international arbitration. Victor Hugo, in a letter addressed to the meeting, said: "Nothing that may be attempted by governments will succeed against your decision, your liberty, and your sovereignty. You are one people. Europe seeks one thing—peace."

AMERICAN NOTES.

A WORD TO THE ENGLISH CHURCH.

THE question of the disestablishment of the English Church enjoys some attention in the United States. The last number of the *Churchman*, the chief organ of the Episcopalians of that country, presents this view of the case: "It is becoming more and more evident every day that the time for the disestablishment of the English Church is not very far distant. Were it not that this implies disendowment, and a tearing up as it were of the roots of the venerable tree, the growth of centuries, the change everywhere would be welcomed. Still it must come, and if the Church is spoiled of her heritage she may, and doubtless will, learn the lesson that her strength is not in worldly possessions, but in her great gifts from above. If the former are taken away, the recompense will be in a greater faith and greater zeal, and greater victories for Him who had not where to lay His head. Already the liberated Irish Church is awakening to new life, and it is seen and felt that the coming change, instead of a new bondage, will be a freedom from the old and unnatural one in which the Church has been unequally yoked with and in subjection to the temporal power."

During the summer months the Boston Young Men's Christian Union has a branch whose object is to provide *invalids in needy circumstances* with carriage drives into the country. It need not be said that these rides are highly appreciated. One writes: "If those

who give their money for this purpose could realise the true pleasure, as well as benefit, which they give, they would feel paid a hundred fold." Last year the committee furnished carriage rides to *nine hundred and twenty* persons, mostly women and children, selected from hospitals, benevolent institutions, and individual cases. Besides, they distributed *fifteen hundred* horse-car tickets, allowing, in many instances, whole families to make excursions into the country by means of the open cars. In New York another kind of summer charity, sedulously carried on by a band of noble workers, is the carrying of flowers and fruit to the sick.

The *Pamphlet Mission* tells of two instances of pleasant fraternisation between Jews and Unitarians. One in Kalamazoo, Michigan, where a union lawn party was held and the proceeds divided between the Jewish and Unitarian churches; and the other in Quincy, Illinois, where Rev. J. Vila Blake exchanged pulpits with the rabbi. Says Mr. Blake: "I preached for him (the rabbi) on Saturday morning, and the next morning he filled my pulpit. I never preached in a synagogue before, and it was a memorable day to me, because I enjoyed the beautiful ritual so much. I liked the reading of the Hebrew prayers and the responses of the congregation, and the music was beautiful and impressive to me beyond my powers to impart, it was so simple, so chaste, so religious, so stately, and yet so spontaneous. Then the sitting of the president and the vice-president in the pulpit, with the rabbi, to assist in the service,—that seemed to me an admirable feature, and in accordance with the very genius of congregationalism. It looked so social, so natural, so sincere, so helpful! I wished that I had my church officers sitting with me in the pulpit from week to week, bearing part in the service and setting on it the seal of social interest. The Israelites gave me a hearty welcome, and asked me to come again; and the rabbi, after my sermon, said from the pulpit to his people that he was glad to see me there; and he advised his people to go to church often on Sunday mornings, so as to keep alive a warm and generous sympathy with other than their own peculiar views, and because also humanity and morality are the same everywhere. If only all churches and sects would follow that spirit!"

THOUGHTS ON RELIGION.

PUBLIC WORSHIP.

REV. CHARLES VOYSEY.

WHAT do we have a religious service for? Why ought we to attend it regularly if we can? The former of these questions is a very deep one, embracing the very foundations of all prayer and praise to God.

If one may condense the rational theory of prayer into a few words it is this: If there be, as we devoutly believe, a real Being, a living God who thinks, and knows, and loves, and who is the Father of our spirits, it is only natural for us to speak to Him, to lift our hearts to him in holy communion, and we have a right to say to Him just what the necessities of our souls inspire—whether it be a cry of supplication or a song of thankfulness and praise. Only the higher we grow in spiritual life, the less we shall fill the hour of communion with petitions and requests, the more we shall leave to God, the more wholly and entirely shall we feel "Thy will be done," and the more will our thoughts and words shape themselves in praise and adoration. But one thing is assuredly true; that the higher we rise in reasonable religious emotion, the closer will be our communion with God. We shall realise His presence the more, not only in the hour of devotion but in every hour of our lives. He will not be less and less to us till the conception of Him becomes a mere shadow; but ever more and more of a reality, till we feel that He alone is constant and abiding in a world of ceaseless change; and we shall joyfully experience all the bliss of finding in Him our everlasting home. If emancipa-

tion from the terrors and superstitions and idolatries of orthodoxy is to bear its legitimate results, it must bring us nearer to God, and not leave us further off than before. If scientific truths destroy our cruder and more childish conceptions of the universe and its order, it is only to elevate and expand our ideas of God, not to shrivel up what little is left after the decay of the religion of our youth.

We wish to make no invidious comparisons, to draw no uncharitable inferences, but it is only right to state that this theistic faith of ours, so far from making less of public worship, must of necessity make more of it; demands afresh a recognition of God, and a thankful acknowledgement of his personal relation to us such as shall far excell and not fall miserably below the expressions of devout feeling which belonged to the past. Public worship to those who do not believe in a God, conscious, intelligent, or sympathising with mortal man is, of course a palpable absurdity. To pray to one who cannot hear, to render the soul's homage of gratitude to one who never gave a gift, to adore a being who is so deficient in all attributes that constitute a man's glory as to be on a level with material substance and forces, all this is simply impossible to creatures endowed with reason and capable as we are of understanding spiritual affections. We worship only because we believe in, and trust, and love, the living God, because He knows all our hearts and all our wants, all our fears, and our exact moral measure. We worship to testify our entire confidence in His friendliness and fatherliness to ourselves and to all mankind. On grounds lower than this it were surely unworthy of us men to worship at all. Our service then is intended before all things to be an expression of our faith.

Yet this is not all. It is designed also as a means of strengthening our faith, of deepening our religious convictions, of quickening our religious emotions. To pile on fuel upon a cold grate before the fire is kindled is manifestly useless; so to perform religious services before there is any feeling of life or yearning towards God would, of course, be of no profit. But if there be ever so small a spark of religious emotion in the soul, it is fanned and fed by joining in prayer and praise more than by any other external means. Free-thinkers, too, ought to know by their own experience how soon religious emotion dies away if not nourished and strengthened by exercise and suitable spiritual food. Men begin by giving up going to their parish church or accustomed chapel, and soon they never miss it at all. Sunday comes round and finds them destitute of any appetite for higher thought than what is afforded by their Sunday newspaper or the *Saturday Review*. They grow more and more hardened by the pressure of mundane interests, they are more easily satisfied with the husks and the chaff which the luxurious literature of the day so bountifully supplies. They can live very comfortably without God; and religion—so wearisome, so distasteful as it used to be—is only remembered with a sigh of relief. "Now our religious service is meant to be an antidote to this perilous lethargy of the soul. It is an effort to preserve the means of religious sustenance apart from the nauseous and often poisonous elements hitherto mixed up with it. We want to cheer and not to depress; to lift up and not to cast down; to encourage, not to threaten and to damn; to make religious thought and belief fragrant with hopefulness and joy, to speak good of His name for the cleansing of all hearts and the healing of all wounds. Emotions, I know, are not everything, but they are a very important factor in human action and in the course of the world. If the religious emotions be not fed, they must perish; and man cannot afford to lose any faculty, much less a faculty which plays so solemn a part in his character and career. We do not wonder at the reaction which has led so many into the open fields on a Sunday morning, and which has impelled many a one to say, "I can worship God best in my own way in my country ramble, under the hedges, and among the sweet wild flowers, or by

the purling brook." All this is true, so far as it goes; but often, though not always, it is mere cant, the most empty and patent of shams; an idle pretext, invented partly for self-deception, and partly to hide from others real irreligion.

We do not deny, we can corroborate out of our own experience, that some of our supremest hours of ecstatic devotion have been passed in solitude, with no voice near, and with only God's eye upon us. But such is not the common experience of mankind. The most usual and natural way in which religious fervour is generated is in the assembly of devout worshippers, where the warmth of each soul is heightened by the contact of sympathy and concurrent feeling. It is in public worship where the spirit is most kindled by Divine affections, and the heart most touched by lofty aspirations. And without knowing it or reasoning upon it, men and women instinctively go where the congregations are large, not altogether through blind following of example or fashion, but owing to a physical and subtle force which we can partly understand, but cannot explain. Without knowing it, we do help each other to pray, and we warm each other's songs of praise. If we wish to be religious, we must then use the means by which religious emotion is fed and kept alive.

Our service, however, has still other objects. Even the preservation and nourishment of our religious emotion are but means to an end. We wish to be *religious* in order that we may be *good*. We desire to hold close communion with God that we may grow more pure, more strong in righteousness, more devoted to God's real service in our daily lives.

Honestly, earnestly engaged in, public worship cannot but have its effect in improving our character and refining our conduct. If it helps us to realise God's nearness, it must also help us in trying to be worthy of so great a blessing. If it softens and makes tender our hearts, it will make us more mild and merciful in our dealings with each other. If it feeds our hope and deepens our joy, it must show itself in fostering greater sweetness and amiability of character. Surely, if we know our own hearts at all, it is in moments of supreme spiritual joy in God that we feel also the deepest contrition and the most earnest aspirations after greater holiness of life. When most impressed with a sense of the Divine favour, we are then most alive to our own unworthiness, to our own shortcomings. These feelings, it is true, may be, and too often are, evanescent; but they are the germ of moral improvement, the springs of new activity, the source of newness of life. Public worship is then an aid to virtue, and such a one as very few can dispense with. As a means of instruction, of sharpening and confirming our convictions, and of awakening or stimulating the religious and moral sensibilities, it stands at the head of those agencies which are summed up in the old and expressive term—"the means of grace."

The second question, therefore, Why ought we to attend regularly if we can? answers itself. Self-culture in all things is a recognised postulate of a noble life, most of all, of a spiritual and moral life. We owe it to ourselves and to our fellow men to lose no opportunity of cultivating the inmost and supreme part of our being, to leave no work undone that may lift us—even for a brief space—above the dull monotony of our busy lives, and carry our thoughts into regions of contemplation somewhat more exalted and enduring than worldly interests. Put it how we will, life's toil, and burdens, and corroding cares would tend to make us selfish and sordid if they were permitted to absorb the whole of our being and to quench our aspirations after communion with God and our interest in spiritual things. A wise and devout mind will, of course, be on its guard against this downward tendency, and will "have God in all its thoughts," hearing His voice above the noise and confusion of all earthly occupation; but for the many it is absolutely needful to rest at brief intervals and withdraw from the business and cares of life to

allow their minds time for calm and contemplation, to recall them to the higher ends of life and to the culture of what is noblest within them.

Thus fairly and firmly established and recognised, the service must not be supposed capable of supporting itself except by the same zeal and devotion by which it has been built up. Old friends must still cling to it and do their best at re-inforcing it by bringing into the congregation fresh members and adherents. Money, of course, is essential, and should be freely given; but by far the best support is that afforded by regular attendance. The orthodox world will put a value upon our work not higher than that at which we appraise it ourselves. If they see us careless about it, indifferent as to its success, uninterested in the services, they will be sure to think and to say it cannot be worth much. If, on the contrary, we show zeal and devotion, giving witness thereto by the sacrifice we are willing to make on its behalf, they will at least look upon it with a higher regard, and perhaps come in time to be ardent allies. Believe me, we need this service of yours, more than the preaching of sermons, to give proof to the unsettled, but still religious, minds of the orthodox world that our scepticism, or "infidelity" as they call it, has not only not impaired our religious sentiments, but has greatly exalted and refined them; that we, too, can pray to our Father in heaven, only more freely and unrestrained than we ever pray before; that we, too, can praise His holy name, only with far more delight and rapture, because all our thoughts of him are good, and we can praise God not only for what men call his bounty, but for His discipline by sorrow and misfortune. By our prayer and praise we show forth our entire trust in His faithful love towards all mankind, and our lively hope in the final blessedness of all the world. The service is of infinitely more importance than the sermon, and if we wish to make any worthy or lasting impression on our own or the next generation, we must attend the services as regularly as circumstances permit.

JOTTINGS.

Hurry is not earnestness. A man might be very deliberate, yet very much in earnest. Some associate earnestness with dulness and melancholy, but no mistake can be greater. When a man stood with a rifle in his hand on the Scotch moors, watching for the stags to pass, he was in earnest. If you asked him, "Don't you feel very melancholy?" he would reply, "I never felt so jolly in my life; but don't speak a word." He meant to hit the stag, and knew that his whole man must be ready when the moment came.

The one peculiarity about the truth is, that the truest things have always been known. They are the only things that will stand. The truths we consider so great and so precious now—God personal, God the author of the everlasting reality of goodness, and the enforcer of the terrible difference between right and wrong, God the inspire of the sentiment that creates in us an immortal faith,—these are not new things. They did not begin even with Jesus Christ. They are older than Abraham. To God's presence in the world, to God's presence in humanity, men's hearts have always borne testimony with a sublime confidence. Even when God's external ways were mysterious and full of perplexity, when pestilence and death and war and famine and hatred have covered the earth, never has the inner faith in the goodness of God ceased to burn. Our wonder should not be excited at the slow progress of good; rather we should admire that against such tremendous odds, man's faith should still survive; that amid such signs of doubt and disparagement about the very existence of the soul and about the providence of God, man should still trust him; not because there are signs to the doubting sense and the disputing heart, but because there is a spirit in a man that came from God.

Dr. Bellows.

DISCOVERY.

ANCHOR lifted—sail outspread—
Speeds the bark before the wind;—
Onward thus the human mind.
He who doth the unseen dread,
His new world will never find,
Though he leave the old behind;
He will wreck on doubt instead.

—Verses and Verslets.

The Unitarian Herald.

FRIDAY, AUGUST 30, 1878.

A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power.

WILLIAM ELLERY CHANNING.

THE REV. ROBT. RODOLPH SUFFIELD
ON THE ROMAN CHURCH.

UNDER the form of a review of Mr. ARTHUR'S work, entitled "The Pope, the Kings, and the People," there have appeared, in the late monthly numbers of the *Wesleyan Methodist Magazine*, five articles by "An Ex-Roman Catholic Priest," whom it is divulging no secret to name as the Rev. ROBT. RODOLPH SUFFIELD, lately the minister of our congregation at Croydon. There is probably no man living better fitted to write on such a theme—no one, we would say, who has so intimate an acquaintance with the Roman Church in its various aspects, and at the same time possesses so entire a liberty of thinking and of saying what he thinks. We must congratulate both ourselves and Mr. SUFFIELD on his having secured, in the pages of this old and widely-circulated magazine (now in its 100th year), a far larger audience than any of our own papers or reviews could have obtained for him.

It were perhaps hard to decide whether the Church of Rome has, in the long run, gained or lost by the widespread and dense ignorance respecting its doctrines and claims; but we feel confident that in the present day prejudice, and the revulsion against prejudice, unreasonable bigotry, and equally unreasonable liberality begotten of it, ignorance and half-knowledge are all forces making more or less directly in its favour. The man who knows the truth, and will tell it, must expect to be called hard names because he says hard things, and must bear the suspicion of being a "Jesuit in disguise" because they are not hard enough, but will nevertheless be, if listened to, a benefactor both to the State and religion. For it is too often forgotten that Romanism presents itself to us under two very distinct aspects. It is a religion for good or for evil, the inmost and highest life of thousands of devoted souls; it is also a political organisation, the oldest, the most complete, the most independent of individuals and generations, the most despotic, powerful, and enduring which the world has ever seen. If it has often been unjustly depreciated and calumniated as a religion, it has certainly been seldom sufficiently appreciated and feared as a society. To point out the real aims of "The Church as a perfect Society," and the utter incompatibility of its claims with the rights—political and religious—maintained by all free nations, is the object of these articles. It were idle to suppose that they will attract much notice at a time like the present, when Eastern affairs only have sufficient interest to half-awake the nation from its five years' slumber. Nevertheless, we desire to

draw attention to them, as they may prove useful later on if not now.

People often talk of the present Pope as likely to prove more "liberal" than his predecessor, and "Roman correspondents," who may know much of Rome, but certainly know little of the spirit of Romanism, encourage such well-meaning hopes. Now, a Pope may be prudent, patient, reserved, or outspoken and openly despotic; "liberal" he cannot be. A "liberal Pope" is, now at the close of the nineteenth century more than ever before, a contradiction in terms.

The infallible Church which reforms its doctrine, the infallible Pope who annuls or slights the infallible decrees of his predecessor, either in so doing would commit suicide, either in so doing would slay the other. "During thirty years," says Mr. SUFFIELD, "the late Pope has succeeded in destroying nearly all the liberties of the clergy; he has established principles destructive of all the liberties of the civil government." Such is the testimony of one who knows by experience what were the liberties of the clergy, and whose duty it was for years to learn and teach the principles, new and old, established in the Roman Church. And he adds these significant words: "It is probable that the new Pope will carry on the scheme with greater reticence and prudence than the outspoken PIUS, and therefore more successfully and dangerously." Those who care to know how great the danger is, how utterly subversive that success would be of all our liberties, political, social, personal, should read these articles, which we hope Mr. SUFFIELD may be induced to reprint in pamphlet form. Meanwhile we shall but just refer to two valuable practical suggestions made by him. The first regards the Papal prelates—cardinals, archbishops, bishops. "Our recognition of their ecclesiastical status should never exceed the narrowest limits prescribed by common courtesy and common sense. No government communication should be conducted through any ecclesiastic. When we want to treat with Roman Catholics, with regard to any sectarian wrong or request, let us treat with English or Irish laymen elected by English or Irish lay people." The other point would have probably before this attracted attention but for the ignorant bigotry which has hitherto urged it. It refers to the need of some Government inspection of convents and other "religious houses." The fact that the religious orders prescribe the use of physical restraint and punishment in the case of disobedient or suspected members should surely be sufficient proof of the desirability of some State control over establishments where such power is claimed; though by all means let it be exercised "in the most tender and respectful way" for the support of individual liberty, not the annoyance or suppression of communities. The Church resists to the utmost any such proposal, but the real reasons for resistance on its part should be the very reason for insistance on ours.

We would commend to all who call themselves Liberals the late words of an eminent and typical Englishman, whose position is consistent with his character and opinions, though all three seem to us strangely inconsistent in themselves. In "Notes of My Life," just published, Archdeacon DENISON thus writes (p. 383): "I often ponder upon a problem which seems to me a principal—if not the principal—problem of national life. The highest blessing of a Christian people is religious obedience; that the people be 'obedient to the Faith.' This in things spiritual. Then in things temporal the highest blessing is

Civil Liberty, the parent of national greatness, as respects the things of this life; of true social intercourse; of active development of mental and bodily faculties; of progress in science and in art. But the two blessings are never found together in the same people; rather must it be said, that the last always, more or less, repels and excludes the first." It would not be difficult to explain the problem at least to our own satisfaction, but of the truth of it there can be no doubt, nor has Rome ever been deceived about it. Yet Liberals are found supporting the Church of Rome, and counting it an essential of liberalism to defend it. Let them learn a lesson, if not of a Unitarian minister, at least of a Tory, High Church Archdeacon.

THE WESLEYANS AND RELIGIOUS
LIBERTY.

OUR readers were informed last week that the Rev. WILLIAM IMPEY has been obliged to resign his office as general superintendent of the Wesleyan Missions in South-Eastern Africa, after a term of service in that mission-field extending to a period of forty years. In September last Mr. IMPEY wrote home expressing his inability any longer to enforce on his Kaffir converts the plain grammatical sense of the words in the Methodist Catechism: "Hell is a dark and bottomless pit, full of fire and brimstone, in which the wicked will be punished for ever and ever, by having their bodies tormented by fire, and their souls by a sense of the wrath of God." In his letter addressed to Dr. MORLEY PUNSHON, the venerable missionary turns to good account the example set by no less an authority than JOHN WESLEY himself in rebutting alleged scriptural arguments for a doctrine which he was unable to receive. Mr. IMPEY thinks that the few texts upon which so much stress is laid as asserting the doctrine of eternal torments are not incapable of an interpretation which shall harmonise with the many in an opposite direction. But he adds: "Were the difficulties presented by the few texts alluded to even greater than they are, I would claim to apply a principle asserted by JOHN WESLEY himself in discussing a very analogous topic—that of 'the horrible decree of predestination. This, though held by multitudes of divines in his day, was by him rejected as 'making Revelation contradict itself,' as being grounded 'on such an interpretation of some texts (more or fewer it matters not), as flatly contradicts all the other texts, and as being contrary to the whole scope and tenor of Scripture.' 'But you will prove it by Scripture.'" Mr. WESLEY writes in a well-known passage—

Whatever that Scripture proves, it can never prove this. Whatever its true meaning may be, this cannot be its true meaning. Do you ask what is its true meaning, then? If I say I know not, you have gained nothing, for there are many Scriptures, the true sense whereof neither you nor I shall know till death is swallowed up in victory. But this I know, better it were to say it had no sense at all than to say it had such a sense as this. It cannot mean, whatever it mean beside, that the God of truth is a liar. Let it mean what it will, it cannot mean that the Judge of all the world is unjust. No Scripture can mean that God is not love, or that his mercy is not over all his works—that is, whatever it prove beside, no Scripture can prove predestination.

If this method of interpretation be somewhat questionable as exegesis it certainly shows a remarkable effort to rise above the bondage of the letter. Many readers of this striking argument will be disposed, however, to ask, How far may it not be pushed? There are other doctrines besides those of Predestination and Everlasting Woe, for which the alleged Scriptural Authority is only a very small selection

of tests, and these out of harmony with other Scriptures. We need not say that this exactly represents the case of the Doctrine of the Trinity.

We shall be deeply interested in noticing what the result is to be for the Wesleyan body. Mr. IMPEY did not send in his resignation until he found that the same liberty was not to be allowed him as is enjoyed by Canon FARRAR and Mr. R. W. DALE. His case is not the first with which the Wesleyan authorities have had to deal, but it is one peculiarly fitted to make those Wesleyans who sympathise with him feel their grievance, and remonstrances are beginning to be uttered which by and by will have their effect. Meanwhile, it is gratifying to read such a protest as that contained in a letter on this subject which appears in the columns of a contemporary:—

When I consider these things I am led to ask whether they are consistent with that proper freedom and independence of thought which ought to exist. Why should not our ministers have as much liberty of thought as other churches enjoy? It would seem as though a very closely-knit and elaborate Church organisation naturally leads to the repression of free thought. The history of the Romish Church proves this; and I am inclined to think that it would have been more apparent in Methodism than it is, had not liberal ideas been forced on her by such powerful agencies from without her own borders. It is very tempting to employ an elaborate system of Church government; its advantages for doing good on a large scale seem very great; while the attendant evils are not easy to perceive except to an onlooker.

"PHILOCHRISTUS" ON TRADITIONS AND THE VOICE OF THE LORD.

ABOUT the thirteenth year of the Emperor Tiberius it came to pass that I (being now thirty-three years old, or a little more) discoursed with a Greek proselyte concerning the Law. He said to me that it seemed to him better to disannul such ordinances as were not convenient (just as a man might prune a too luxuriant vine), and not to say, "I will obey the ordinances, but I will make my obedience the same as disobedience." His words pleased me, but when I reported this saying to some of the Scribes, my friends, they with one consent rejected it. Abuyah, the son of Elishah, said, scoffing at my doubts, "The Law drowneth them that cannot swim." Then said I (repeating a certain saying of the Greek), "But water groweth bad if it be kept long in one vessel." But he straightway put me to silence, saying, "Is this likewise the case with the Law? Nay, it is like unto wine which groweth better as it groweth older." Jonathan, the son of Ezra, also added, in a gentle voice, "My son, thou knowest the saying of the Elders, the first of the sayings of the Wise: 'Be deliberate in judgment, and raise up many disciples, and make a fence to the Law.' But thou, O my son, would'st fain pull down fences. But if we begin to destroy a part of the Law, who shall stay the hand of the destroyer? And in the end we shall be even as the Gentiles, which have no law. Is it not better to be too careful rather than to be too careless? Is it not better to have too many fences rather than to have too few?" . . . There seemed much wisdom in the sayings of Jonathan, and I knew not what answer to make. For if to transgress the Law, even in the smallest matter, was to fall into destruction, then it seemed wise to fence round the Law, even as a man would fence round a pit; and not to suffer the unwary to go near, and peradventure to stumble, and so to be swallowed up. Yet I could not but perceive that it was not well for men thus to resort to the Law and to the Traditions as to a sacred oracle, even on those occasions and in those matters wherein the voice of the Lord, speaking unto the heart, saith clearly, "This is right, do this; this is wrong, do not this." For thus it must needs come to pass that men would pervert even the Law to the contradicting of the voice of the Lord. Hence the duties of children to parents (albeit upheld indeed by the better part of the wise) were by many diminished, or even made of none effect.

Now, I have heard certain Romans say that in their Law they also use the same devices to observe the letter and to break the spirit. But the mischief was that our Law was not as the laws of the Gentiles, which concern naught save land, and houses, and slaves, and the like, and which have not to do with the souls and spirits of men. The Gentiles could break the letter of the laws and sin not, for what sin was it to make a slave free by feigning to sell him, or in disputing about a farm to treat of a clod as though it were

the farm? But our law had to do with the supreme God, the Maker of all things, the All-seeing (blessed is He). Therefore, to observe the letter and to break the spirit of His Law seemed to be a profaning of His Holy Name. Now, I had been trained up from my earliest years to dread the pulling down of the fences, having this precept, as it were, engraved and characterized in my memory: "Whoso pulleth down a hedge a serpent shall sting him;" and I had been taught to prefer Sinai—that is, the teacher of the Law—even to an "uprooter of mountains"—that is, to a teacher which hath understanding to remove all manner of offences and stumbling-blocks from the path of the weak ones. Howbeit, at times, after discourse with the Greek proselyte whom I mentioned above, there would arise in my heart this thought—that when the words of the Law seemed to contradict that which was right, then we ought to go into the presence of God and to say, "Thou, O God of righteousness, are righteous altogether, neither can it be Thy pleasure that we should be unrighteous;" and again, "Thou art a God of truth, neither can it be Thy will that we should lie with our hands in Thy presence. Therefore permit us in this case to break Thy law. For Thy righteousness is greater than Thy law." But the Scribes would not so much as listen to such words as these, for they said that scarce even a prophet dare speak so exceeding boldly. But when I asked them whether it might be that a prophet should arise in Israel, then the most said that it was not possible, for the Shekinah and the Holy Spirit had departed from Israel when the first Temple had been destroyed. Thus my words were an abomination unto my teachers, so that I hid my thoughts in my heart; but it was pain and grief to me.

THE PRINCE OF DARKNESS.

FIRST in rank among the antiquarian societies holding celebrations yearly in the open air is the British Archæological Association. During the past week this society has held a successful gathering or "congress" at Wisbech, in the heart of a region supplying abundant material for description and discussion. No stone was left unturned, or at least unconsidered. Ely Cathedral supplied, of course, the *pièce de resistance*, but neither the smaller churches of the Marshland nor the early English remains at Swaffham were neglected. Local legend also came in for a fair share of attention. At the church of Walpole St. Peter, Mr. Peckover related a short legendary story connected with a supposed Roman figure in a corner of the chancel on the outside wall, which was said to represent a kind of early "Jack the Giant-killer," and pointed out two large circular holes close by, which were caused by the Devil, in anger at the hero's deeds, kicking a football at him with such force as to penetrate the sacred building. It has not escaped so acute an inquirer as Mr. Peckover that this story of the Devil and the football is only a variation of one which is perpetually turning up in every country in Europe. Any startling and unexplained occurrence is at once attributed to the Prince of Darkness. The extinct crater of a volcano is the Devil's Punch-bowl. A bridge built too swiftly for its time, like that at Kirkby Lonsdale, is ascribed to an infernal engineer; the Cathedral of Cologne to a diabolical contractor; but among this general pressing of Satan into the service of mankind there stand out distinctly some stories showing his impotence to revenge himself on holy men or God-fearing knights who had thwarted him. Commencing operations at Brighton to dig a trench to let in the sea on a holy hermit, the fiendish "navy" is scared by the sight of the saint's lantern and leaves his works unfinished. On a similar occasion when exercising his more legitimate functions as prince of the air he is carrying an enormous stone to let fall on the convent of Königstein, when the bell for the Angelus gives him so terrible a shock that he drops his burden far short of its mark. The village church at Walton, like Chichester Cathedral, has a detached belfry tower. This is accounted for, in the former case, by the devil's having attempted to carry off the church tower; finding his strength unequal to its removal from consecrated ground he was fain to drop it at a considerable distance from the church. In discoursing thus pleasantly of local folk-lore, and spicing their remarks with an occasional

denunciation of reckless restorations, the British Archæological Association passed a delightful week, smiling pleasantly at begone superstitions, but touching with reverent hand all memorials of the genius of our forefathers. It is needless to dilate upon the practical value of thoughtful and appreciative study of the monuments of the past. The effect of a more humble spirit in comparing our own work with that of the thirteenth and fourteenth centuries and the period of the Renaissance is already made manifest in the improvement which has taken place in English domestic as well as ecclesiastical architecture during the last forty years, in the substitution of brick for stucco, and in the sober-hued interior decorations which have taken the place of the astounding wall papers and maddening carpets of the last generation.—*Daily News.*

FIRESIDE READINGS.

MEADOW TALK.

A BUMBLE-BEE, yellow as gold,
Sat perched on a red-clover top,
When a grasshopper, wiry and old,
Came along with a skip and a hop.
"Good morrow," cried he, "Mr. Bumble-Bee!
You seem to have come to a stop."
"We people that work,"
Said the bee, with a jerk,
"Find a benefit sometimes in stopping;
Only insects like you,
Who have nothing to do,
Can keep up a perpetual hopping."
The grasshopper paused on his way,
And thoughtfully hunched up his knees;
"Why trouble this sunshiny day,"
Quoth he, "with reflections like these?
I follow the trade for which I was made;
We all can't be wise bumble-bees.
"There's a time to be sad,
And a time to be glad;
A time both for working and stopping;
For men to make money,
For you to make honey,
And for me to do nothing but hopping."
—*Caroline Leslie in St. Nicholas.*

NO PLACE LIKE HOME.

"No place like home." I had often tried to feel how deep was the truth of these words, but one morning I heard of something that confirmed it beyond all doubt.

It was the east coast of Scotland; the seaport town of Arbroath. I had gone early in the morning towards the harbour to look out for the appearance of the *Lady of the Lake*, a schooner in which my father sailed. The harbour lies open to the whole force of easterly and south-easterly winds. At times fearful sights are to be seen here. When the storms come down the great waves leap clean over the protection wall which runs in front of the docks, making it dangerous for anyone to go near the entrance to the harbour.

At times the scene is different. The loveliest sights I ever saw were seen from the top of that wall. Stretching as far as the eye could reach, with not a speck to intervene, lay the sea of silvery-crested water. It was hard to say where the sea ended and where the clouds began; sea and sky seemed one. And then the sunrise: never has my eye beheld anything to equal that. First, a red tinge colouring the clouds nearest to the horizon, just like the breath from some fiery monster. Then a deepening and a widening of the red, and an upward reaching. Then down on the lips of the sea a yellow gleam, and then in a few moments the great glowing mass of light, like a newly-created orb, dropped into space. All around smiling, laughing, dancing, in the deep red hue. No, I never saw anything more inspiring, even to a young heart—for I was young then. But I had forgotten—there was one speck on the horizon, though on clear days only it could be seen. You have all heard of the Inchcape Rock. There is a lighthouse on it now, and it may be seen on a clear morning.

I had gone to look for the coming of my father's ship, but it did not come that day, and I was just on the point of returning home with the news to my mother, when I saw a group of

pilots talking very earnestly about something. I went towards them, and recognised a friend, who was then their captain. In the middle of the group was a little dog, a shaggy Scotch terrier, of very humble dimensions. If you know the size of a pilot's jacket pocket you will know the size of the dog, for it would have just filled one of their pockets, no more.

"It's extraordinary," said one of the pilots, in his peculiar dialect. "Ye dinna mean ta tell me it swam a' the road itsel'."

"Tell us all about it," said the captain.

I listened eagerly to Sandy Swankie's story.

"It was the last time we gaed ta the rock. Thomson an' Swankie were the keepers, gan oot. 'I cam' ta' the harbour mase', ta see that the boat was a' clear. Prince cam' after me. It was very calm that nicht, hardly a breath o' wind, and I said as they gaed oot, 'Tak' time, lads, ye hav' a hard pull afore ye, and I dinna think ye need fear a change o' the wind.' I was richt; for next mornin' there was a little fresh breeze certainly, but still frae the same airt, and I kenn'd it hadna blawn lang like that. However, when I gaed hame that nicht I missed neathing until they were a' in bed but mase', and just as I rose to ging I thoct on Prince. 'Prince, Prince,' I cried; 'Prince, come lad,' I cried, but nae Prince was there; an', after reflectin' a wee, it cam' suddenly to my mind that Prince was off to the rock in the boat. I had seen him i' the boat, but after that I didna mind o' havin' noticed him. Next mornin', on risin', I was dumfounded ta hear something outside the door, scrapin' an' scrapin' as if it wanted to coom in. 'It's Prince,' said I, an' I felt displeased wi' mase' that I had gaen ta sleep, leavin' him outside, for, as ye ken lads, I'm very fond o' my little doggie. I gaed an' opened the door, an' sure enough it was Prince, but in sic a sicht. The puir fellow was like a bundle o' wet cloots, an' shakin' like a man wi' the palsy. I took up the puir fellow i' my arms, an' dried him wi' a cloot, until the fire was lichted. I then rolled him in a cloot, and let him lie afore the fire until he got thoroughly better, and during that time I tried hard to think whar he'd been. An' wull ye believe it, lads, it was last nicht Tamson cam' doon an' telled me that they had taen him nearly ta the rock, when he sprang o'erboord, an' put them in a state o' fricht, for they kenn'd hoo much I valued him. After rowin' back a bit, whistlin' an' cryin' until they were tired, they gae up the search, an' neathing further was kenn'd until Tamson coom last nicht an' telled me a' this, an' saw Prince lying a' richt an' ticht on the rug afore the fire."

Swankie looked up to the others and said, "It seems ta me, lads, Prince thoct there was na place like hame."

I thought so too that morning, and I have often thought so since then. What think you?
W. R. S.

CURIOSITIES.

Lord Airlie remarked to one of his tenants that it was a very wet season. "Indeed, my lord," replied the man, "I think the spigot's oot a'the-gither."

"How did ye like the doctor the day, Thomas?" "Weel, John, the sermon was not that ill; but I dinna like yon trash o' duties at the nither end o't."

"Really, Mr. Johnson, there's nae end in your wit," said a lady in the west of Scotland to a noted humourist. "Gude forbid, madam," he replied, "that I should ever be at my wit's end."

NO RELATIONS WITH HEAVEN.—A Washington paper tells an amusing story of a Protestant clergyman who, on his first visit to the capital of United States, endeavoured to enter the Senate House. He was stopped by an official, who demanded whether he was privileged to enter, by being either a governor, an ex-member of Congress, by a foreign minister. "I am a minister," replied the clergyman. "Of what Court and country?" demanded the janitor. "Of Heaven," was the reply. "Our Government entertain no relations whatever with that country," drily observed the doorkeeper.

PARSONAGE STREET: MACCLESFIELD

WELCOME TO THE REV. JOHN RUSSELL.

ON Saturday afternoon, the 24th inst., a meeting was held in the Parsonage-street schoolroom to welcome the Rev. John Russell to the ministry of Parsonage-street Chapel, the duties of which he has undertaken in addition to his pastorate of King Edward-street Chapel. The room and platform were tastefully decorated with flowers, and the proceedings throughout were of an enthusiastic and interesting description. Selections of music, well rendered by the chapel choir, were given at intervals, between the speeches. After tea the chair was taken by CHARLES BROCKLEHURST, Esq., J.P., who called upon Mr. J. W. Yates, the secretary, to read letters of apology from the following gentlemen:—Revs. H. E. Dowson, B.A., Gee Cross; G. Hamilton Vance, B.D., Dukinfield; J. Kertain Smith, Hyde; Alexander Ashworth, Stalybridge; (James Harrop, Adam Rushton, Henry Eachus, formerly connected, as pupils, with King Edward-street school); Dr. H. J. Marcus, Heaton Norris, Messrs. J. R. Beard, J. Dendy, Esq., W. Whitworth, and J. Phillips, of Manchester, and T. Hawley, of Longton. He earnestly requested the members of the congregation to take their appointed minister to their hearts and homes, and not to expect too much from him, but assist, encourage, and attend his ministrations, making his duty a pleasure to himself and a profit to them, not leaving chapel matters merely to chance, but putting their hands to the work that needed doing.

The CHAIRMAN, on rising was received with loud cheers, and said: My friends, you have done me the honour and kindness to ask me to preside on this interesting occasion, and I have much pleasure in acceding to your request. Ten days ago, after a roughish passage from Ireland to Scotland, I received, on reaching the latter shores, a batch of letters, amongst them one from your worthy secretary, asking me to take the chair this evening. At first I said no, thinking I was hardly the right man to undertake such a duty, but after further consideration I thought that if by so doing I could in any way assist you in carrying out the good work you had in view, you were welcome to my poor services, such as they were. We are assembled together this evening to welcome the Rev. Mr. Russell to a new sphere of work for which I think he is in every way admirably fitted. I have had the pleasure of his friendship several years, as also that of Mrs. Russell, and I have always derived benefit and pleasure in my conversation with him; but I must not anticipate the kind words of welcome that are to be offered to him by various gentlemen whom I see around me on this platform, several of whom at considerable personal inconvenience, have come a great distance to be present amongst us. Your chapel and school has for some years had to contend with many difficulties, and among other friends who have been removed from you, no one took a greater interest in your welfare than the late lamented Mr. Samuel Greg. You now naturally look round for the assistance of an able minister, and it affords me much pleasure that you have asked Mr. Russell to undertake the duty, and in doing so I trust he will be encouraged by occasionally seeing amongst his worshippers at King Edward-street Chapel many faces that I now see in this room; and I pray God to bless his endeavours amongst you. (Loud cheers.)

The Rev. JAMES BLACK spoke as secretary of the East Cheshire Christian Union, and gave Mr. Russell a cordial and brotherly welcome on his entering upon an extended field of labour. The arrangement by which both pulpits in Macclesfield were occupied by the same preacher was one which many friends in the Union, himself for one, had often hoped they might some day see. He believed that it was the best arrangement for all parties. They had two distinct duties to fulfil in their religious gatherings—the one Devotional, which suited a quiet Sunday morning in King Edward-street; the other what was frequently spoken of as Controversial, though it need not take the form of controversy. It should be an earnest and effective presentment of their religious convictions before the world. An evening service, well advertised, was most suitable for the latter, which was a duty not to be omitted at present of all times. The speaker then referred to the case of the Wesleyan Missionary, Mr. Impey, who, after a long life of Christian service, had been forced to resign because he could no longer teach the Doctrine of Eternal Punishment. In connection with the subject of the Missionary Union, Mr. Black said he was reminded that the King Edward-street chapel was of old a Presbyterian one. He, as a Presbyterian bred, naturally liked what was good in Presbytery—namely, the bond of union it afforded for all good works. Such a bond of union they really had in their little Missionary Society.

Mr. JOSEPH ROBERTS, as the oldest member,

gave the welcome on behalf of the congregation, and in the course of a few appropriate remarks expressed the hope that their relation as minister and congregation might be a long and happy one.

The welcome hymn—

"This day we give thee welcome,
This day our hands nnite,"

having been sung, all standing and joining in it,

The Rev. JOHN RUSSELL, in reply, feared he could scarcely find suitable words to express his thanks for the warm and generous welcome they had given him that evening. He did not come amongst them as a new man, having occupied their pulpit on many occasions since he came to Macclesfield, and was pretty well known to most of them. He hoped he would soon come to be regarded as a friend by everyone of them, and get to know them in their own homes as well as in his own. He would not give any promises or pledges, as they knew him well enough to have a pretty fair idea of what they might reasonably expect of him. He would only say that now that his hands were as full of work as they could hold, he would spare neither time nor labour in his efforts to do a good work among them. He would not trouble them with any statement of views, as he was perfectly sure, from his knowledge of them, as well as from the unreserved character of their invitation, that they would never dream of muzzling their minister, even when he said things that were unpalatable, or with which they could not entirely agree, but would always respect the liberty of the pulpit, and the duty of the minister to speak out freely and without reserve the truth that is in him. Devoting himself, as he hoped to do, to his now greatly increased work, he would ask for something in the way of reciprocity on their part. Above all, he would ask for regular attendance at public worship. People often absented themselves from service on the most frivolous pretexts, that would never detain them from their ordinary occupations, or even from a party of pleasure or evening entertainment. If congregations only knew how irregularity of attendance takes all spirit out of a minister, and renders impossible all healthy and vigorous congregational activity, he was sure that no one who had our good cause of free and pure religion at heart would ever lightly absent himself from its public service. He would also like to say a word for King Edward-street. He was always very glad to see them there, and was especially pleased that some of their own best workers were amongst the most regular attenders at King Edward-street. He hoped that his becoming their minister would do good to King Edward-street too, and that he would soon see them in larger numbers than hitherto attending his ministrations at the old chapel as well as at their own. In coming among them he was joining a band of old and experienced workers who had managed their own affairs ever since the formation of the society twenty-three years ago. It was remarkable how well they had stuck together and worked together, and what a good front they could present when they turned out in full force. Having become their minister, he hoped that none of them would think of resting on their oars or taking their ease, but rather that they would work harder and more heartily than ever. Hoping that they would all become united in love, and that they would grow strong by mutual devotion to the good and the true, he reciprocated the hope that their connection as minister and people would be a fruitful and happy one, and again thanked them for the warm and generous manner in which they had welcomed him amongst them. (Applause.)

Interesting addresses were afterwards delivered by the Rev. J. C. Williams (Longton) on "War Principles," the Rev. Iden Payne (Congleton) on the "Duties of Congregations towards their Ministers," and the Rev. J. McConnochie (Sale) on the "Relation of the Sunday School to the Church." Votes of thanks having been passed to the chairman and to the friends, who had come to them from a distance, a most pleasant and successful meeting was brought to a close with the benediction.

BRIGHTON.—On Thursday, the 15th of August, the Unitarian community of this place held its annual picnic in the beautiful park of Arundel Castle. The weather, although threatening in the morning, turned out remarkably fine, and the members were soon engaged in different games, which lasted till tea was served in a really charming spot in the park, and to which about 70 members sat down, with their excellent pastor at their head. Whilst the Unitarians were sipping their tea, some Trinitarian congregation did the same close by at a neighbouring table, without the harmony of the whole being in the least disturbed. Our correspondent adds: "We are advancing after all, although the Dissenters at Saffron Walden (see *Unitarian Herald*, August 9th) exclude the Unitarians from their Sunday-school treat." On the return homewards many a merry peal of laughter was heard, and everyone seemed to be highly pleased with the day's "outing," and the excellent arrangements made for it.

HASTINGS.

SERMON BY THE REV. W. H. CHANNING.

"ARGUS," a writer in the *Hastings and St. Leonards Observer*, of Saturday last, gives an account of a visit to the Unitarian Chapel in South Terrace. It had been intimated to the editor that the presence of a reporter would not be unwelcome during the month's ministration of the Rev. W. H. Channing. And so I elected to attend the service on Sunday morning last, when I heard the reverend gentleman discourse on "Personal Communion with the Living God." Nor was I disappointed in what I heard. Very eloquent indeed the sermon was. From the nephew and biographer of the great American preacher, essayist, and philanthropist I naturally expected something good, and I received it. I do not intend to convey that there was anything strikingly original in the sermon; on the contrary, it seemed to me to contain nothing that has not been said again and again by thoughtful Christian men dealing with the doctrine of Materialism. But the address, taken as a whole, was nevertheless above the merit of ordinary pulpit discourses. Delivered as it was, with the deepest earnestness of manner, with considerable use of hands and motion of body, yet with gestures never overstrained and voice generally subdued and soft—the preacher making up in studied emphasis of certain words the effect which some less skilled and cultivated preachers would seek to convey by loudness of tone—the sermon was most impressive. As Mr. W. H. Channing stands on the preaching platform, his eyes mostly closed, the lower part of his countenance dwarfed almost by the capaciousness of the brow, the mildness of his delivery in keeping with the mildness of his appearance, he might be said to realise Chaucer's line, "He was a very parfit gentil knight." That he is an intensely earnest, pious man, an enthusiast almost in his religious observances, his manner, his every word seemed to indicate. There was nothing in the sermon from beginning to end that could not have been uttered from the pulpit of any church, high or low, within the bosom of the Establishment; and, indeed, for the matter of that, the most scrupulous Trinitarian might have assisted at the service, have joined in the prayers, in the chanting of the psalms, and the singing of the hymns without finding a single feature which he could not conscientiously accept. Those who imagine that Unitarianism is in any shape or form merely a cloaked form of Deism, and who would, therefore, deny the right of the denomination to be styled a Christian body, might be surprised to learn that there is scarcely a prayer offered up in which Christ is not spoken of as the Son of God, while the hymns teem with the most beautiful thoughts and exalted piety. The service, like that of the Established Church, is from beginning to end written. There are no extempore prayers—though, as I gather, these are not entirely forbidden. There are, in all, ten arranged services, and any one of these may be used at the discretion of the minister. The hymns are selected indiscriminately from the works of many authors, and without any reference to the religious views held by the writers—Pope, Luther, Bryant, Keble, Wordsworth, Heber, Toplady, More, Doddridge, Montgomery, Watts, Wesley, and many others being placed under contribution. And let me say, too, that the denomination is by no means deaf to the advantage of good music. On the occasion of my attending four years ago there was no choir, and the congregation were led by a harmonium indifferently played. Their poverty, however, and not their will, was responsible for this. They have grown, I presume, more numerous and richer since, for they have now a fairly good, though necessarily small organ, and a choir numbering about a dozen, the majority being composed of boys, who really possess good voices, and whose singing does credit to their training. On Sunday the words of the hymns were taken from Madame Guion, Conder, and Newton, the music being from the familiar "Hymns, Ancient and Modern." The psalms and responses were also sung; in fact, in everything in which it was possible to use music music was introduced.

Two texts were taken by the preacher—"My presence shall go forth with thee, and I will give thee rest," and "The Spirit itself beareth witness with our spirit that we are the children of God." Is it an unreality, an illusion, asked the preacher, that the living God is the centre of all things? No, there was no unreality, no illusion; there was nothing on this earth so real as the glory of God in Jesus Christ. But we see in our day bodies of men and women rising who tell us that all this is a mere mirage, that this inward enthusiasm and outward practice are opposed to the hard facts of science, and that nothing can be accepted which cannot be proved. We see Socialism shaking Germany to its base, and Nihilism bursting forth in Russia. On this very day one of the most eloquent men in London was

standing before a body of working men, to tell them that there is no God, no heaven, no life but this, and that we should make the best of it. Terribly real indeed is all this, and more terribly real still is it that some of the bravest, the strongest hearts are being swallowed up in it. Only a short time ago he was travelling in a railway carriage with one of the most able men in Great Britain. And what said this gentleman? Simply this—that it is all an illusion. He found mankind ground down in sorrow and sin, in vice and misery, and that the utterances of religion are worthy of no answer, but should be met with scorn. Most sad is all this; but they would find God is in earnest, terribly in earnest, and they must be earnest also in following out a deep religious life. He (the preacher) did not fear the discoveries and the progress of modern science. On the contrary, he looked upon scientific progress with intense joy, and welcomed every new addition to our scientific knowledge. Not a fact that has been advanced by scientists but has brought to him joy. Never has the shadow of a doubt disturbed him as to God being the real life. It is only two summers since one of the most learned men of this country, turning to a believer, said, "I have entered deeply into modern sciences, but I would give up all I know if I could only have your real experience of living in the belief of God." And they might depend upon it that is the feeling of very many men of science of the present day. But if we would know God we must first find Him in ourselves. We shall then fear no illusion, or fail in the effort of reconciling the discoveries of modern science with true religion. Proof is asked of the reality of God and of religion. But where is the proof of science itself? Is it not, according to the logic of the sceptics themselves, all an illusion, all an unreality? It was not the music which they heard this morning, but a little vibration which struck on the ear—it was not the light which they saw streaming through the windows, but something else. This very outward world is an illusion. They said they were husbands and wives, fathers and mothers, sisters and brothers. They felt they were in that building this morning listening to his voice, but let them prove it if they can; let them prove even their own existence. He would say to them, they could not do it. They would, however, continue asserting that these things were real. Very well, then, there was no appearance in this outward world which to him was so real as the living God. Had they ever tried to make the false true, wrong right, good bad, ugly beautiful, discord harmony? If they had not, let them attempt the effort, and they would find the more they tried the more truth came uppermost. What was this but the wonderful power of conscience which scientific men had tried to explain as only a higher form of intelligence? It is now as it was in all ages, and will be to the end. We could not wrong another for our own good without our inmost spirit reproaching us for the evil which we do. By all the power and will which we possess we can never make selfishness to be right. The power of gravitation is but a trifle to that power of conscience. God is all good, and that goodness in ourselves, in the very centre of our being, declares to us that we are the children of God. The preacher, in concluding, quoted the examples of several personages who have left their names written indelibly in the world's history, with the view of showing that the very inspiration which moved on to great efforts and great deeds—such as Michael Angelo painting in the Sistine Chapel, Newton working out the "Principia," Dante pouring out his soul in immortal metre, Elizabeth Fry sympathising and helping with sisterly love the most debased of womankind—was the outcome of man's personal communion with God.

NEWS OF OUR CHURCHES

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

MINISTERIAL APPOINTMENTS.—The Glossop pulpit, vacant by the sudden and deeply-regretted death of the Rev. Frederick Ashton, M.A., in April last, has been offered, by the unanimous invitation of the congregation and the East Cheshire Christian Union, to the Rev. Wm. Harrison, of Swinton, who has signified his acceptance, and will enter upon his new duties on the first Sunday in December.—At a meeting of the members of the congregation at Boston, held in the schoolroom on the 11th inst., Mr. W. S. Key, of Bilston, was unanimously elected the minister, and will enter upon his duties in the middle of September.

BELFAST: HOPETON-STREET.—It was considered advisable this year to give the children an indoor treat instead of their annual "day in the country," and the teachers, scholars, and their friends (numbering about 120) assembled on Friday night, the 23rd inst., in the schoolroom. After the tables had been cleared one or two hymns were sung, Mr. C. J. Street, B.A., presiding

at the harmonium. Short addresses were then delivered by Rev. J. C. Street, Rev. Abel Buckley (minister and superintendent), and Mr. John Andrew (Leeds), the latter gentleman dwelling particularly on the temperance question. Mr. C. J. Street then amused the children by reading a fairy-story called "The three wishes." With never-failing kindness Mr. Robert McCalmont sent his magic lantern, and when we mention that among other subjects that beautiful story of "Jane Conquest" was illustrated, we need scarcely add the exhibition was both instructive and enjoyable. A vote of thanks to Mr. McCalmont and Mr. Nicholl (exhibitor) was then moved and carried enthusiastically by the children. A hymn was sung, and Mr. Street dismissed the children with prayer and benediction.

GLASGOW: SOUTH SAINT MUNGO STREET SUNDAY SCHOOL.—It was arranged to hold the annual excursion of this school on Saturday afternoon, August 17th, but the weather proving unpropitious it was postponed till the following Saturday. A goodly number of scholars, parents, and friends turned out on the occasion, and, though the day was again somewhat unfavourable for outdoor amusement, made an excursion to Shuttleston, a few miles distant from the city. Here the party had the use of a field (kindly granted for the purpose by a neighbouring farmer), which, though rather wet and slippery, was the scene of various games and races. A substantial repast was also enjoyed, in the shape of tea, milk, and eatables. Nothing occurred to mar the proceedings of the day, and the party returned homeward apparently well satisfied with the day's outing.

HULME: EMBDEN-STREET.—One of the most enjoyable excursions of the season in connection with the Domestic Mission took place on Saturday last. A number of teachers and friends went to Harpurhey, thence through the romantic Boggart Hole Clough on to Blackley school, kindly lent for the occasion. About forty persons sat down to tea, including many of the teachers of Blackley school, by whom we were heartily welcomed. After tea, out-door amusements were entered into with great spirit until dusk. The party then assembled in the schoolroom to enjoy themselves. The secretary of Blackley school, Mr. Evans, gave a hearty and brotherly welcome to their friends from Hulme. The Rev. J. Harrop briefly responded, expressing an earnest desire that ere long the Hulme friends might have the gratification of returning the compliment. During the evening a new game was introduced, arranged by the Rev. J. Freeston. The party broke up by singing "Scatter seeds of kindness," which brought to a close a most happy and enjoyable meeting.

LIVERPOOL: NORTH END MISSION.—The annual exhibition of the Window Gardening Society was held on the 23rd inst. The unpropitious weather reduced the number of plants brought, but otherwise the show was creditable. Mr. Kemp once more kindly awarded the prizes, which were distributed by Rev. S. Fletcher Williams, who presided and spoke. A programme of songs, &c. made a pleasant evening. 175 plants were exhibited, and about 175 children and friends were present.

NOTTAGE: GLAMORGANSHIRE.—A concert was given here on Friday evening, August 16th, on behalf of the fund for clearing off the chapel debt, under the direction of the Rev. J. B. Lloyd, of Knutsford, youngest son of the venerable minister of the place, the Rev. Titus Lloyd, who is now in the fifty-fifth year of his pastorate of this congregation. The concert proved eminently successful both musically and financially, the sum of £6 or over being realised, after all expenses had been paid. The principal vocalist was Miss Lizzie Williams, R.A.M. Songs and duets were given by kind friends, and some part music was rendered very creditably by the Nottage choir. Now that winter is approaching it is a comfort to think that gas has been introduced into the new chapel, and the debt remaining will not exceed £10.

PENDLETON.—On Sunday last two stirring sermons were preached to good congregations by the Rev. Robt. Laird Collier, D.D., of Boston, U.S.A. These sermons cannot possibly fail to do good service to our cause.

SHEPTON MALLET.—The Rev. James Cooper has resigned the pulpit at this place on account of failing health, and will terminate his ministry on the 29th September next.

STAND: BURY SUNDAY SCHOOL UNION.—The fourth meeting for the present year of the Bury District Unitarian Sunday School Association, was held on Sunday last, the 25th inst., at Stand. After tea the Rev. W. C. Squier took the chair, and a paper was read by Mr. Henderson, of Heywood, on "What are the duties of our Sunday school teachers?" He said that his idea of the object of our Sunday schools was the formation of religious principles. He did not feel disposed to agree that political economy should form a subject for the Sunday school, because we might begin with political economy, go on to experiments in chemistry, and from that to lessons in gymnastics and practice with the sewing machine; all very good things in their place, but altogether foreign to the object of our Sunday schools. We never think of going into a butcher's shop to buy second-hand clothes. Let them not play with their main object till they made the institution no Sunday school at all, but a mere debating club. The essayist urged teachers to ponder on the responsibility which they have undertaken. The knowledge that the future happiness and comfort of those under their charge depends on every word that passes through their lips, ought to stimulate them to painstaking preparation of their lessons. Let them guard against narrow-minded teaching; at the same time let them remember that their scholars are the children of Unitarian parents, who are desirous that they should learn their religious principles. An interesting and well-sustained discussion followed, in

which Messrs. Greenhalgh and Schofield, of Ainsworth; Messrs. Dewhurst and Duckworth, of Heywood; and Messrs. Darbyshire, Allen, Holt, and Jones, of Stand, took part. The meeting concluded with singing and prayer.

TULLYGIRVAN.—On Thursday week a gala day in connection with the above school was held. About seventy pupils, together with a large number of visitors, assembled in the schoolroom, where the Rev. J. Jellie, of Farmhill, Carrickfergus, distributed amongst the children a number of valuable premiums, which had been raised chiefly through the instrumentality of Miss Sarah Frame, the faithful teacher of the school, and Miss Eliza Patton. Mr. Jellie congratulated the pupils on their opportunities and prospects. The national system of education, notwithstanding its deviation from the original lines and its present denominational character, had rendered invaluable service to the people of Ireland. He was hopeful that the intermediate education scheme, which was soon to be established, would prove useful to the country. That scheme might not be in all respects what they could approve of, but he thought it was their duty to give a fair trial to the tentative measure of the Government. If found expedient, they might eventually take the necessary steps for amending it. The children then marched to the residence of Mr. Wm. Joseph Scott, where they spent a delightful afternoon. Tea was served out in Mr. Scott's large store, which had been tastefully ornamented for the occasion. Towards evening, Mr. Hugh Frame having been called to the chair, a vote of thanks, on the motion of Mr. W. J. Scott, was passed to the Rev. J. Jellie "for the great interest he had uniformly evinced in the welfare of the school." On the motion of Mr. James Jellie, another vote of thanks was passed to Mr. and Mrs. Scott "for contributing so largely to the success of the entertainment."

RELIGION.

W. STRINESDALE.

RELIGION free, religion pure
From priestly cant, and a' that !
Its light shall burn aye brightly, sure,
In earnest hearts, and a' that.

Old cobwebbed forms and rotten creeds
Shall fade away, and a' that ;
And arrogancy's gown-grown weeds
Uprooted be, and a' that.

The gods of gold shall be upturned,
And broken lie, and a' that ;
Proud mitred pomp's vain gew-gaws burned,
Its tinsel show, and a' that.

The senseless bow, the wriggings east,
Robes black, and white, and a' that ;
The Pharisaic fast or feast,
Shall lumber-rot, and a' that.

Man's judgment shall no more be curst
With Church-made laws, and a' that ;
Truth, like a sunbeam, yet shall burst
O'er all the globe, and a' that.

His charters only those God-given
In simple truth, and a' that ;
His creeds, those holy ones of heaven,
Peace, world-wide love, and a' that.

'Neath love's own banner to enroll
Crowds yet shall hie, and a' that ;
Spirit with spirit, soul with soul—
God's kingdom come, and a' that !

CORRESPONDENCE.

NOTICE TO CORRESPONDENTS.

E. F.—Received.

CARDIFF.

To the Editors.—There can be no doubt that if those who value religious freedom in Cardiff were to meet and open a subscription list, before twelve months a church may be open there. Let the men and women then show their zeal, the Unitarian public will support them.—Yours truly, W. C. EVANS.
Gloucester, August 26th, 1878.

THE LATE MR. SAMUEL RALLS.

To the Editors.—Owing to absence from home, and other circumstances, I did not see a notice of Mr. Ralls's death, or the well-deserved tribute to his memory in your columns, till some time after they appeared. Will you allow me now to add my mite of honour to the memory of a truly good man, whom I had known for more than thirty-five years as a devout and earnest labourer in his Master's service? When I settled, in 1840, with my first congregation (at Yeovil), I found Mr. Ralls one of the truest and kindest friends, as well as one of the most useful and regular of the Sunday-school teachers. After I left that town, in 1842, I often heard of his good works, and from the time when he returned to the town, as stated in your notice, in the employment of Messrs. Stuckey and Bagehot, almost to the very day of his death, he was unwearied in his labours there, both in supplying the pulpit and in keeping up the Sunday school. It is unnecessary to add more to what you have already well said, but I did not like to let an old and esteemed friend pass away without a word from one who had so long known his worth and valued his friendship. I had forgotten, if I ever knew, that Mr. Fawcett wished Mr. Ralls when a youth to study for the Christian ministry, though I am not at all surprised that the wish should have arisen.

But our friend's life was an illustration of how much valuable work may be done by a layman for the Christian church, and its specific objects, if his heart and life are imbued with the spirit of the Lord of that church, even under great hindrances.—I am, sir, yours obediently,
Croydon, Aug. 23, 1878. HENRY SOLLY.

A TRIP TO PARIS.

To the Editors.—A few weeks ago I had the pleasure of reading Mr. B. Walker's letter, and with your kind permission I would thank him for the encouragement it gave to me to visit Paris, and now I wish to encourage others to do likewise from my own experience. I believe Paris to be one of the finest cities in the world. If visitors can raise six, five, or even four pounds (of course seven would go farther) I would advise them to go. It would be the treat of their lives, especially to to industrious working men. The exhibition alone is worth it; but add all Paris, Versailles, St. Clouds, and you have a sight worth the seeing. I am turned sixty-five years of age. To help me in my journey, I got dictionaries, phrase books, and maps, but never had time or memory to retain or use them. I think the Craven dialect is nearest French jabber. I got on exceedingly well, and always found the French kind and willing to help me. Englishmen are plentiful in all places just now, but it would be well if they could learn to be a little more courteous. I can live as cheap in Paris as in Manchester or London. I had, if anything, the most difficulty to find our chapel, but fortunately I got in time for English service, at eleven o'clock; the French service is at twelve o'clock. Mr. Spears was the preacher. I was rather surprised at the small attendance—little above thirty. The service was simple and devotional—such a one ought to have drawn a good congregation. The French congregation was about double that of the English.—Yours respectfully,
EDWARD HALL.

Craven Terrace, Sale.

NON-SUBSCRIPTION IN IRELAND.

To the Editors.—Your last issue lays before the public a signed letter under the above heading, which leads me once more to ask space for a correction.

The recent ordination of Rev. E. Crooks by the Northern Presbytery of Antrim, at Ballyclare, did not, as to doctrinal procedure, differ in any respect from any previous installations by the same Presbytery. The history of the Northern Presbytery is not a long one, and its methods are easily ascertained on inquiry. Your correspondent speaks of Mr. Crooks having "taken time by the forelock," and so escaped "the necessity of having the usual questions put"—"public questions," he calls them. Here is the plain fact: there are no usual questions. No doctrinal questions whatsoever have at any time been formulated by the Northern Presbytery. No doctrinal questions whatever have yet been put, publicly or privately, by the Northern Presbytery. I am not arguing the inadmissibility of such questions; I am merely stating the hitherto unvaried usage of our ecclesiastical body.

Most certain is it that our Presbytery admits no candidate unless, to use its own language, it be first "fully satisfied" on certain matters; and among these are matters of faith. Nor does our Presbytery stand alone in this. Every Unitarian congregation in the United Kingdom satisfies itself in its own way that the candidate for its ministry is such as it approves. Our congregations do not exact pledges; but they do ascertain facts; and nothing is more certain than that they will not elect a minister in case they be dissatisfied with the condition and tendency of his theological mind. Now Presbyteries have absolutely no powers but such as congregations choose to endow them with; and among us in Ireland the Presbytery is expressly charged by the congregations with the duty of certifying, within given limits, a candidate's qualification. Again, I do not argue for the Presbyterian function; I do but describe it. Our Presbyteries (even those, if any there be, which, contrary to the use of the Northern Presbytery, employ a definite formulary of public interrogation) are all Non-Subscribing; inasmuch as they do not, in any shape or form, exact any pledge of belief. As you well observe in your recent leader: "Non-Subscription has never meant that one . . . made no profession of his opinions."

Mr. Crooks came to our Presbytery from the Manchester Unitarian Home Missionary Board. On applying for admission to that institution he was asked, in common with all other candidates: "Are you prepared to sign the following declaration?—I (A. B.) hereby declare that I solemnly intend, with the blessing of 'The only True God,' to devote myself to the work of preaching and extending the Gospel of our Lord Jesus Christ," &c. Here is a distinct engagement, embracing points of doctrine and of controverted doctrine. Had he not accepted it, and so placed himself among "those candidates whose applications and certificates are satisfactory," he would never have been admitted to the preliminary examination.

On leaving the Board and coming to us, Mr. Crooks was informed of the standing rule of our Presbytery, not to admit any candidate unless we be satisfied "that he believes in Christ's divine mission and authority as the Son of God and the Saviour of men; and that he believes the Scriptures to contain a Divine revelation." He very frankly expressed, in language of his own choosing, a general unanimity with us on these points. We received his assurance in the spirit in which it was proffered, as the trustworthy utterance of a Christian brother. We never asked him, or wished him, to subscribe any formula, or to answer any questions. Now, if I may take the signed declaration exacted by the

Board as exemplifying what you call in your leader "the principle of non-subscription . . . in the sense usual among Unitarians," and the requirements of the Northern Presbytery as interpreting "the limited sense in which it applies to the Non-subscribing Association," I confess I cannot perceive that, in advancing from the one to the other, Mr. Crooks has forfeited any liberty of speech, thought, action, or development.—Faithfully yours,
ALX. GORDON.

9, Upper Crescent, Belfast,
24th August, 1878.

COMING WEEK.

BLACKPOOL.—On Sunday, at 10.45 and 6.30, the Rev. A. B. Camm will preach.
CROSS-STREET CHAPEL.—On Sunday evening, lecture by the Rev. S. A. Steinhil, on "The Proper Use of the Sunday."
FLAGG.—On Sunday next the Rev. Eli Fay will preach.
LONDON: KENSINGTON: THE MALL.—On Sunday, at 11 and 7, the Rev. W. H. Channing will conduct the services.
PENMAENMAWR.—On Sunday morning, at 11, service in Pendyffryn Schoolroom. Preacher, Rev. John Gow, B.A.
RAWTENSTALL.—On Sunday, scholars' service at 10.30. In the afternoon, chapel sermons, at 2.30 and 6.30, by the Rev. Wm. Elliott.
SCARBOROUGH.—On Sunday morning, at 10.45, and in the evening at 7, the Rev. Dendy Agate, B.A., will preach. First anniversary of the opening.
SOUTH SHIELDS.—On Sunday, morning and evening, the Rev. J. C. Street will preach; and in the afternoon the Rev. R. C. Smith.

Marriages.

DICKINSON—SHEPHERD.—On the 24th inst., at the High Pavement Chapel, Nottingham, by the Rev. R. A. Armstrong, B.A., Samuel Dickinson to Selina Shepherd.
HARWOOD—HOLT.—On the 28th inst., at the Ancient Chapel of Toxteth Park, Liverpool, by the Rev. John Hamilton Thom, the Rev. James Harwood, B.A., to Agnes, fourth daughter of the late William Holt, solicitor of that town.
HEPWORTH—MORTON.—On the 24th inst., at the Free Christian Church, Barnard Castle, by Rev. Joseph Lee, Joseph Hepworth to Mary Jane, eldest daughter of Mr. Robt. Morton.

Deaths.

HENSHALL.—On the 27th inst., at Styal, Thomas Henshall, in his 60th year.
ODGERS.—On the 20th inst., at Savile House, Weston Park, Bath, Ellen, wife of the Rev. W. J. Odgers, aged 72 years. Friends will please accept this intimation.
TARR.—On the 15th inst., very suddenly, Lancelot Tarr, of 16, Alexandra Road, Moss Side, Manchester, aged 42 years, beloved and respected by all who knew him.

Now ready, for September, No. 33 of

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DOING AND SAYING.

The new Dutch education law, sanctioned by the King, excludes the Bible and religious teaching from primary schools.

The *Standard* contains the description of a remarkable series of services held on Wednesday week at a Protestant monastery, Old Kent Road, London, established by a clergyman of the Church of England. In the evening, the report says, a service not recognised by the Anglican Church took place, the chief officiating priest wearing a gorgeous cape of white silk.

M. Jules Favre has a curious case on hand. A Freethinker in Paris had a large legacy left him by an injudicious relative, on the condition that the legatee should hear Mass every Sunday. The will did not specify whether it should be High or Low Mass; so the unbeliever chose the latter, going at five o'clock on a Sunday morning, and in disguise. The family dispute the will on the ground that he only complies with the letter and not with the spirit of the instrument. M. Jules Favre is retained for the defence.

The restoration of the ancient cathedral in Pisa is now complete, and has been very carefully and faithfully executed with all the skill that characterises the unequalled marble-cutters and mosaists of Italy. The little gems in mosaic which adorn the narrow friezes above the rows of light galleries forming the ornamental front of the cathedral have in particular been most admirably renovated, and now have a very beautiful effect. The restoration of the Leaning Tower also has now reached to the upper part or belfry, and is being very satisfactorily carried out.

The Ultramontanes are determined to regard the Irish Intermediate Education Act as one step in a series of changes to be initiated by the Beaconsfield Cabinet for lavishing state funds on a denominational system under the control of the priests. "The Board of Commissioners named to carry out the Act" is certified by the *Weekly Register and Catholic Standard* to be "one which may be confidently expected to adopt every means to secure the greatest possible benefits from its provisions;" the writer adding, "The corollary of the Intermediate Education Act is the establishment of religious [Catholic] university education in Ireland."

Mr. Humphrey Sandwith, the secretary of the Anti-Slavery Society, writes:—"At the present moment it is most likely that there will be a sudden and brisk trade in slaves at Cyprus. The Turks well know our dislike of 'the institution.' The owners of property in human flesh will take alarm, speculators from Constantinople will go over and buy the slaves, but this traffic will be only temporary." What is Sir Garnet Wolseley doing that the traffic should now be possible at all? If Sultan Seyyid Burghash hears of this, he will sympathise with Sheik Wolseley:—"Conservative party very strong in Cyprus, as well as in Zanzibar!"

The winter's work in connection with the Manchester and Salford Street-Children's Mission was commenced on Wednesday night, when the first children's supper was given. There is no more useful department of the Mission than that in which destitute children are fed, and it is hoped that the annual appeal of the hon. superintendent, Mr. A. Alsop, which has just been issued, will be so generously responded to as to enable the full programme of charitable work to be carried out. From October last year to March last about 1,200 children were fed weekly, between 26,000 and 27,000 meals having been provided and given to hungry boys and girls.

The Rev. John Landels communicates to *The Baptist* a circular letter issued by the Cardinal-Vicar of Rome, deploring the "importunity with which heretics of various sects" are pursuing their labours in that city. "Besides several temples and conference-halls which they erected in the most populous ways almost *ad insulto*, have been opened fully ten schools, not to mention several colleges and asylums." He gives notice that the major excommunication is incurred by those who "listen to the preacher

with a mind to surrender to him," or take part in printing heretical books; while the architects, contractors, and superintendents who lend their work and labour for the construction and decoration of a Protestant temple are adjudged guilty of mortal sin. Commenting upon this circular, the *Roma Capitale* says, "These impotent cries, far from bridling the Protestant propaganda, ought rather to aid it."

In the report just issued, Miss Weston gives an interesting account of the work carried on by her at Plymouth in connection with the Sailor's Rest. The Rest has been in existence two years, and has proved that sailors can enjoy themselves ashore without intoxicating drinks. During the year no less than 14,892 blue-jackets and marines availed themselves of the lodgings which the Rest provides. Upwards of 100 beds had been supplied gratuitously. "Some of these," writes Miss Weston, "have been sad cases of lads who had come from distant parts to enter the navy, were from some cause rejected, and were consequently homeless; many have been brought by the police to the institute for shelter. Young England seems as fond of the sea as ever. Many a strange story has been gone into, and many a runaway boy restored to his home."

The Moravians appear to be losing ground in America, owing to the fact that their children when they grow up frequently prefer to join other churches. At the last conference, held in Philadelphia, resolutions were adopted on the subject of "How to retain the children of members." The first calls upon parents to exercise their influence and authority in the matter of the church connections of their children, and by direct and indirect means to see that they become interested in their own church, its services, history, missions, &c. In the second, they are reminded of the relations sustained to the church by its baptized child-membership, and they are exhorted frequently to remind them of this relation as they grow up, and the obligations growing out of it. Third, attention is called to the Sunday school, and the importance of training children in it under competent instructors. The Moravians have always been a missionary people, and they now have about 350 missionaries in the field, not counting the native assistants.

Cyprus is not the only place under British rule in which slavery still presents practical difficulties. The *Women's Suffrage Journal* of this month recalls some passages in a recent debate in the House of Commons anent the sale of women in Natal. The evil is even now on the increase. Formerly polygamy (involving the purchase of wives) among the Zulus was confined to a privileged class—to chiefs and other head men—but now the Natal authorities permit the practice among all orders of the people. Curious cases result from this state of things. In September of last year, a native of Natal, named Charlie Dingswayo, surrendered his property for the benefit of his creditors, and the sole asset was the price which he believed his infant daughter would fetch when she was married—namely, £50. A large proportion of the cases in the courts relate to the sale of women, and questions of property of this kind have often to be settled by evidence as to the sale of mothers and even of grandmothers.

The *World* recently had the following paragraph on Lord Beaconsfield's religion:—"Everybody knows how fond Lord Beaconsfield is of a surprise. One of the most intelligent Jews I ever met with said to me the other day, 'He has yet a great surprise in store for you, and it will be the greatest act of his life. He will die a Jew, and be buried beside his father in the graveyard of the Jews at Mile End. He was baptised by a trick of the poet Rogers, and no Jew is ever sincere in renouncing the religion of his race. He will die a Jew, I tell you.' There is something to be said in favour of this view; but I believe that the greatest charm of Christianity in the eyes of Lord Beaconsfield, and its firm hold over him, is contained in the fact which he has himself pointed out in the celebrated twenty-fourth chapter of Lord George Bentinck's biography, that one half of the

civilised world worships a Jew and the other a Jewess. A man so strongly impressed with such a view as Lord Beaconsfield must no doubt feel that it feeds and flatters his pride of race quite enough to keep him true to the religion of his knighthood, and to make him content with burial besides his wife instead of beside his father.

Means of education are being abundantly provided in New Zealand. It seems that upwards of 600,000 acres of land are now set apart to provide funds for educational establishments. There is a university established with a Royal Charter; as yet it is only in its infancy. Having no examiners of its own it has still to conduct the examinations for degrees, through means of the professional staff of the colleges which are affiliated to it. The Canterbury College has received as an endowment 350,000 acres of land, judiciously selected in various districts, and producing a rental of several thousands per annum. In the course of years this will, no doubt, prove to be of enormous value. Besides these there is the Canterbury museum and public library, and various similar institutions in the country towns. Lectures are given in the museum; and it is hoped that, in course of time, the library will become as large, or at least as useful, as those of Melbourne and Boston. Twenty scholarships of £40 a year, tenable for two years, for students of schools, colleges, or under private tuition, have already been founded by the Board of Education, and it is intended to increase the number. At Dunedin, the capital of Otago, which is chiefly a Scotch settlement, the same eagerness for education prevails. There is a university and a school of art, a boys' and girls' high school, and district grammar schools; besides which there are atheneums and public libraries in nearly all the country villages. Here, as at Canterbury, large landed endowments have been made for the above-named objects. Two hundred thousand acres have been settled upon the university. The buildings have already cost £30,000; they are handsome and well situated. In the provinces of Wellington, Nelson, and Auckland, there are collegiate bodies affiliated to the University of New Zealand, and there are also provisions for elementary instruction.

SCOTTISH NOTES.

THE ARGYLLSHIRE ELECTION.

THE Scotch correspondent of a contemporary writes that it is the Nonconformist vote that has carried Lord Colin Campbell into the House of Commons; and of this fact both he and his father are well aware. The attitude of the Church party towards them has been as ungrateful as that of the Nonconformists has been magnanimous. A trenchant writer in one of the Glasgow daily journals puts the case admirably when he says: "There is not a man in the country who has done so much for the Established Church of Scotland as the Duke of Argyll. When his political opponents in 1874 introduced their Patronage Bill, he threw his powerful influence into the scale and greatly helped its passage through the House, in opposition to his own party, many of whom he deeply offended. He wrote by far the ablest articles in defence of the Kirk. He surrendered his extensive patronage without one farthing of the compensation the Act entitled him to claim. And what is his reward for all this? Why, the Kirk prefers an alien to him—one who has done absolutely nothing for her, and who would uphold her simply because when she falls Episcopacy must go next. Not only so, but she has nothing but abuse to heap upon the head of that nobleman to whom she is so deeply indebted." On the other hand, the Nonconformists, sinking their own just demand for the time being, gathered round the Duke's son with enthusiasm for the sake of the Liberal party and of the national wellbeing; and, as might be expected, this generous and patriotic conduct awakened a warm response in the heart of the Liberal candidate. Will it not also provoke a similar feeling in the breast of his father, the Duke?

The *Freeman* correspondent has good reason for saying that it has done so already; and he ventures to predict that the Church party in Argyllshire have secured for themselves in this election a loss which will be even greater than that of the seat in Parliament which they have been hoping to win. In other words, they have lost the Duke of Argyll.

DEAN STANLEY AND DISESTABLISHMENT.

THE Dean of Westminster is at present enjoying a stay of some weeks' duration in Scotland; and a few days ago he arrived at Rosneath Castle, on a visit to the Duke of Argyll. He will necessarily hear a good deal about the recent election in Argyllshire; and what he hears must be unpalatable, for it will let him know that Disestablishment is indeed a burning question in Scotland, and that the Liberal party are bound to take it up and make it the chief plank in their platform before long. The Argyllshire Nonconformists and that section of the Established Kirk Liberals who approve of Liberation have voted for Lord Colin Campbell to a man, in spite of his refusal to pledge himself as they would naturally wish; but his lordship has gone as far as they could expect a son of the Duke to go in the meantime, and they have his promise that he will be with Lord Hartington and the other leaders of the party when the question comes up for practical solution. While Dean Stanley is hearing all this explained under the ducal roof on the Gareloch here in the west, he finds that matters are even worse for his fondly-cherished views in that eastern district of Scotland from which he got his wife. A nephew of the late Lady Augusta Stanley is the accepted Liberal candidate for Fifeshire—the Hon. Preston Bruce, Lord Elgin's brother, who has distinctly declared himself to be in favour of Disestablishment. Sir Robert Anstruther, the present member, is obliged to give up all thoughts of standing for the county again because he has committed himself to the side of the Established Kirk.

OUR SUNDAY SCHOOLS.

RELIGIOUS INSTRUCTION.

PRIV and protect the children! Even loving zeal for their welfare may overdo the business of technical religious instruction, as careless indifference may leave it underdone. The Sunday school, as commonly used by Protestants and Catholics, is a device for conveying into the minds of children, as of binding authority, the greatest possible amount of church doctrine and tradition. With some Unitarians, the wish is to use the Sunday school chiefly as a counter-device, to pre-occupy our children's minds with *our* body of doctrines and traditions, which, being early introduced, will be likely to hold their sway through life. Religious men of all names, however, would gladly throw the emphasis of such instruction upon the formation of character. But *that* is not a work to be attended to in an hour of the Sunday; it includes the entire regimen and discipline of the whole week, in study, industry, play, society, and solitude; and it includes every influence which in any way operates upon the child's dispositions and habits. The true idea of religious instruction covers all this ground, and seeks to make the child's whole "environment" as wise, kind, and orderly as possible.

But it falls in order just now to ask how we can best work the Sunday school. The proposal to dump into the minds of our children the contents of modern thought and modern scholarship, would crowd the little mourners quite as much as the most extended programme of ecclesiastical instruction. There is no danger of their taking it all in, but there is danger of creating discouragement and aversion to the whole subject. It is not the latest theories about religion which the children need, but religion itself, interpreted in the clearest light we have received, ancient or modern.

Quantity is far less important than quality. Is it not enough, at first, to offer a few simple, self-enforcing truths, accompanied with life-sized illustrations in the way of good example, and to add line upon line and precept upon

precept, here a little and there a little, as the years go on?

Even the simplest truths must be gently administered, and often repeated under many a pleasant guise. The Sunday school where one happy hour is spent under good, pure, and winning influences, leading on gradually but surely to a reverent familiarity with those shining realities which have most helped their elders, is far better for the children than the Sunday-school where they are wearied and bewildered with many things beyond their understanding, even though these be equally true. Haste hinders; let them take time to grow.

Nor is it enough to teach *something* about God, and Christ, and the Bible. Good grain may be made into bad bread; truth itself may be made both unwholesome and unpalatable by unskilful spiritual cookery. *We must not teach that which is not warranted by our own insight, and which we cannot verify to the child's insight.* It will do no good; it will do harm; it will create stumbling-blocks for both the conscience and the reason. How many there are who spend half their life in painfully unlearning the ill-considered theology taught them in early years! How many who are embarrassed by the consequent struggle of confusing and conflicting ideas, even when they try to pray!

As for doctrines in dispute, it will generally be time enough to answer questions when asked. And when the questions are asked, let us give honest answers. Our confessions of ignorance and difficulty are quite as instructive to the child as anything we have to offer; the sense of mystery and dependence on unknown Power will work no more harm to little people than to large ones. If children are once inspired with love of truth, it will no more hurt them to think freely on matters of religion than to think freely on matters of neighbourhood geography. Unless the mind is pre-occupied with the absurd theory of verbal inspiration, the foundations of reverence and faith are no more unsettled by a discovery of contradiction or improbability in the Old or New Testament, than confidence in mathematics is disturbed by a discovery of error in the printed arithmetic or algebra.

Only let nothing be forced or hurried. Both the intellect and the moral nature are hurt by over-stimulation. "Silence and slow time" have their appointed work in the juvenile mind as truly as in the growth of civilisations and philosophies. The prophets of the future cannot be manufactured to order by educational machinery. Hands off, and give the Spirit a chance to do its own work in its own way.

We greatly need manuals of instruction, based on well-considered principles—simple, sensible, practical, and true beyond cavil; but most of all we do need care in the selection of teachers. If it is the "power of personality" in Jesus which has created Christianity, it must also be the power of personality in the parent or the teacher which creates or awakens the deeper life of the child. Are the older people in our congregations—the fathers and mothers whose hearts have been touched by childward love, and who have deeply meditated on the nature and needs of the young—are they aware of the trust committed to them? or are they treating this whole business as of little importance? Might they not help the younger teachers by their presence, their counsels, and their "atmospheric pressure?" Still more might they help by home instruction, if only for a few precious minutes in a week. It must not be presumed that anybody and everybody who may volunteer is competent to serve as a guide in the ways of heavenly life, regardless of the fitness which comes from experience and sound knowledge. In any other matter but religion, we should say that teachers who have no very clear idea what they are about are little better than none. In no possible performance is there more pressing need of preparation—preparation of both mind and heart—than in this beautiful work of religious instruction, whether at home or at school.—*Christian Register.*

A SUNDAY IN GREAT MALVERN.

YOUR readers will be aware we have no place of worship in this beautiful health resort. There are churches and chapels for almost all denominations from the Establishment to the Lady Huntingdonites and Friends. When away from home it is always an important question how to spend Sunday. If there be a little Bethel where the worship is in harmony with your own religious conceptions, the question is at once settled for you; if not, you have the wide world before you.

It was a calm and beautiful Sunday morning in the early autumn, a fitting commencement for September. The bells of the old abbey church were ringing sweetly, calling to worship both old and young, rich and poor. As they gathered to this fine old church, which has stood for many centuries, I could not but think of the various messages each was taking to the common altar—some doubtless of joy, others of sorrow, disappointment, and sin. My steps, however, did not follow those of the multitude to the "Lord's house." I turned aside, and found my way up the steep slopes of the Worcestershire Beacon. Ascending a path through the shade of tall overhanging trees, made still more pleasant by the songs of the merry birds, and the church bells still sweetly sounding through the air, all habitation and traces of man were soon left behind, and around, on all hands, opened a glorious prospect.

Arrived at the summit, a feast awaited my eyes. A pleasant western breeze was blowing; the sun was pleasant, yet not powerful; and I had the testimony of others that it was more clear than usual. What an extent of country lay around, such as is rarely to be seen from one point! On the north were the Cleve Hills, in Shropshire. In the west were the Sugarloaf and the Black Mountains, in Monmouth; and, nearer still, the richly-wooded slopes and diversified country in the county of Hereford, with its chief town of that name almost hidden by trees. To the south lay the city of Gloucester, with its cathedral distinctly visible; while in the far distance was seen the glimmer of something which I was told was the Bristol Channel. To the south-east was seen the smoke rising from the towns of Cheltenham and Tewkesbury. As my eye travelled eastward, though I could not see, yet I thought of the little town of Evesham, with its chapel, in which doubtless at that moment the Rev. J. C. Odgers would be conducting service, and the genial and eloquent ex-president of the British and Foreign Unitarian Association occupying his accustomed pew. To the north-east lay the city of Worcester, with its beautiful cathedral; below lay the level and fertile plain of Worcester. The contrast of scene between east and west is very striking. On the east the country for many miles is one flat plain of the richest land imaginable. On the west it is more diversified by hill and dale, alike richly wooded, and interspersed with cornfields and orchards. Such a prospect it is a rare privilege to behold in England, for it is not often from one spot thirteen counties can be seen.

There was a Sabbath calm abroad. A peace seemed to fill the air such as is to be found only on a Sunday, when men draw away for a short time from their common toils and cares. As I gazed on this glorious scene, I could not but think of Him who has tinged the heavens and decked the earth with such beauty; and though I could not then join with my associates in the set praise of Him after whom the heart of universal man pants, still my thanks rose in joyful strains in unison with the chorus of praise which seemed to rise from nature around. As I gazed on the earth beneath, how small did man and all his works seem compared with the glories with which I was surrounded. It was a pleasure to feel oneself thus raised above the turmoils of earth, where one could sit down and breathe more lightly, and obtain a larger view of the glorious earth on which we live.

Such times come but too seldom in our modern life; still in the rest day which comes to us week by week, when the mill and counting-house and market are closed, when the noise of the anvil is stilled, and the lawyer forgets his brief, an opportunity is presented to us when, in thought, we can raise ourselves above the cares which tax and the toils which exhaust our energies, and by communion on higher things can tune our lives to a nobler service, our thoughts to a higher and holier praise of Him who besets us behind and before, and compasseth our path and our lying down.

FRANK TAYLOR.

MINISTERIAL APPOINTMENT.—The Rev. J. Edwin Odgers, M.A., has received and accepted an invitation to the pulpit at Toxteth Park, Liverpool.

LEICESTER AND DERBY.—On Saturday, August 17, a friendly game of cricket was played at Derby between eleven of the friends of the Friargate Chapel, Derby, and eleven of the Free Christian Church, Leicester, and resulted in a victory for the Derby friends.

IN MEMORIAM.

ON THE DEATH OF A YOUNG WIFE.

CALM and peaceful is thy slumber,
By no trouble now oppressed;
Thou hast borne the heavy burden,
Now thy weary hands have rest.

Kind and faithful thou wert ever
As a daughter, friend, and wife;
Mourned by many, tho' so humble
In thy little sphere of life.

At thy place as scholar, teacher,
We shall miss thee many a day—
In our sorrow ever sorrowing,
In our happiness so gay.

In that home so lately hallowed
By a new tie still more dear,
Baby lips can never utter
Prattlings to a mother's ear.

Yet we know He doeth wisely,
All His might and love ordain;
And though clouds may now o'ershadow,
He will make life bright again.

Stand, August 25, 1878.

ELLEN.

The Unitarian Herald.

FRIDAY, SEPTEMBER 6, 1878.

A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power.

WILLIAM ELLERY CHANNING.

A RELIGION FOR THE PEOPLE.

No. I.

At the great Reformation, when the Founder of Christianity himself was in the field, we are told that the Common People heard him gladly. Now the common people are separated from the religion of the country. They are conspicuous by their absence from public religious services. In their homes the too well confirmed suspicion is that they say no prayers. If religion ever comes to them her visit is like the charity that stoops to them from a higher and happier sphere. She is a stranger with them and a sojourner, whose smile is too much the patron's to be the friend's. Religion, in fact is one of the luxuries they are permitted to taste in the time of sickness, like other luxuries; but it has no abiding place in their lives. Going among the people we find it so with the majority. Religion is a thing out of the way—above and beyond their way of life.

Such a fact deserves to be taken up as a most serious feature of the day, and the question is being constantly urged:—Why do not the people come to the churches? Why are they alienated from all communion with religion?

In answer to this question it cannot be said that we have here only one of the common phenomena of human nature. It cannot be said with all the history of the world before us, that there exists in the mass of people a want of capacity for religion. The case of a nation, whose religion is one of the luxuries of the more cultivated classes, is an exception to the general rule. If we go away from England and Protestantism we find almost everywhere else, that the masses are saturated with religion. They are not possessed of general knowledge. They are not especially illuminated in any other way, but they possess whatever illumination there is in the ordinary beliefs which are inculcated by their priests. In Catholic countries religion is not a strange and rare visitant. It is their own, and constitutes the one prominent point of their civilisation. Among the populations of the East religion is not an alien to the people; nor was it so with the nations of the ancient world. In all these cases, if there were persons who passed their lives as it were out of the pale of religion they

did not belong to the multitude but to selected classes of the educated and refined.

Facts like these will require to be carefully reviewed if they are to be correctly interpreted. Some of the most evident explanations will not be found to hold good against a little consideration. Taking for example the case of the ancient world, it might be suggested that religion was received by the multitude and rejected by some of the educated class simply because the religion in question was a superstition. And the same remark might be taken by Protestants to apply to the case of Catholic countries. 'A religion that is full of superstitions is specially fitted for the masses. Protestantism is unsuitable to them because it is free of superstition'—so the fact that the common people in a Protestant country are separated from religion is accepted as a delicate testimony to the truth and excellence of Protestantism. This is a very plausible explanation of the case; but will it stand when all the facts are passed in revision? Now there is one example at least—but that the most momentous that history can show—in which the protest against the priestly superstitions of the time, and the appeal to whatever was most simple and spiritual in religion, was rejected by the wise and learned, while the poorer classes were willing listeners to the reformer's voice. It was not among the educated few that JESUS of Nazareth was able to find his disciples. On the contrary we read that the common people heard him gladly. And in the German Reformation and the Swiss and the English Reformation, while it was certainly the case that the majority remained for a long time attached to the belief and practices of the old religion, it was also as certainly true that the strength of the new movement lay in its hold upon the common people. In Scotland this was so manifestly the case that one man, JOHN KNOX, by the assistance of the common people who had joyfully received his most thoroughly Reforming doctrines—his most severe opposition to the old familiar superstition—was enabled to resist not only the whole weight of the governing powers of his own country, but the additional weight of foreign powers, and to save his country, and probably this country too, from the dangers of an invasion. A simple-enough Protestantism has served for a religion to many of the least cultivated races—e.g., to the negro population of the American States—whose ritual is only the music of very simple hymns; and whose symbolism is from the pleasant features of Nature and nothing else—landscapes "beyond the river." Or, again, let us go and try the experiment for ourselves among the inhabitants of our lanes and alleys, whose sad want of sympathy with religion we are specially considering. If we try with them the experiment of appealing to their religious sympathies, we do not find them altogether unsympathetic. We find that the majority of them have never abandoned religious truth. They both believe in God, and have a hope in God. Their absence from the churches has arisen from something else than the dullness of religious sentiment, or the aptitude for no religion that is not tricked out in gewgaws or made sensational with superstitions.

Looking elsewhere, then, for the explanation we are seeking, a comparison of the two cases brings out to view this broad distinction, that where religion has been embraced by the common people it has been presented to them as a public affair, while in the case, where they have stood aloof from it, it has been made a private affair. In the one case, whatever might be the ceremonial or the doctrine,

the Religion was one, and for all. In the other case, instead of a religion for all, we see a number of close corporations. One must "join a church" in order to become connected with the institutions of religion. Now if there is anything against which the general sense of the people revolts, it is caste privilege. Appeal to their generous instincts and they are all ears. Speak to their deepest sympathies, apply the strictest rule of conscience, and the common people will listen gladly as they did to the words of JESUS. But the contention of parsons excites their ridicule. The exclusiveness of Church organisation repels them. They are made to feel that unless a man has the franchise of some religious guild he is left out in the cold. This is not a Religion for the People.

CHANGE AND GROWTH.

A SERIOUS hallucination possesses many persons that when they have exchanged a platform or a creed for one held by scientists or liberal thinkers they have become progressive. Transplanting does not necessarily imply or involve more growth. It may so disturb growth as to lead to permanent disease. This is still more apparent when the change is simply a new view adopted of the same subject. The fact always is that many partial views may be held of a subject, as of an object: for instance, of inspiration, or the being of GOD, or of the nature of prayer; and the adoption of one for another may not bring us a single step nearer the comprehension of the subject. It may even be conceived that the adoption of one partial view for another will involve retrogression. It may require that we go back to the old view or dogma, and give it a juster hearing. JOHN STUART MILL gives us an illustration admirably to the point, in his sudden leap from Benthamism to an antagonistic philosophy; and his later reaction by a process nearly as rapid. He started, or rather was started, in life with a philosophy, and afterwards collected the data out of which his theories should have been a growth. A new truth seems always to have found an exaggerated value as he saw it, in spite of his logical training. He was like the horticulturist who is tempted to repeatedly replant his grounds for the sake of each fine new fruit that he discovers. The result, as given us in Mill's life, is not an illustration of healthy growth, but of marked changes. His life was an un-Baconian fragment.

A healthy mind with healthy surroundings naturally comes under, or is under, the laws of growth, and not of change. The same illustration that we have given above shows the obligation of the soul to itself not to avow or defend a theory that is not reached by growth. JAMES MILL baptised his son into a creed of political economy, and refused him even reasonable data for a religious experience. The result was equally injurious in both directions. He was an antagonist of theology of which he was ignorant; and the zealous defender of a philosophy that he soon deserted. What we come to by a development, through facts and experience accumulated, can only be modified and enriched by further growth, as new rings are added to tree life. It is equal folly to refuse wider and more generous views and to toss aside all that we have thought or felt for the creed of another.

A growing mind is perfectly safe in the study of opponents. He has nothing to fear from TYNDALL, HUXLEY, and CARPENTER, but very much to gain and hope for. He moves, he receives, he enlarges; but he is never captured. Science can feed him; it cannot unsettle him.

He may embrace what he once could not because his growth reaches it.

Probably no more dangerous action can be indulged in than the thoughtless and hasty change of creeds or platforms. This, however, is rarely done; more seldom at least than is supposed. An apparent exchange of beliefs is generally a mere exchange of documents. It implies nothing subjective. It is an alliance formed with a party. It implies no more change of conviction than going over to POMPEY from CÆSAR. We have a church friend who has nearly gone the round of the sects. His label has been changed a half dozen times at least. But his views are precisely those that he inherited fifty years ago. He cannot alter, but he can transfer his allegiance. The only change wrought is in his method of saying his prayers, and the steeple toward which he points his Sunday footsteps. But supposing the case different, as it more often is; and that the pilgrim is thoroughly enthusiastic over each move; that, for the time being, he zealously defends special and peculiar tenets, belonging to his most recent adoption; and with equal severity condemns all others. The change is probably one of the emotions, rather than an intellectual conviction. His imagination has led him in the place of his logic. But there is no growth. Indeed, in most of these peripatetics there has been not even germination; at least of theological life. They have never actually believed anything; but adhered to many things. They navigate as barnacles. But supposing the case to be genuine transference of views; leaving the man in either case only as large as a sect or party or platform. Untrue to the law of development, which should govern the soul, he has been untrue to himself; and, having asserted too many opposites, the truth becomes indistinguishable. When the exchange is merely superficial, the knight of a dozen creeds loses the power of sincerity. He confuses the true absolute with the true according to his temporary platform, until he becomes essentially a liar. We have seen this habit pass over into a man's social character until, from unjust averments about antagonists and their theories, the man became false in matters of business. He lost his truth-sensitiveness.

To keep ourselves free for honest, sincere growth is certainly far more important than zeal for any special branch of the faith. Unquestionably the branches are growing, so that sooner or later they will touch each other in a cordial way and give friendly shelter to all manly, free, Christian independence. E. P. P.

THOUGHTS ON RELIGION.

HE IS GOOD TO ALL.

REV. THEOPHILUS PARSONS.

VERY various are these systems of religious truth; for they need to be so, that they may be adapted to the various states of those to whom they are given. No Christian men can doubt that Christianity is, in itself, better than heathenism, but it is better for some and not for all; and there is not and never was a heathenism which, with all its follies and falsities, had not in itself the means of salvation; and it seems only a reasonable inference, from all we see and learn, that this day as many persons find and use these means as there are those who find them in Christianity, and that they use them as effectually. We who have faith in this latest revelation must of course believe that it is in advance of all that have come before it. But we do not think that we, personally, are in advance of all that are outside our boundaries; and God forbid that we should be so blind as not to see in some of

those who know nothing of our doctrines—or, knowing them, cannot see their truth—purity, charity, living faith, and excellence of motive and of conduct, before which we bow with reverence, and in which we would find examples and incentives.

THE RELIGION OF THE FUTURE.—Mr. Froude, in an article on "Science and Theology, Ancient and Modern," which appears in the current number of the *International Review*, sums up his hopes for the future of religion in the following words: "Man's nature is the same as it always was. Science has much to teach us, but its message is not the last nor the highest. If we may infer the future from the past, a time will come when we shall cease to be dazzled with the thing which we call progress, when increasing 'wealth' will cease to satisfy, nay, may be found incapable of being produced or preserved except when relegated to a secondary place, when the illusions which have strangled religion shall be burnt away and the immortal part of it restored to its rightful sovereignty. A long weary road may lie before us. Not easily will an inviolable atmosphere of reverence form again round spiritual faith to warn off the insolent intruder. Piety, reverence, humble adoration of the great Maker of the world, are in themselves so beautiful that religious faith might have remained for ever behind that enchanted shield, if imaginative devotion could have kept within bounds its wild demands upon the reason. Not till Catholics had piled superstition on superstition, not till Protestants had elaborated a speculative theology which conscience as well as intellect at length flung from it as incredible, did the angels which guarded the shrine fold their wings and fly. The garden of Eden is desecrated now by the trampling of controversy, and no ingenious reconciliations of religion and science, no rivers of casuistic holy water, can restore the ruined loveliness of traditional faith. But the truth which is in religion will assert itself again as it asserted itself before. A society without God in the heart of it is not permitted to exist; and when once more a spiritual creed has established itself which men can act on in their lives, and believe with their whole souls, it is to be hoped that they will have grown wiser by experience, and will not again leave the most precious of their possessions to be ruined by the extravagances of exaggerating credulity."

MR. SPURGEON AND HIS CONGREGATION.

UNDER the above heading the *Daily News* of the 26th inst. published a letter from Mr. Spurgeon to his congregation, in which occur the following passages: "This morning I found myself quite unable to rise, for I am afflicted in head, shoulders, and neck with fierce rheumatism. . . . I cannot tell why these afflictions are sent, but I entreat your prayers that they may be sanctified to my own growth in grace, and your edification." I am sure it only requires such a statement as this to insure the sympathy not only of the rev. gentleman's own congregation, but of the whole country.

This, however, is not the end I now have in view in referring to the above. I sympathise with Mr. Spurgeon in his present physical suffering, but more so with the mental condition he appears to be in. He seems to be in a difficulty as to "Why these afflictions are sent." He evidently can see no reason for their being "sent," and they are the cause of "grief" to himself and inconvenience to his congregation. My object is to point out where he may get the information he so much requires.

There was a book published by the late Andrew Combe, of Edinburgh, entitled *The Physiology of Health and Education*, that would give him more light on the subject, and clear up the apparent mystery; and there was another book published by the late George Combe, named *The Constitution of Man*, that would certainly give him more clear and satisfactory ideas concerning "the Great Father's will" than he appears to possess at present. He might thus learn that the moral Governor of this fair Universe rules his creatures by laws vulgarly called "the laws of Nature;" but as they are an institution of God they are Divine laws, and ought to be called "the laws of God in Nature." Were orthodox people taught this truth they surely would not treat them so

lightly as they do, or ignore their existence, as Mr. Spurgeon seems to do.

Had Mr. Spurgeon studied the laws of God written in his Constitution, he would have made a retrospective search into his own conduct, and tried to find out where and when he had incurred the penalty he was then suffering, taken his lesson of correction, and been more careful in the future. For as no effect takes place without an adequate cause, therefore, I hold that Mr. Spurgeon must have exposed his body to a state of chill, and so infringed the laws of health, before it was possible for him to incur the punishment involved in the transgression.

In our variable climate a great amount of illness is incurred at this season of the year by sitting within the air current induced by an open window. People have got the "little knowledge" that "fresh air" is necessary, but they seem to be incapable of ascertaining really what fresh air is. They seem to think that in order to get "fresh" air they must have a strong current of "cold air" blowing upon them. The fact that they are thereby reducing the temperature of their skin to the point of chill—and, consequently, disease—does not seem to dawn upon their minds till they have infringed the law, and have already incurred the punishment!

They cannot too soon learn that hot air is not necessarily vitiated air, and that air may be perfectly fresh although it may be warm and comfortable. What an amount of benefit might Mr. Spurgeon's congregation—and all other congregations—receive were our moral teachers to study the Divine laws of God written in their Constitutions, and teach them to their flocks—not only regarding the laws of health, but all the other departments of the physical and moral world, as affecting man, both in his personal constitution and in all his relations to external nature. The pulpit might then reclaim its lost influence on the population as a moral teacher, and as a guide to the people in the paths of virtue and of rectitude, and unfold and vindicate the ways of God to man in a manner that has never yet been attained to. Man, for the first time, would be taught the life-giving truth that the beneficent moral Governor of this beautiful world demands sacrifice from none, but obedience from all; and that no amount of prayer and sacrifice can avert any of the punishment incurred by disobedience to the laws of our physical and moral nature. PHILO.

PREACHING ON APPROBATION.

Two men of business, who had just been dining together at a restaurant, and finding they had half an hour to spare, had retired to the fragrant, dimly-lighted room upstairs for a little quiet chat, and, not having joined the temperance reform, for the unforbidden indulgence of a small bottle of light wine. As one took out his indiarubber pouch, of course he opened conversation by informing his friend how very little he smoked now in comparison with what he used to do; whilst the other gave the proper reply—that, so far as his practice was concerned, he might as well leave off the use of tobacco altogether. As we believe there is an orthodox way of opening a game of chess, so we understand that disparagement of the practice is the proper subject for remark whilst lighting up. In a few moments a very respectable pillar of smoke was rising over them, when the following conversation ensued:—

"So you are settled with a minister at last?" said one, who resided in London, to his friend, whose home was in a distant provincial town.

"Yes, we are settled now, and worry enough we have had," was the reply. "Were it not that I am a Free-Churchman from principle, I think my experience during the last few months would have driven me away from my old Sunday home. A sermon used to be to me a message from God, but now I regard it as a sample to be analysed."

"How did you proceed?" his friend inquired.

"The first we heard 'with a view' was Rev. A. Primus. I thought him excellent, but because he was the first people raised objections. We lost a valuable pastor in consequence. Soon after we heard Rev. B. Secundus. He came highly recommended, but the whole service was so evidently conducted for effect that I was disgusted, and when he perorated with Whitfield's apostrophe to the angel of the sanctuary, I really felt angry. Yet I have since learned that he is a worthy man, but Christian work and probation preaching are two different things. The following Sabbath I was delighted. We had great expectation of Rev. C. Tertius. He was commended to us as the orator of the rising generation of preachers. His sermons were brilliant. After the day people hung about the chapel, saying, 'This is the man.' Nobody said, 'What must I do to be saved?' The next day one of our friends, who is an extensive reader, sent us a volume of American sermons, in which were both discourses verbatim. Then there was Rev. D. Quartus, who pleased

several of us very much, and I know would have served us well, but he had offended some great man, who wrote to one of our friends saying, 'Don't have him at any price.' We then had strongly recommended to us Rev. E. Quintus. We sent a deputation to hear him at his own place, who reported most favourably of what they had seen and heard; we invited him to come on probation, and you should have seen his reply, it was so different to the letters we had generally received that we were aghast; he asked us to fancy what the Apostle Paul would have said had he been asked to preach on probation, and told us that when he entered a pulpit it was as an ambassador from God, not as a candidate for votes. When afterwards one of our friends saw him, and asked him how we were to choose a minister, he told him that that was our look out, not his. I wish we had secured him, for another church somehow or another laid hold of him, and his success there has been marvellous. But perhaps the oddest case we had to deal with was that of Rev. F. Sextus. When I heard him I could not make him out. He evidently had power, but seemed off the rails throughout the morning service. The only explanation I could form was that he was troubled by some irritating insect. He was nervous, but evidently was too cultured to be greatly alarmed at the intellectuality of our congregation. In the afternoon he called on one of our deacons and told him that the Independent minister was an old friend of his, and he had arranged to exchange in the evening. He said he had felt the morning's engagement to be like a civil service examination. The Independent friends said his preaching there was brilliant; but, of course, it was impossible to consider him any further."

"Now, would it not have been better," interposed his friend, "to have had a fair preaching match, and avowed it;—to have set apart some evening in the week, and heard two or three without the profession of worship; then having selected the best put him in competition with some others on the following week; somewhat on the principle of a Cornish wrestling match?"

"You must not be ribald," was the reply.

"Well, it would be about the same thing, only a little more honest. But how did your Sunday amusement come to an end?"

"We criticised Rev. G. Septimus, and rejected him because he was too profound, and then treated Rev. H. Octavius in the same way, because he was too shallow. We looked at Rev. J. Nonus, but the young ladies objected to his personal appearance. One was disliked because he came from a certain college, and another because he had been to no college at all. At length we grew heartily tired of the business, and there arose amongst us an unexpressed resolve to take the next that came, if anyway passable, and Rev. K. Decimus came just then and so we invited him. I think and hope he may do."

"I have often thought," said the other, after a pause, "that it would be well to have a small and well-selected committee of some of the wisest and most unprejudiced men of our denomination to guide churches in the choice of ministers."

"Exactly so," was the ready response, "but, as Mrs. Glass says, 'First catch your hare.' What provision can you make that shall ensure the committee to be what you describe? And probably when appointed, if they did their duty, they would be, before a twelvemonth had passed, the best cursed men in the denomination. The right principle of Free Churchism is to let such disorders work themselves out. Let those churches who consider drum-beating to be the highest harmony of spiritual life choose drummers to lead them and see where they will get to. Until there is wisdom enough to recognise a wise man, and truth enough to rejoice in a true man, and holiness enough to perceive a truly holy man, I gravely doubt if any committee-patching will heal the sore. It may, perhaps, be tried, and then look out for squalls. What our churches need to learn is that some of the highest qualifications for success as a probationer are just the most undesirable for a settled pastor. The principle that the church shall choose its own pastor is sound, and must not be interfered with. Independency is Scriptural, and must come right. Its defects are educational. For every ounce of mischief here there is a ton in Episcopacy. But preaching matches neither comport with Scripture nor common sense. To-day, I venture to say, piety, Scriptural knowledge, aptness to teach, experience, devotion to the work, and all that in theory we hold to be the highest excellencies of a pastor, are worth very little in obtaining an invitation in comparison with a healthy larynx, some lessons in elocution, a good share of impudence, and a volume of Dr. Witt Talmage's sermons. Happily now a few of our churches are beginning to perceive that between the men who can get and the men who can keep pulpits there is a slight difference worthy of careful consideration.—Condensed from the "Freeman."

FIRESIDE READINGS.

TWO AND ONE.

THOU hast two ears, and but one mouth;
Remember it, I pray:
For much there is that thou must hear,
And little say.
Thou hast two eyes, and but one mouth;
Ponder the reason well:
Full many things thou art to see,
And few things tell.
Thou hast two hands, and but one mouth;
Nature has rightly done:
For she has given two for work,
For eating, one.

—From the German of Ruckert.

THE GERMAN STUDENT'S DREAM.

A NUMBER of friends had met to spend the evening in the house of a merchant, a bachelor, who was noted for a kind of hospitality which is always acceptable—namely, that of bringing a number of people together and encouraging them to expand their best selves under the genial influence of a good table, a cordial reception, and easy refinement. Among those assembled on the present occasion were men of various nationalities, who had been drawn in the interests of trade to the great English city. The conversation had settled down to a relation of the different experiences of those present. It had begun by a remark which some one made, that the current of our lives might be materially changed by incidents which in themselves seemed trivial. Many interesting anecdotes had already been elicited, when a kindly-faced German, who had not spoken much, but always to the point, said somewhat impressively, "And *my* life, gentlemen, was decided by a dream." The character of the speaker, together with his earnest manner, roused the curiosity of those present, and there was an instant lull of the conversation, when the host said, "Could you favour the company with your dream, Herr —?" The German merchant had no objection, and at once proceeded with the following narrative: My father was a small tradesman in one of the towns on the banks of the Rhine, it does not matter which. Having scraped a little money together, and being ambitious that his son should enter one of the learned professions—he preferred the church, but I chose medicine—he sent me to Heidelberg. I enjoyed the student's life much, so far as its pleasures were concerned, but not at all as regards its work. I got into a fast set, drank, gambled, and idled away my time for two sessions. At length my father, who was a shrewd man, and who soon found that I was likely to make no great figure, during a vacation gave me warning that unless I altered my ways he would spend no more money on me, and that I must either take my place behind his counter or otherwise "fend" for myself. Although things were in this critical position I could not refrain from my wild and reckless course, even in my native town. You may judge how mad I was when I tell you that in the same town there was a rich burgomeister's daughter, with whom I was passionately in love, and who, I had reason to hope, would marry me, if only I succeeded in my profession. Of that lady I will only say that she has ever seemed to me the wisest and best of women.

One night a party of us were carousing in a public-house, when one of the number chanced to relate the story of an English sailor having climbed up the outside of our church spire, with no other help than that afforded him by his silken neckcloth. In my boyhood I had been noted for my agility in climbing, and when one of the company called out that it was a shame that no German could be found to match that Englishman, I, inflamed with wine, at once laid a wager that I would accomplish the feat if anyone would provide me a good strong silk handkerchief. We all sallied out into the streets, such a drunken crew that now I blush with shame to think that I formed one of the party. We made our way to the church, meeting only a few stray wanderers, and I began the ascent. The old spire was full of pinnacles and crockets; and, urged on by the

shouts of my comrades, I was soon a hundred feet above the ground. The moon was shining brightly, and they could watch my movements, though I could not, without great danger, look round so as to see them. All at once I heard shouting and scuffling, and afterwards I learned that the party had been dispersed by a patrol, our town then being under martial orders. It was impossible in the position I then was to turn back, so I pressed steadily on, wondering a little that I no longer heard the voices of my companions. At length, at about a hundred and fifty feet from the ground, I reached one of those ornamental openings which break the straight line of the spire. Here I determined to rest, and look about me. The spire, which was not a very high one, was solid from this point, so that inside the locarne there was a smooth floor just hollowed a little by the wind and the rain. My first thought was to look for my comrades. That they were gone was clear. Not knowing the cause, I was enraged at the meanness of the trick which I thought they had played me. After a little, however, the chillness of the air cooled my temper, and I began to look round. All the objects were perfectly familiar, but the general effect of the scene was marvellously new. I was still under the influence of the wine I had drunk, enough so to have an ecstatic sense of the wonder and magnificence of what I beheld. At my feet was the quaint old town, with its odd pointed roofs covered with tiles. A little further the Rhine flowed on in solemn grandeur, seeming in its silent strength able to sweep all before it. At a distance of a mile or so there was a ruined castle on a rock, which, small as it looked from my vantage ground, yet sufficient to break in two for an instant the seeming resistless flood. In the far distance the moonlight revealed to me the white peaks of the Alps, the shadowy grandeur of which no words can picture. My meditations on the water, broken by the castle rock, led to some others on the tide of human affairs and the power of the human will to resist the force of circumstances; and this led me to reflect on my own will, and how powerless it had been. The fumes of the wine being now spent, the usual depression followed, and the folly and wickedness of my life presented itself to my mind as it had never done before. My extreme exertions in climbing the spire had left me more than usually weary, so that, notwithstanding the strangeness of my situation, I soon fell asleep, lulled by the sougiug of the wind as it passed gently through the locarne.

I cannot tell how long I had slept when I began to dream. I thought I was in a dense wood, and that all around me was one mass of straggling, horrid, thorny jungle. The part I was in was a narrow glade, covered with soft turf and decked with flowers. I could see that from some of the branches of the trees there being long trailing vines bearing rich ripe bunches of grapes. The vines seemed to form a kind of screen, which hid all the outlets from the glade, and as I drew close to them they appeared to wave so as to impede my passage thence. As they moved to and fro, their rich clusters danced against my lips. I was not alone, for wherever I went a troop of satyrs followed, dancing round me and pulling me back when I made towards the outside of the glade. I thought that the branches of the trees seemed to grow with marvellous rapidity, waving their thorny arms in such a way as to tear my clothes and disfigure my limbs and face. Yet, whenever I sought to escape, the vines tempted me to stay with their rich clusters; and a tribe of creatures, with the heads and shoulders of women and the bodies of satyrs, drew me back with kisses and laughter. In despair I had seated myself on the log of a tree, and parched with thirst I had snatched at one of the bright bunches above my head. I was just putting it to my lips when a leafy screen parted, and I beheld the form of the burgomeister's daughter. I was struck with conscious shame at being found in such company, for one of the female satyrs had wound her arm round my neck in spite of my resistance. As the lady approached me, the creature shrank away with gibes and laughter. Then she whom my best soul loved seized the

wrist of the hand which held the grapes, and pointing to it I saw the head of a snake hidden among the berries, its eyes flashing fiercely at us. I dashed down the cluster and rose in fear, and she, without speaking, led me out of the glade by a passage which seemed to open for her, the satyrs meanwhile mocking and howling as we passed out of sight. When we got clear of the glade, she picked up a lily and asked me to keep it for her sake. Then we passed together to a pleasant lane which led us to a highway, along which we walked. The vision then changed and gave place to another. I now found myself in the room of a small but pretty cottage. The maiden had become my wife. Around me were sons and daughters. It was evening, and I could see that one child was poring over a book, another was carving a piece of wood, another was playing on the violin, and one fair-haired girl was basking on the hearth. For myself I was standing, chisel in hand, before a block of marble, which had begun to show signs of becoming one day a bust of a woman. I seemed to be copying an exquisite statue, a picture of which hung before me, and the name of which was Truth. On the window sill stood a vase, and in it was my lily growing, now increased in size, and bearing a flower for each member of the family. As I was looking with pleasure on this picture of happiness, a mist seemed to come over it. Soon the room re-appeared, but there was a great alteration. Those who had been children were, all but the youngest, grown up to be men and women. On a couch at one end of the room there lay an old man with silvery hair which I knew to be myself. It was evident that I was dying, and my wife, now a grey-haired matron, stood with her children beside my couch. Tears were in their eyes, but on my face a smile. The lily was in its old place, and looked more beautiful than ever. The statue stood where it had done before, much fairer in form than in the previous vision, but still seeming as far removed from the perfection of its model as ever. On the stool beside it lay my mallet and chisel, which I seemed to commend to the use of my children. Besides my wife and children there stood near my couch a beautiful damsel. In her hand she held a laurel wreath. This with a pleasant smile she laid upon my head, saying as she did so, "For many years now thou hast guarded innocence and striven to realise truth. Owing to thy many virtues love has presided over thy home and now I, the Spirit of Patience, give thee an immortal crown as a reward for thy persevering pursuit of duty." Saying this she placed the crown upon my head. As she did so the scene faded away and I awoke. I found myself in the gray cold morning more than a hundred and fifty feet from the ground. I made what haste I could to descend, and returned home a changed man. I persuaded my father to let me return to Heidelberg, where I made up as far as I could for lost time, and took my place at length as a medical man. I followed the profession for some years, until circumstances led me to give it up and take to trade. As for my dream, gentlemen, I leave you to guess how much of it has come true. One part my wife says never will. She says the housewife will be taken before the husband. But for my own part I am content to believe in the dream. C. H. OSLER.

CURIOSITIES.

Louis XIV. said to Massillon: I have heard several orators, and been pleased at their discourses; whenever I hear you I am very ill-pleased with myself."

An Irishman, on being told that a newly invented stove would just save half his usual fuel, replied, "Arrah! then I'll have two, and save it all, my jewel!"

Somebody said to Fred Douglass, not long since, "By the way, Mr. Douglass, I have forgotten your age." "I am not astonished in the least," said Fred, with a laugh. "I have forgotten it myself,—in point of fact, I never knew it." In the good old days of slavery such trifling matters were not recorded.

A RAILWAY TALK.

CHEAP ANATHEMAS.

A correspondent writes:—I am glad to find some learned and enlightened men in the Establishment repudiating the dogma of hell as a place of everlasting torment. The outcome of mistranslated texts has caused great mischief in the Christian world. How many has it driven to insanity—called religious melancholy—like Cowper, the poet! How many hearts has it filled with sadness and slavish fear, causing them to be all their life subject to bondage! What a convenient invective may thus be flung at the man who differs in religious opinion the following incident will show:—I had been to London and was returning by one of the railways. A respectable looking man sat next to me and began a conversation: You have seen a great many changes, sir, in your time, like me. I am sixty. I answered, I am more than seventy. Indeed, he said, you wear well. Yes, I answered, thank God, I do. For one thing I have always lived a temperate life. I hope, he said, you are a Christian. Yes, I said, I am a Unitarian Christian. He exclaimed then, I am sorry for you; you will go to hell. I said, is it not very unkind to tell me that, because I may differ from you in opinion? If I was to say the same to you I should consider it very bigoted. Oh, he replied, I am no bigot. I said, I trust I am a Christian; I take Jesus as my guide and believe his words. This is eternal life, that they may know thee the only true God. The train stopped. Oh, he said, I must get out here, and flinging himself out, said, You are sure to go to hell. When he was gone I thought what a fine broad sort of a Christian he must be. What unhappiness he might create if his relatives dared to think for themselves on religious matters. Paul says if any man hath not the spirit of Christ he is none of his. Such men, with all their religion, want the one thing needful—the all-embracing love of Jesus, and a love that wisheth no ill to his neighbour. I am very much afraid that a great amount of the popular teaching in the present day called evangelical, powerful preaching produces many zealots and converts of such a type, which, amid all their fervour, hinder the simple and pure gospel of Christ, which is love to God and love to man.

NEWS OF OUR CHURCHES

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

ACCRINGTON.—The chapel anniversary sermons were preached on Sunday last by the Rev. Thomas Leyland, of Burnley, to attentive congregations. Collections in aid of chapel funds amounted to £8. 1s. 1½d. The choir sang an anthem at each service in a very effective manner.

AINSWORTH.—On Sunday harvest thanksgiving services were held, when the chapel was profusely and tastefully decorated with flowers, grasses, ferns, fruit, and grain. The large congregations were deeply attentive, and very much interested. Collections were made on behalf of a friend who has had much affliction for a long time.

BARNARD CASTLE.—On Sunday the 25th inst., the anniversary sermons of the Free Christian Church in this town were preached by the Rev. Chas. Well-beloved, of York. The congregations were good both morning and evening. On the day following, Monday the 26th, the anniversary soiree was held. There was a good muster of friends. After tea the meeting was presided over by Geo. Lucas Esq., of Sunderland. The services of the Rev. Chas. Well-beloved, having been acknowledged by several speakers, the meeting was addressed by that gentleman. The welcome to the Rev. W. J. Taylor was then given by the Rev. Joseph Lee, and several members of the Church. Mr. Taylor, in responding, alluded to what had already been said about the origin of the Church, some thirty five or thirty seven years ago, and reminded his hearers that the work of the church was especially theirs, and that his function was to be a helper to them as far as he was able in their mission as a church, and in their religious growth. The meeting was addressed also by the Rev. Wm. Elliott, of Sunderland, and Wm. L. Spencer, of Middlesbrough; and among others, by Messrs. Thos. Turner, Stephen Kirtley, and John Longbottom. The meeting terminated with the usual votes of thanks, a hymn, and prayer.

BLACKPOOL.—The *Blackpool and Fleetwood Gazette* (Conservative) contains the following pleasant reference to Mr. Camm's service: "We almost wished we belonged to the Unitarians on Sunday last, for the subject of Sunday morning's discourse in the Blackpool Unitarian Church as announced in the papers was enough to make the mouth of an intelligent man water. We don't happen to know the Rev. A. B. Camm, but we do happen to know a little bit about some of George Eliot's works, and we revelled in that new poem of hers longer perhaps than we had any right to do, having the immediate interests of the *Blackpool Gazette* in view. But what a world of strength one derives from touching even the very hem of the garments of such a philosophic writer. That Oxford common room, with the coterie of undergraduates discoursing sweetly

Of providence, foreknowledge, will, and fate,
Fixed fate, free will, foreknowledge absolute
Finding no end, in wandering mazes lost,

is a luxury, and though it may have been 'vain wisdom all, and false philosophy,' there is something intoxicating in the very thought of it. We never repine at our lot except when we think of the intense joy Oxford culture and Oxford companionship would have been. It is a pleasure to know we have in Blackpool one public man

who can 'rise to the height of the great argument' of George Eliot's latest work." On the occasion of the lecture referred to the chapel was quite crowded. The attendances generally have been very good, and the offertory satisfactory, on one Sunday amounting to £5. A harvest festival will be held for the first time next Sunday, when the little chapel will be decorated with flowers and fruit.

HUDDERSFIELD: FITZWILLIAM-STREET CHURCH.—Sunday evening last was the opening night of a series of musical services, to take place on the first Sunday evening in each month. The attendance was unusually good—crowded. The orchestra of the Philharmonic Society attached to the school took part in the service. This society numbers forty performers. It played in the hymns and anthems, and furnished the offertory and concluding music. The order of service was as usual, with the sole exception of the division of the one evening lesson into two—one from ancient, the other from modern Scriptures, by way of showing at once the unchanging and the changing elements in religious ideas. All passed off happily, and gave promise of still greater success in the future.

LONDON: CARTER LANE MISSION.—The re-opening services in connection with the above took place on Sunday, August 25th. The whole buildings have been thoroughly repaired, cleaned, and painted, and are in every way improved in the process. In the morning the Rev. J. Taylor gave the address of welcome to the Sunday-school teachers and scholars, and in the evening Mrs. Barrows welcomed the congregation in an address, entitled "Beautiful Homes—the Social and the Religious," earnestly entreating every member to show by their presence and help their appreciation of the home made so beautiful for the various religious and moral uses to which it was put; to think not so much of what others did or did not do, but of what was their individual duties; and so, in the true spirit of their great Master, cultivating the spirit that makes all homes beautiful and every life divine.

RAWTESTALL.—On Sunday last the chapel sermons were preached by the Rev. Wm. Elliott, of Sunderland, afternoon and evening. The congregations were large on both occasions. Many of the Newchurch friends came down, afternoon and evening, to hear and again meet with their old friend and minister of twelve years ago. Two excellent discourses were given by Mr. Elliott. The evening sermon was a stirring appeal to the young men of the day to be faithful to their high purposes and work. At the scholars' service in the morning, which was conducted by the minister, superintendent, and teachers, Mr. Hill read the beautiful sermon of the Rev. Robert Collyer, "Tender, Trusty, and True." The singing during the day was thoroughly congregational and hearty. The collections were considerably in advance of previous years, and amounted to £16. 3s. 6d.

STALYBRIDGE.—On Saturday last about fifty of the teachers and friends of the Sunday school assembled at half-past two intending to take a "botanical ramble" with the Rev. Joseph Freeston, but the weather was unfavourable. It had, however, been arranged that in the event of rain the party should meet Mr. Freeston in the school, so a number went to Stamford Park and obtained permission to gather a number of specimens, upon which a lecture was given during the afternoon. After tea the evening was devoted to friendly conversation, during which Mr. Freeston, by special request, gave a detailed description of his trip to Paris. The remainder of the evening was passed in various games, &c., the most striking of which was a kindergarten game, entitled "The Peasant," introduced by Mr. Freeston, which promises to become a general favourite.

SOUTH SHIELDS.—On Sunday special services took place in Unity Church, Westoe Lane, to formally welcome the Rev. Richard Cowley Smith, the newly-appointed pastor. The sermons, morning and evening, were preached by the Rev. J. C. Street, of Belfast, to large congregations, and in the afternoon the Rev. R. C. Smith officiated. On Monday a welcome tea was held in the schoolroom, underneath the church, when over 100 ladies and gentlemen were present. Messrs. T. Hornby and F. Waller gave a hearty welcome to the Rev. R. C. Smith, on behalf of the congregation. Mr. Myers also extended a welcome on behalf of the Sunday school; and Mr. Joseph Clephan, as representing the Northumberland and Durham Unitarian Missionary Association. Addresses were also delivered by the Revs. W. J. Taylor, Wm. Stoddart, B.A., W. L. Spencer, J. C. Slater; Mr. G. Lucas, Mr. James Watson, and others. We reserve an extended report till next week.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

Letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, 20, Cannon-street, and not to the private addresses of the Editors.

J. H.—Received.

The report of Southern Unitarian Association too late for this week.

ERRATUM.—In the Parsonage-street, Macclesfield, report, towards the end, for "War Principles," read "Our Principles."

AN EXPLANATION.

To the Editors.—Will you allow me to explain a statement which appeared in your last issue in connection with the report of the treat given to the scholars belonging to Hopeton-street Sunday School, Belfast. I am reported as the minister and superintendent. I desire to say that I have only undertaken the duties for three months, and after the first Sunday in October I shall be at liberty.—Yours truly, A. BUCKLEY.

10, Carlisle Terrace, Belfast.

FAITH AND NATURAL LAWS.

To the Editors.—In the recent railway accident to the excursion train from King's Lynn to Matlock, eight out of the nine passengers who were much shaken—though not seriously injured—were told that it was a judgment for being Unitarians. A wag overheard the remark, and replied that if they had been Methodists they would have been all killed. We are not so superstitious as to imagine that any faith has a charm to ward off, or to resist, the effect of natural laws; but we do believe that a rational faith assists and educates mankind to avoid coming in contact with those laws that are injurious, and which people in their ignorance break, and of course inevitably suffer the consequences, though in this particular instance the sufferers paid the penalty caused by the ignorance or carelessness of others.—Yours obediently, A. P. ALLEN.

Tower House, King's Lynn,
Sept. 2nd, 1878.

A NEW CAUSE FOR CARDIFF.

To the Editors.—I quite agree with your correspondent that there are sufficient Unitarians in Cardiff to start a cause, and should be willing to join him in working up a subscription list; and any suggestion you may be pleased to offer, I for one would be ready to act upon, hoping that others may be induced to come forward to assist.—I remain yours truly, GEO. PHELPS.
6, Windsor Road, Cardiff.

To the Editors.—As a resident in Wales I feel interested in the letters which have appeared in the *Herald* on this subject. In a town so large as Cardiff there must surely be sufficient intellectual material for a Unitarian congregation. Funds also to build a chapel ought not to be wanting. Organisation may probably be the only thing required. Would it be within the legitimate province of the British and Foreign Unitarian Association to send an agent to Cardiff for a few weeks or months, to ascertain by personal communication with liberal thinkers, by public or other meetings, &c., what could be done there? Public lectures cause excitement, but do not build chapels, nor fill them, and possibly a quieter pioneer system might bring hidden resources to light. At all events, it is not creditable to our body that Cardiff should have no name amongst us. J. HUNTON SMITH.

NON-SUBSCRIPTION IN IRELAND.

To the Editors.—The point of my letter to you on the above subject was contained in the words, "It should be definitely known that no gentleman can be a minister of any congregation connected with the Northern Presbytery of Antrim unless by answers to questions, or by voluntary statement, he satisfies the Presbytery as to his opinions respecting Christ and Revelation. The Presbytery must be satisfied, or they will neither instal nor ordain, and without this action of theirs no man can settle as a minister within their bounds."

Mr. A. Gordon, though writing a letter which contains much irrelevant and debatable matter, supplies information which amply confirms my statement. He says: "Most certain it is that our Presbytery admits no candidate unless, to use its own language, it be first 'fully satisfied' on certain matters; and among these are matters of faith." In reference to the case of Mr. Crooks he says: "Mr. Crooks was informed of the standing rule of our Presbytery, not to admit any candidate unless we be satisfied 'that he believes in Christ's Divine mission and authority as the Son of God and the Saviour of men; and that he believes the Scriptures to contain a Divine revelation.'"

These statements are explicit, and they are satisfactory as far as they go.

Mr. Crooks gave the Presbytery the needful assurance—so did Mr. Gordon. Had not this been done neither of them would have been ministers of congregations connected with the Northern Presbytery of Antrim. Mr. Gordon supplies evidence that Mr. Crooks gave the needful assurance to the Presbytery. But your own report, in your issue of August 9th, is even more explicit. It says: "Mr. Crooks's application to be admitted a member stated that he fully embraced the principles held in common by the members of the Presbytery, namely, the Divine mission and authority of Christ, and the Scriptures a record of Divine revelation. This statement, cordially volunteered by Mr. Crooks, being considered perfectly adequate and eminently satisfactory . . . the Presbytery, according to its established usage, admitted Mr. Crooks to take his place among them without hesitation or further questions."

Mr. Gordon also gave the needful assurance. He did this in a letter addressed to Mr. Porter before he was installed at Belfast. He asks admission to the Presbytery "whose fundamental principles of association," he says, "I cordially and unequivocally hold, namely, the belief in the Divine mission and spiritual authority of Jesus Christ the Son of God, our Lord and Saviour, and in the Holy Scriptures of our faith, as the record of our Divine revelation."

No doubt both these statements were what is called "voluntary," but whether voluntary or not they were necessary. The assurances had to be given, and they were given. Mr. Gordon has supplied evidence that these assurances were necessary. I will supply more.

At the inaugural meeting of the Northern Presbytery of Antrim, in January, 1862, a resolution was passed of which the following is declared by the oldest member of that Presbytery to be the most important part: "We do hereby declare that to license, ordain, or instal any candidate without being fully satisfied by his own explicit declaration, or by answers to questions asked,

that he believes in Christ's Divine mission and authority as the Son of God and the Saviour of men, and that he believes the Scriptures to contain a Divine revelation, would be an obvious violation of our Christian duty, and unfaithfulness to the truth reposed in us, of training or sanctioning persons as duly qualified to instruct our people in the fundamental principles of the Christian faith."

You will note that either "by his own explicit assurance," or "by answers to questions asked," the candidate must satisfy the Presbytery. Inasmuch as Messrs. Crooks and Gordon gave the "explicit assurance," questioning was unnecessary. The result sought and gained was, however, the same. Both gentlemen entered their ministry through the door of the Presbytery, and both were obliged to give assurances as to their faith.

I do not here and now raise the questions whether the custom of the Presbytery is good or bad—whether it is in harmony with the general custom of our churches or not. I simply call attention to facts. These "voluntary" but necessary declarations of faith may be consonant with freedom—and may be Non-subscription—but at all events they are Northern Presbytery of Antrim-ism.

I think I have fully established my case, and that I have also shown that Non-subscription in the sense usual among Unitarians is not acknowledged by the Northern Presbytery of Antrim, and was not practised at the recent installation and ordination in connection with that body.

It is well that misunderstandings should be cleared away, and that paragraphs likely to mislead the unwary should not find currency in our papers.

Rowellan, Belfast.

JAMES C. STREET.

THE WESLEYANS AND THE REV. W. IMPEY.

To the Editors.—In reference to the above subject, and also as showing the spirit of petty intolerance towards Unitarians which some of our Wesleyan brethren are capable of displaying, I should like, if you will allow me space in your paper, to relate to your readers a matter that fell under my notice a few Sundays ago. I had been sent by our missionary tutor to occupy the pulpit of the beautiful little chapel at Belper, on Sundays, the 18th and 25th August. On my way from the Sunday school to the chapel on the last of those dates, one of our friends in Belper handed a circular to me, and requested it to be read from the pulpit in the course of the morning and evening services. As we walked along I read the circular to myself, and was pleased to find it had reference to some services in connection with the Wesleyans. It was an announcement that "Henry Vincent, Esq., of London," would on Sunday, September 1st, preach two sermons in the Wesleyan Chapel, Belper, and that on September 2nd Mr. Vincent would deliver his celebrated lecture on "Civil and Religious Liberty." The collections at the sermons, and the proceeds of the lecture, were, if I recollect right, to go to some building fund of the connexion, so there was the customary appeal for the support of friends appended to the circular.

I was pleased to think there existed such a friendly feeling among the different denominations in Belper, that Unitarians and Wesleyans read one another's notices from their pulpits, and at once congratulated the gentleman who had handed me the circular on the happy state of affairs, and expressed the pleasure it would afford me to read the notice. But as I proceeded with my compliments a broad smile was overspreading my companion's face, and on their conclusion he effectually cleared away my hastily-formed opinion as to the happy state of denominational matters in the little town. The liberality and kindness, I was assured, were all on one side; that, however much they were appreciated by the Wesleyans, they were not repaid in kind. The Unitarians had as much reason to expect the Wesleyans to fly as to read any Unitarian notice from their pulpit. More than that, if a meeting, say of "Good Templars" or of any society in which the Wesleyans are known to take an interest, is announced to be held in the building used by the Unitarians as a Sunday school, the Wesleyans stay away, and avoid the place as if it were a Lazar-house.

Of course I read out the announcement at the close of the morning service, but in doing so the title of Mr. Vincent's lecture—"Civil and Religious Liberty, with special reference to Papal Infallibility," &c., fell with a sinister sound on my own ears, for you must know I had read in the previous day's *Manchester Examiner* the Rev. Mr. Impey's letter to Dr. Punshon. The picture of Mr. Vincent vigorously pelting the Papists in the presence of an admiring and applauding assembly of Wesleyan Methodists was so inexpressibly comic, that it was all I could do to preserve my gravity. Pray, what difference is there between the claim of infallibility set up by a Pope, and that set up for the Wesleyan Standards by the Conference, and for the calling in question of which Mr. Impey has been expelled? If there be any I should think it was in favour of the Pope, the head of a Church around which have gathered the venerable associations of centuries, and compared with which Wesleyan Methodism is a mushroom of last night's growth. But, sirs, before the time for evening service had arrived, the ludicrous aspects of the circular had become in my mind overshadowed by the pathetic. I then seemed to see an old man alone, deserted by those whom he had served so long and so well, his forty years of faithful service unrecognised, and all because he can no longer, if he is true to conscience, teach his African brothers and sisters that God, the Universal Father who makes his sun to shine and his rain to fall on the evil and the good, has prepared a "bottomless pit, filled with fire and brimstone," in which to torment to all eternity some of his

hapless children. Can the educated and intelligent laity of the Wesleyan Communion believe such a shocking statement to be true? Nay, do Dr. Punshon and all the reverend members of Conference believe it themselves?

Is Mr. Impey only another victim offered on the shrine of the prophecies to keep things quiet a little longer? Time will show.—I am, yours obediently,
Cheetham Hill Road, W. MASON.
Stalybridge, Sept. 3, 1878.

COMING WEEK.

BLACKPOOL.—On Sunday, at 10 45 and 6 30, the Rev. A. B. Camm will preach.

BOLTON DISTRICT UNITARIAN ASSOCIATION.—On Thursday, annual meeting. Preacher, Rev. C. H. Osler.

CROYDON.—On Sunday evening, at 7, the Rev. Charles Voysey will preach.

FAILSWORTH: DOB LANE.—On Sunday morning at 10 45, evening at 6 30, two sermons by the Rev. G. H. Wells, M.A. In the afternoon, children's service; address by Mr. Luke Pollitt.

LIVERPOOL: HAMILTON ROAD.—On Sunday evening, at 6 30, the Rev. S. Fletcher Williams will lecture on "The Theology of Theodore Parker."

PENMAENMAWR.—On Sunday morning, at 11, service in Pendyffryn Schoolroom. Preacher, Rev. John Gow, B.A.

SCARBOROUGH.—On Sunday morning, at 10 45, and in the evening at 7, the Rev. Dendy Agate, B.A., will preach.

Birth.

WILSON.—On the 29th ult., at 3, Dudley-street, Cheetham, Manchester, Mrs. John Wilson, of a daughter.

Marriages.

HERFORD—HARLAND.—On the 3rd inst., at Strangeways Unitarian Free Church, by the Rev. J. T. Marriott, William Brooke Herford, of New Mexico, U.S.A., eldest son of the Rev. Brooke Herford, of Chicago, United States, to Mabel, fourth daughter of the late John Harland, F.S.A., of Manchester.

McCONNOCHIE—PECK.—On the 3rd inst., at the Unitarian Chapel, Sale, by the Rev. E. S. Howes, of Altrincham, the Rev. James McConnochie, of Sale, to Annie, second daughter of George Peck, Esq., of Brooklands and Manchester.

WATKINS—GATH.—On the 2nd inst., at Lewin's Mead Meeting, by the Rev. A. N. Blatchford, B.A., William Channing, son of the late Samuel Colston Watkins, to Hannah, daughter of Thomas Gath, of Ashley Hill.

Death.

WINSTANLEY.—On the 24th ult., at Prescott, in his 73rd year, Henry Winstanley, sen.

Now ready, for September, No. 33 of

YOUNG DAYS.
Price One Penny. Numerous illustrations.
Contents: The Bird Trap—Ida Mayhew—The Sailor's Child—Elephants—Two Little Missionaries—Do Thy Little—Puzzle Bag.
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THE NEW LITURGY.—PRAYERS and MINISTRIES for PUBLIC WORSHIP in SIX SERVICES. Selected and arranged by PETER DEAN. 8vo, cloth limp, 3pp. Walsall: JAMES ANDERSON, 2, Sandwell-street. Sixpence, post free.

THE TRUTHSEEKER, Edited by the Rev. JOHN PAGE HOPPS, and published on the first of every month, is a free and unsectarian Review of all books and events relating to the development of religious life and liberty in the Christian Church. Every number contains original lectures and essays, together with reviews of present and permanent interest. Price Threepence.—London: Williams and Norgate, Covent Garden. Manchester: Johnson and Rawson, 89, Market-street; and John Heywood, Deansgate.

LONDON: SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's Square, Bloomsbury. Beds from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

RUPTURES.—Exhibition Prize Medal, 1862, was awarded to R. WESTBURY, inventor and sole maker of the IMPERCEPTIBLE CURATIVE TRUSS. Deformity Instruments, Artificial Limbs, Crutches, Elastic Stockings, and Ladies' Supporting Belts, Chest Expanders for round shoulders, &c., 26, Old Millgate, Manchester.

ZUCCO.—We again beg to draw attention to this Wine, which we had the pleasure to bring before the notice of the public for the first time last year. It is a Pure, Natural, Light Wine of Madeira character, without any spirit added, the produce of the Sicilian estates of the Duc d'Aumale. We have pleasure in being able to announce that we can now reduce the price to

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MANUFACTORY—CORNBROOK, }

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The Unitarian Herald.

EDITED BY

REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

Vol. XVIII.—907.

FRIDAY, SEPT. 13, 1878.

Price 1d.

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PENDLETON.—Sunday, Sept. 15, SUNDAY SCHOOL FLOWER FESTIVAL. Preacher: Rev. CHAS. C. COE. Morning at 10.45, evening at 6.30. All seats free: the offertory. The assistance of friends is earnestly invited.

SCARBOROUGH: WESTBOROUGH CHURCH.—On Sunday next, September 15th, Rev. DENDY AGATE, B.A. Morning (10.45), "The Judge of All." Evening (7), "Two Views of Life."

BLACKPOOL: BANK STREET.—Rev. A. B. CAMM will preach next Sunday. Subject for the morning (10.45): "The Christ of Humanity, and the Sufferings of the Present Age." Evening (6.30), "Providence and Natural Law—The Thames Disaster."

DUDLEY: OLD MEETING HOUSE.—On Sunday next, September 15th. TWO SERMONS will be preached in the above place by the Rev. JAS. BLACK, M.A., of Stockport. Subjects: morning, "Hearts and Voices;" evening, "The Good Old Way." Services will commence at 11 a.m. and 6.30 p.m. A collection will be made at each service in aid of the Choir Fund.

BIRMINGHAM: FREE CHRISTIAN SOCIETY.—THE SEVENTEENTH ANNIVERSARY, on Sunday, September 22nd, 1878. Morning, at 11, GEO. R. TWINN. Afternoon, at 2.45, Rev. CHARLES LEACH. Evening, at 6.30, Councillor SAM. EDWARDS.

SALE.—ANNIVERSARY SERMONS on Sunday, September 22, by the Rev. H. IERSON, M.A. Morning, 10.45; evening, 6.30. Collection in aid of the Building Fund.

SOUTHPORT: UNITARIAN CHURCH, PORTLAND STREET.—THE ANNIVERSARY SERMONS will be preached on Sunday, September 22nd, by the Rev. S. A. STEINTHAL, of Manchester. Service, morning 11, evening 6.30. The collections of the offertory will be devoted to the expenses connected with the Choir and Organ.

DUKINFIELD OLD CHAPEL SUNDAY SCHOOL.—THE ANNUAL PARENTS' PARTY, in connection with the above school (to which all old teachers, scholars, and friends are cordially invited), will be held at the Schoolroom, Town Lane, on Saturday, the 21st instant. Tea on the tables at 5.30 prompt. Tickets, 9d. each, may be had from the directors and teachers, or at the doors on the evening of the party.

LIVERPOOL: HOPE-STREET CHURCH.—A RELIGIOUS SERVICE, to Celebrate the INDUCTION of the Rev. C. J. PERRY, will be held in this Church on Thursday, the 26th inst., at Eleven o'clock in the forenoon. Opening and Close of the Service, Rev. W. GASKELL, M.A.; Right Hand of Fellowship, Rev. CHARLES BEARD, B.A.; Charge to the Minister, Rev. Professor DRUMMOND, B.A.; Charge to the Congregation, Rev. CHARLES WICKSTEED, B.A. On the same day, a SOIREE will be held in the Schoolroom. Tea at Seven o'clock. The Chair will be taken at Eight o'clock by H. W. MEADE-KING, Esq. Addresses by the Chairman, Minister-elect, and others. Intervals for Music and Conversation. Tickets may be obtained from Mr. H. Young, 12, South Castle-street; or from Mrs. Smith, 24, Caledonia-street.

MANCHESTER UNITARIAN SUNDAY SCHOOL UNION.

The FIRST MEETING this Session will be held in Blackley Schoolroom, on Sunday afternoon, September 22nd, 1878. Mrs. FREESTON will read a paper. Subject: "Girls and Sunday Schools." Tea at 4: fourpence each. Chairman: Rev. J. TOWLE MARRIOTT, President. Friends are invited.

WILLIAM H. MELLOR, Hon. Sec.

24, Shakspeare-street, Ardwick.

FREE CHRISTIAN CHURCH, COLNE.
The above Church, which has been recently established, and which promises soon to become a strong society, has hitherto met for worship in the Cloth Hall, and the committee now earnestly appeal to the Unitarian public for help in the erection of their New Chapel and School Building in Stanley-street. The estimated cost is £2,000, towards which £1,430 is already promised, as follows:—

Colne Congregation	£300
East Lancashire Unitarian Mission	£800
British and Foreign Unitarian Association	£380
John Grundy, Esq., Summerseat	£50
Subscriptions already advertised	£49. 18s.
Thomas Harwood, Esq., Bolton	2 0 0
H. J. Morton, Scarborough	1 0 0
Subscriptions, which will be duly acknowledged, will be thankfully received by	
Rev. W. Matthews, Derby-street, Colne, Minister.	
Rev. James Hartley, Skin Yard, Colne, Secretary.	
Mr. W. Spencer, Shackleton-street, Colne, Treasurer.	
Mr. Harry Rawson, Market-street, Manchester.	
Rev. C. C. Coe, Highfield, Bolton.	
Rev. D. Walmsley, Manchester Road, Bury.	
Rev. W. C. Squier, Whitefield, near Manchester.	
Rev. H. S. Solly, Albert-street, Padimah.	

ABERDARE: ENGLISH UNITARIAN APPEAL.

	Amount previously advertised. £60. 4s.	£	s.	d.
M. C.		2	0	0
J. Whitehouse, Tipton		0	10	6
W. Thompson, Coseley		0	4	0
W. Grainger, Coseley		0	10	0
G. R. Twinn, Birmingham		0	10	0
Thomas Martineau, Birmingham		1	0	0
J. R. Mott, Birmingham		0	10	0
Thomas Prime, jun., Birmingham		0	10	0
W. Earl, Birmingham		0	10	0
T. E. P., Birmingham		0	5	0
Frank Evers, J.P., Stourbridge		1	0	0
X. Y. Z.		5	0	0
W. P. Greenway, Dudley		2	0	0
J. W. Gunn, Merthyr Tydfil		1	1	0
S. W. Browne, Esq., London		5	0	0
D. Edwards, Esq., Velfachglud, Llanwonno		1	0	0

UNITARIAN HOME MISSIONARY BOARD.

The NEXT SESSION will be opened on Wednesday, September 18th.

The ADDRESS will be delivered in the Memorial Hall, Manchester, at five o'clock p.m., by the Theological Tutor, the Rev. J. EDWIN ODGERS, M.A.

The attendance of friends of the Institution is invited.

WM. GASKELL, Principal.

MANCHESTER NEW COLLEGE, UNIVERSITY HALL, LONDON.

Rev. JAMES MARTINEAU, LL.D., D.D., Principal.
Rev. JAS. DRUMMOND, B.A., Professor of Theology; Evidences and Truths of Religion; History of Doctrine; New Testament.
Rev. J. ESTLIN CARPENTER, M.A., Professor of Old Testament; Ecclesiastical History and Comparative Theology and Hebrew Language and Literature.
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"The College adheres to its original principle of freely imparting Theological knowledge without insisting on the adoption of particular Theological doctrines."

SESSION 1878-9.

Candidates for admission at the commencement of the coming Session are requested to forward their Applications and Testimonials, without delay, to either of the undersigned, who will supply on request all needful information as to admission of students, selection of scholars, and outline of the course of study.

The COLLEGE SESSION commences on Tuesday, the 1st of October; and students and candidates are requested to attend at nine a.m. on that day.

An ADDRESS in connexion with the Opening of the Session will be delivered by the Rev. JAMES MARTINEAU, LL.D., D.D., on a date to be hereafter announced.

All or any of the classes may be attended by the public on payment of the regular fees. Particulars may be obtained (by letter) from the College librarian, at University Hall, or either of the secretaries. The hours of lectures will be fixed, and may be learnt after the Session has commenced.

R. D. DARBISHIRE, Esq., B.A., } Secs.
26, George-street, Manchester;
Rev. CHARLES BEARD, B.A., }
13, South Hill Road, Liverpool.
Manchester, September, 1878.

MANCHESTER NEW COLLEGE.

THE AINSWORTH SCHOLARSHIP.

The Committee offer to those Students of the College who shall obtain a Gold Medal in the M. A. Examination at London University, a SCHOLARSHIP OF ONE HUNDRED POUNDS. Competitors for this Scholarship must graduate as Students of Manchester New College, either on taking their Bachelor's or Master's Degree. If the former, they must have previously spent not less than two years at Manchester New College; if the latter, not less than one year.

The Ainsworth Scholarship is open to any Lay Student of University College who has previously enrolled himself as a Student of Manchester New College, gone through his Undergraduate Course under the direction of the Principal of that College, and attended the classes for Religious and Ethical Instruction which it provides for its Lay Students. Subject to these limitations, the Scholarship is open to every Gold Medallist at the Examination for the Master's Degree in any one of the branches of Classics, Science, or Philosophy.

Payment will be made to successful competitors in two yearly payments of Fifty Pounds. The Scholarship will be continued until notice to the contrary is given. Two years' notice will be given previous to its withdrawal.

Further particulars respecting the Scholarship, and the Plans of Study at Manchester New College, may be obtained on application to R. D. DARBISHIRE, Esq., B.A., one of the Secretaries of the College, 26, George-street, Manchester; or to the Rev. JAMES MARTINEAU, LL.D., D.D., Principal, at University Hall, Gordon Square, London.

UNIVERSITY COLLEGE LONDON SCHOOL.

Head Master: H. WESTON EVE, M.A. Vice Master: E. R. HORTON, M.A.

The MICHAELMAS TERM, 1878, will begin for New Pupils on Tuesday, September 24th, at 9.30 a.m.

The school is close to the Gower-street station of the Metropolitan railway, and only a few minutes' walk from the termini of several other railways.

Discipline is maintained without corporal punishment or impositions.

Prospectuses may be obtained from the office of the College.

TALFOURD ELY, M.A., Secretary.

A LADY, experienced in tuition (lately returned from a residence in Germany), desires a Re-engagement: good references.—For particulars apply to Rev. R. L. Carpenter, Dridport, or Rev. A. N. Blatchford, Redland, Bristol.

BROOK HOUSE, KNUTSFORD.
Mrs. FRANK SHAWCROSS will RE-OPEN her School on Tuesday, September 24th.

SOUTHPORT.—Miss LAWFORD'S SCHOOL for BOYS will be REOPENED on Wednesday, September 18th.—Bingfield, Albert Road.

SOUTHPORT.—BOARDING SCHOOL for GIRLS, between the ages of 7 and 15: careful attention is given to the education, health, comfort, and happiness of the pupils.—For prospectus, apply to Miss Curtis, Westbourne, Grosvenor Road, Birkdale.

NO. 1, ENVILLE VILLAS, STOURBRIDGE.
SCHOOL FOR GIRLS.—Miss MORGAN will be prepared for the RETURN of her PUPILS on Wednesday, September 18th. Prospectus and references forwarded on application.

THORNCLIFFE GROVE, OXFORD ROAD, MANCHESTER.

The Misses JACKSON will REOPEN their SCHOOL on September 23rd.

A Governess-Pupil (daily) required: also a little Girl of 10 or 12 as Boarder and Companion for another.

TUDOR HOUSE SCHOOL, THE FOREST, NOTTINGHAM.

Conducted by Messrs. PORTER and JONES. Assisted by Mr. R. H. FISON, B.A. (London); Mr. W. CART, Undergraduate of the University of London, and other masters. Autumn Term begins 16th September.

EDUCATION: BATH.—Mrs. JEFFERY receives as BOARDERS Girls attending the Bath High School, to whom she gives careful supervision in the preparation of lessons, in attention to health, and general training. Pupils will return September 16th.—9, Norfolk Crescent, Bath.

EDUCATION IN GERMANY.—Miss M. WAGNER (17, Helenenstrasse, Wiesbaden, Germany), who has passed the Prussian State Examination, and possesses the experience of several first-class English schools, receives a limited number of YOUNG LADIES for Private Education, or to visit the excellent College of the town, with home assistance. Climate very healthy, with mild winter. Hot and other mineral springs. English and German references. For terms and further particulars address as above.

YORK: 26, HIGH PETER GATE.—Miss AMY HERRING begs to announce that she has OPENED, at the above address, a SCHOOL for the Instruction of Young Ladies in all branches, comprising a first-class education with liberal views. References kindly permitted by the following:—Rev. Dr. G. Vance Smith, The Parade, Carnarthen; the Rev. C. Wellbeloved, 38, Monkgate, York; Miss Swaine, 1, The Crescent, York.—Terms on application.
Pupils are prepared for the University Examinations, several having passed most successfully.

MOUNT VERNON HIGH SCHOOL, NOTTINGHAM.

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Mr. EDWIN SMITH, M.A., of the Universities of London and Heidelberg, assisted by Mr. G. H. HENSON, University of London, thoroughly prepares Boys for college, the local examinations, or for business. The school possesses an unusually complete provision of apparatus and specimens for the teaching of science. No means is neglected which the experience of fourteen years has shown to conduce to the progress and interest of pupils in their studies. Good cricket ground and playground.

Nottingham now offers special educational advantages in its Midland Counties' Art Museum, School of Art, Natural History Museum, and Cambridge Lectures.

SCHOOL REOPENS on September 23rd, 1878. Prospectus on application.

HAMPSTEAD: HEATH BROW SCHOOL.

The SESSION 1878-79 will begin on September 25th.

Classics and English Subjects: and Mr. Arch. Ballantyne. German: F. Althaus, Ph.D. French: Miss M. Merington. French, Examiner in, Prof. Ch. Cassal. Mathematics and Natural Philosophy: John Bridge, M.A., Lond. Chemistry: under the direction of Prof. Barff, M.A. Drawing: Mr. W. H. Fisk, Head Drawing Master in Univ. Coll. School. Writing: C. F. King, B.A., Lond., Writing Master in Univ. Coll. School. Music: Miss Christina Squire, R.A.M. Gymnastics and Fencing: Mr. Winterbottom. Dancing: Miss Mary Birch. Classes are taken by Miss E. F. Squire and the Misses Case. A master is in superintendence during the day.

There is a Junior Class for children under ten years of age. The arrangements of the School permit of some girls being received with their brothers.

Prospectus on application to Mrs. Case.

THE UNITARIAN MAGAZINE.

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Just published.

JOHN SEARCHMAN'S LANTERN; or, a Guide to the Bible, Testament, and Al Koran, being an impartial attempt to investigate the Trinity and Unity of God, with passages referring to the legal, moral, and Scriptural sanction of Polygamy. Price 1s., post free, from A. B. Lownds, Victoria-street, Tunstall, Staffordshire.

BUXTON.—APARTMENTS at 1, Matlock Villas, Fairfield Road; very moderate terms.—Address A. B., as above.

DOING AND SAYING.

The *Echo* states that in the Mackonochie case notice of appeal has been given both by Lord Penzance and the complainants, but the appeal cannot be heard before November.

Cremation becomes optional in Gotha on Oct. 1, and a building has been erected for the purpose. The body of an engineer named Stier will be exhumed, and will be the first to undergo the process.

Mdlle. Marguerite Gidel, the daughter of the Principal of the Henri IV. College, has just passed the first part of her examination as Bachelor of Arts at the Paris Faculty of Letters. The young lady is only sixteen years of age.

If the erection of chapels is a test of progress, Protestant denominations are making headway in Rome. A third Baptist meeting-house is shortly to be constructed. There are now nine different evangelical bodies in Rome; but the number of organisations is somewhat disproportionate to the total number of Italian adherents, which is only 700.

The *Manchester Guardian* announces that a weekly newspaper, *La Guerre Sociale*, is about to make its appearance in London in French and Italian. It would probably obtain few readers in English, judging from its own statement of principles. It is to be "frankly Socialist," to advocate Communism in its most extreme development, and Atheism of the most pronounced description. The *Graphic* characterises the prospectus as containing "frothy absurdities."

Those persons who have a knowledge of the subject consider that a split is imminent among the Ultramontane or Clerical party in Belgium. The Constitutional Catholics will publicly separate themselves from the Syllabists, and form a new so-called "Catholic Constitutional party," under the leadership of the former Minister for Public Works, M. Bernaert. They believe that they will be countenanced by the Pope, and this seems to be a well-founded expectation.

The Rev. Brooke Lambert has resigned his office of vicar of Tamworth, because he has sustained serious pecuniary losses, and he contemplates devoting himself to more remunerative work. Mr. Lambert says he belongs to a profession which seems as a rule to reward those who belong to it in inverse ratio to their work. The living of Tamworth is worth £135 per year. The position is an important one, the population being about 8,000, and the parish church having accommodation for more than 1,300 worshippers.

It does not appear from what has yet come to light that the negotiations between the German Chancellor and the Papacy have hitherto proved successful. It would be greatly underrating the proved tenacity of both parties to suppose that either is prepared to make such concessions as would render a satisfactory bargain possible. Whatever mitigation in retail Prince Bismarck is willing to concede as regards the Falk laws, he is not likely to abandon his resolution that the State must be recognised as supreme in ecclesiastical affairs within its own borders. On this fundamental point the Papacy is equally determined the other way.

Indian journals while loudly protesting against the Vernacular Press Act do not despair of the future. The *Indian Mirror*, in publishing Sir Arthur Hobhouse's remarkable Minute on the Bill, says:—"It strikes us as something strange that so much good and sober sense was absolutely lost upon the warped feelings of his colleagues. The Vernacular Press Act has been passed and essentially modified; but we are convinced that so long as England can boast of one statesman like Mr. Gladstone and one lawyer like Sir Arthur Hobhouse, there is no danger that India will be afflicted with continued despotism."

Another somewhat scandalous sale of a living is just now engaging public attention. The cure of the souls of the wealthy people who attend worship at St. Paul's Church, St. Lenards-on-Sea, was in the market for £6,000. In this case the attraction is that

the congregation is "large and influential," and the offertory brings in £2,000 per annum. The successor of the apostles, who evidently "knows how to abound," and to whom this living belongs, has, it appears, been in antagonism to the Ritualistic party, and they are not reticent. So, between the *Church Times* and the *Rock*, those who delight in scandal may obtain it in abundance.

Temple Bar contributes to the supply of literature about our new colony a very readable article entitled, "A Fortnight in Cyprus." Some interesting remarks on native manners and customs are made. "The native trading community consists of Moslems, Jews, and Christians. Of these a European merchant can nearly always believe the first on his simple word; the two latter he can rarely credit on oath, and the harder they swear, the more certain one may be that they are stating what is not the case." When, however, the Eastern Christian receives visitors in his own house, he does so "with a kindly courtesy, which Englishmen of all classes might, with good reason, envy."

In a letter to a York gentleman, Mr. Bright says that the drink question has become a political question, and "the unscrupulous political party will take care that it shall remain so." The right hon. gentleman prophesies that the alliance between drink and the Tories will continue. Mr. Bright adds that he himself had some plan of reform on this subject in his mind, but there seemed yet no suitable time for saying anything in public about it, as foreign policy had filled men's minds to the exclusion of all matters of home and social interest. With regard to the Permissive Bill, the right hon. gentleman condemns it as a great error. It is not, he says, a good bill. Men anxious for something to be done were forced to vote against it, while almost all who voted for it condemned it in private conversation.

The Manchester City Council at its meeting last week resolved to open their libraries on Sunday. Accordingly the reference departments of the six free libraries were thrown open to the public last Sunday afternoon. At the central establishment there were about 250 readers, a number comparatively much larger than the average for week days considering that the library was open from two o'clock in the afternoon till nine at night, instead of from ten till nine, as on week days. Mr. Sutton, the assistant librarian, noticed the interesting fact that all but about a dozen of the readers were persons whom he did not remember seeing in the library before. The majority was almost equally composed of working men and clerks, but a considerable minority consisted of travellers, accountants, artists, chemists, and other persons of high-class occupations.

Lord Dartmouth's rather silly attempt to give the movement of the agricultural labourers a flavour of Atheism by associating the names of its leaders with that of Mr. Bradlaugh has not been successful. His lordship accused Mr. Arch of having on one occasion appeared upon the same platform as Mr. Bradlaugh. Assuming an agreement of opinion between these men upon non-theological subjects it is difficult to see what his lordship could make of the accusation if it were true. It happens, however, to be false. Mr. Arch was not at the meeting to which Lord Dartmouth referred; but Mr. Mitchell, another leader of the labourers, was. So far from being an Atheist, Mr. Mitchell is, it appears, an ardent Methodist; but he has the good sense to draw a line between politics and theology, and is not ashamed of having co-operated as a Liberal with persons who are utterly opposed to him in religious belief.

Good news at last from the famine districts in China. Rain has fallen, and there is the prospect of considerable autumnal crops. What is now required is to find support for the sufferers till the grain is gathered in. At the same time, the consular reports just published present a sad picture of the ravages of the famine. Seven millions of persons, forming seven tenths of the population of two of the largest provinces in China, Honan and Shansi, have perished. This is equivalent to saying that the number of

people swept away has been more than double the entire population of Scotland. It increases our overwhelming sense of the magnitude of the disaster to be informed that in some places the famine will probably last another year, that the Government with its utmost efforts can provide no more than one day's food in 30 for the surviving sufferers and that the ravages of pestilence are being added to those of famine. In the districts where the distress is most severe, Mr. Fraser says "the people prey upon one another like wild beasts."

The *Liverpool Daily Post*, writing on the opening of the Manchester Free Libraries on Sunday afternoons, does not think that the Manchester reform goes far enough to produce much beneficial change in the habits of the population. "It appeals almost entirely to the class of humble students whom the nature of tastes already acquired sufficiently protects from gross temptations. We hardly think that the frequenters of the free reading-room would be in the public-houses, even if the reading-rooms were shut. An open museum would attract in an innocent and beneficial way a much larger class of ignorant and uncultivated sight-seers. The magic of sacred music might well be tried on the humblest and lowest of all, as it was with signal success last Good Friday in St. George's Hall. Why, for instance, should we not have every Sunday afternoon a performance of sacred music in that magnificent hall, and upon that splendid instrument, which spends so large a part of the week in ignoble silence? Will anybody venture to affirm the corrupting influence, on any day of the week, of the *Messiah* and the *Elijah*?"

THOUGHTS ON RELIGION.

LESSONS FROM THE MOUNTAINS.

THOMAS STARR KING.

At a little distance all this grandeur, all this power, all this fertility, are transfigured into pure beauty. There is no colour on the globe comparable with that which robes a mountain at a sufficient distance, however rugged and desolate the near aspect may be. One of the most accurate artistic students of nature that has ever lived, Mr. Ruskin, tells us that one cannot know what tenderness of colour is, who has not seen the rose and purple hues of a great mountain twenty miles away. Mr. Emerson, in an exquisite passage of poetry, has expressed and adorned the same fact thus—

A score of airy miles will smooth
Rough Monadnock to a gem.

Move off to a distance of three score airy miles, when the atmosphere is favourable, and what glorious beauty will the line of the Sierra Nevada wear! I have seen the vast bulwark from the bank of the Sacramento in the spring, and once from the summit of Diablo, when they seemed, though on the earth, not of it. All their rocks, their gorges, their precipices, their streams, their desolate patches which the earth-avalanches had torn, their cliffs, their forests, their nooks and dells, their tortuous roads and their bulk and savageness reduced to smooth splendour of colour! First, a purple bar of foothills just beyond the dim edge of the immense prairie; then a middle slope of vague and tender green; and then, crowning all, the golden snow (gold at that distance) in an unceasing stretch of two hundred miles! What a vision through the clear air, when we sweep thus the complete physiognomy of their summits,—here a symmetrical peak, there a long ridge sawed into sharp spikes of creamy whiteness, and soon a huge climbing mound of brilliance, showing where the Carson turnpike leads the adventurers after silver, that cannot be polished or frosted to such beauty as sheathes its own tremendous dome!

Next to the Himalaya, in Hindostan, that ridge bears the most noble name of all the mountain-chains on the globe,— "Sierra Nevada." And when we see it sixty miles off, under clouds that mimic its pinnacles and swells, it shows like a vision from another world, like the street and the wall of the New Jerusalem. Only the colours are in reverse order, as befits the reflection of heavenly

glory in an earthly medium. First comes the amethyst, midway the beryl, and on the heights, not at the base, the pure gold, as it were transparent glass. And all this splendour is part of the bounty and love of God!

But let us turn now to some of the moral lessons which reflection upon heights opens to us.

The mass of mountains, according to geologists, is very slight compared with the extent of the plain surfaces of the globe. If the Pyrenees were levelled and spread out upon France, the effect would be to make the general level of the country but a rod or two higher; and the whole matter of the Alps shovelled over Western Europe would raise the land only twenty-one and a half feet.

Yet how would the glory of the lowlands be lost if the hills were not there from which the pastures, the gentler slopes, and the plains could be seen! There would be a loss not only of the sublimity of the mountains, but of the real beauty and picturesqueness of the level grounds.

The analogy of mountain heights with life seems to me at this point to be quite striking. The amount of genius in the world, in contrast with the vast mass of common intelligence and capacity, is very slight. Suppose it were possible to distribute it into an average,—to pour it like pure spirit into the general liquid of lower grade,—the proof of mental power in the mass would hardly be perceptibly raised. But how much of the glory of life, even for the common intellect, depends on the few lofty geniuses of history! How much more value and beauty there is in ordinary human lot because we can rise to the height of a Dickens's sympathy with it, and then look around upon the byways and into the nooks and out upon the plains of our nature! How much more interest there is in history because of the eminent appreciation of portions of the past we may all gain from the intellect and sympathetic learning of a Scott! What dependence we have upon minds like Newton and Herschell, to know anything of the glory of the sky, or upon Humboldt and Agassiz, to comprehend the science and grandeur of the globe! How much less resource and value there would be in our homes if it were not for our ability to go up on the ridges of Shakspeare's genius, and climb, by the rich books that a few dollars will place on our tables, up to the elevation whence the historians, the artists, and the supreme thinkers have seen our life, and the landscape of eternal truth!

Pure and real genius is beneficent as the mountains. It invites up. God gives its capacity to very few. But the power of appreciating its work and service he gives to thousands of us. The highest genius always comes close to the mass of humanity and blesses it, and mentally we can all have a mountain-range in our life. By cultivating an interest in a few good books which contain the results of the toil or the quintessence of the genius of some of the most gifted thinkers of the world, we need not live on the marsh and in the mists. The slopes and ridges invite us. Our feet may be supported, now and then, above our natural elevation, and we may gain new views, truer relations between objects, grander lights, and a wider horizon of mysterious beauty. By that power of reading which God has endowed upon you, he enables you to say if you will, "I will lift up mine eyes unto the hills, from whence cometh my help."

No grandeur can there be in life, no noble prospect can stretch out before us, unless we pitch the tent high up, or unless we keep the lofty places of our spiritual estate as peaks of vision for frequent visits. Socrates lived high up, and when he was in doubt or perplexity he went up higher to see how life looked from the lonely summit with its keen pure air. Paul lived high up, and he walked by the sight granted to him on the noble eminences. Jesus dwelt high up. We read that, at times, he sent the disciples away and retired into a mountain apart to pray, and when the evening was come he was there alone. The mountain to which he retired was inward more than

outward. It was not only in some rare evening hours that he secluded himself thus. More than any other son of man he dwelt on the heights, and saw the glorious lights of God's love on the plains, and the wide-arching, all-embracing, heaven-embosoming nature.

We are not to live outside the world, but in it, feeling its passions, working in its interests, striving to do our duty in its trials. And yet large districts of our life and feeling should be above the world, on the Sierra heights from which the world and our toil and our home cares and our surroundings look noble, precious, bathed in light.

Believe, O soul, that art placed in this mysterious and glorious universe, that God formed thee from his Spirit for no mean purpose, but for a destiny nobler than thy highest aspirations have pointed to. Believe in the best thoughts and whisperings that visit thy heart. If thou dost catch at times some gleams of the divinings of charity, of the glory of sacrifice, of the grandeur of faith, of the sky-piercing power of prayer, like mountain-peaks jutting through fogs, or slopes afar off in the horizon light, believe in them with more enthusiasm than in the stupid dust of the beaten roads; make your home where they will inspire you, and where you can easily ascend their slopes, and see the world from a higher point, and feel the everlasting presence of God. Believe in them, for they are the mountain-principles and altar-piles of life. Breathe the air that is freshened on their heights. Drink of the streams that flow fresh from the channels in their sides. And in every season of doubt, temptation, or despair, lift up thine eyes unto the hills, from whence cometh thy help.

THE GOSPEL AT THE SEA-SHORE.

THE sea-shore has again witnessed children's services in North Wales, especially at Llandudno and Rhyl. As in previous years, the services have been held on the sands every morning and evening during the fine summer days, under the conduct of the Children's Special Service Mission, London.

One interesting feature in these services is the way in which the temporary "cathedral" (as they rejoice to call it) is built by the children themselves. All the boys and girls (visitors) able and willing to handle a spade are got together at a convenient spot, and may be seen diligently building up a temple of sand in the form of a ring, which ring forms comfortable sittings for the youthful band of worshippers.

We are glad to be able to speak more favourably of the general tone of these services this year than we did two years ago. Throughout both the singing and the "talking" we noticed a decidedly more healthy tone, the children being taught to trust in the love of Jesus, not as heretofore chiefly in the "blood of the Lamb." It is only to be expected that they will be taught to look to Jesus as their All, tacitly ignoring the God whom Jesus adored; but we confidently hope and trust that as they grow older they will adopt the religion of Jesus himself, and place their trust as He did in "our Father who is in heaven," looking up to Him as the Creator and Preserver of mankind.

Although it is agreeable to report that blood and damnation were but seldom alluded to, yet the following story, told at one of these services, though addressed mainly to adults, shows that the fire still smoulders, though the flames be not in view. The preacher, a man of considerable education, whose undoubted earnestness and Christian zeal may be shown by the fact that we listened to him on one occasion, along with a numerous company, with an amount of patience unheard of at most religious services, lasting as this did over three hours. The preacher told of a young man whom he had known to have lived a somewhat dissolute and worthless life, seldom or never attending any place of worship. This man died rather suddenly in his (the speaker's) arms, and he gave it as his belief that "he was

certain that young man had gone straight out of life into hell."

Young men were informed that they were "going straight down into eternal ruin;" indeed, such was the estimation of the wickedness of the rising generation that we were told that "nine out of ten young men were going the wrong way." The speaker, who bears the stamp of an Oxford man, referring to the associating together of youths, said that "boarding schools were not the best places in the world." Again, in a tract which was handed to us, we stuck at the following daring threat: "Reader, you shall live for ever, either in everlasting misery or in everlasting happiness. Are you certain you are prepared for Eternity?"

The attention of the children at these services is at once easily secured by the free and formless mode of procedure. Scarcely two consecutive verses of a hymn are sung without interruption. The conductor of the service will make a few remarks apparently suggested by the verse just sung, and so on before or after every or every other verse. And even when the long address is given, the children are either questioned or asked to sing a verse; so that utter listlessness or indifference, which is so often noticed in children's services, is here almost out of the question.

It is at once both a pleasing sight and an elevating influence to see the little ones dressed in their "Sunday best," squat on the grass in the Happy Valley at Llandudno on a fine Sunday afternoon. To hear the little band singing forth some of their favourite airs ("There are angels hovering round," &c.) is to him who has music in his soul a foretaste of heaven on earth.

We ought not to omit to mention that, besides many hymns of a very orthodox character, the book recently compiled and adopted at these services contains many of our own Sunday school favourites, such as "Kind Words," "From Greenland's Icy Mountains," "He leadeth me," "Life is real, life is earnest," "Abide with me," "Father, I know," "Great God, and wilt thou condescend," "Oh, worship the king," "Prayer is the soul's," "Shall we meet," "Whither Pilgrim," "Ye servants of the Lord," &c.

Notwithstanding what we find to object against in these services, we doubt not that there will be at least a substratum of inward and spiritual grace. O. E. H.

AMERICAN NOTES.

ONEIDA COMMUNISM.

New fanaticisms must take the place of the old, and the old must pass away. It was fore-ordained that Oneida Communism could not endure. It was based on fanaticism or perfectionism. Its founder, Mr. J. H. Noyes, was in his way a very pious man, thoroughly honest and in earnest, and he made the religious element very prominent in the community. But even the institution of "criticism" could not keep the body homogeneous. When it was determined to send the young men and young women of the community abroad for education its fate was sealed. The leader in a reported rebellion within the body is the son of Mr. Noyes, a young physician of much ability, indoctrinated in modern ideas, and who fails, as many of the younger men do, to reach his father's rhapsodic heights. We hear of quite a number of secessions, and we suspect that a severe blow will be given to the institution. It has been successful only because its leading members have been governed by a genuine though erratic religious principle, which overcame natural selfishness. If the faith on which it was founded is sapped, the institution must fail, as have so many other socialistic experiments.—*American Paper.*

The Chicago "Pamphlet Mission for Freedom, Fellowship, and Character in Religion" appears on the first of this month under its new title of *Unity*—a name we like much. It contains an Essay by T. W. Higginson on "The Sympathy of Religions," from which we will cull a few passages for our column of Thoughts.

USES OF ADVERSITY.

IF none were sick and none were sad,
What service could we render?
I think if we were always glad
We scarcely could be tender.

Did our beloved never need
Our patient ministrations,
Earth would grow cold, and miss, indeed,
Its sweetest consolation.

If sorrow never claimed our heart,
And every wish were granted,
Patience would die and hope depart;
Life would be disenchanted.

The Unitarian Herald.

FRIDAY, SEPTEMBER 13, 1878.

A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power.

WILLIAM ELLERY CHANNING.

A RELIGION FOR THE PEOPLE.

No II.

WE note as a first characteristic of a religion for the people that it should offer them an open welcome. They should be made to feel that it is really intended for them. It may take some time, some trouble, perhaps some new mode of presenting religion before we can secure this end. But we must first of all plainly have the end in view. If the teachers of religion and the leaders of worship are once quite resolved to *have* the people, the means of attracting them will assuredly be found. Let the prejudices of caste-religion be laid aside. Let there be a genuine desire to welcome the masses, and the wish will beget thoughts and plans for its own accomplishment.

But let us put the question: Is it enough, for this end, that the churches should be thrown open on a Sunday evening? How shall the people know that the open door and the open pew are not merely the opening of a trap? Some stray individual inquisitively ventures inside. Is the opportunity afforded him for sitting down and listening, to be called a welcome? Do we actually expect that he will change the manner of his life and cease from his indifference to religion on such terms as these? The occasional visitants of our open services, with indeed a few happy exceptions, must feel that what is ultimately desired is their joining the coterie already holding possession, and betaking themselves to the habits and customs of the place. The life and interest, the soul and action of a *public meeting* are the last things to be expected in connection with the churches of to-day.

A temporary change for the better appears during the enthusiasm of a Revival. Messrs. MOODY and SANKEY make a public appeal and it receives a momentary response. But the thing soon ends in the ordinary routine of sectional church-life, and the public is found amusing itself as before. The people, in fact, have not been addressed and welcomed as the people—only as individuals to be caught and converted and made into good church-adherents.

Let it be understood that we are not now discussing the question as to what congregational life should be, or whether adherence to a church has not a benefit of great value for individuals who may be persuaded to seek it. We only express our very firm conviction that this kind of attraction is not likely to succeed with the masses, whose absence from religious worship we deplore. It has been tried for some two or three hundred years with the result, that the more our religious organisa-

tions have become crystallised, the more have the people withdrawn from them.

Let it be understood that we do not object to *organisation*. What we want to see is a well-organised Welcome for the People to public worship. Let them be welcomed as "the people" and *always* as the people. Not only now and then to a lecture for controversial purposes, but regularly as the one great object of meeting. *Public Worship* is the real want, as we take it.

We have said that if we were only determined to welcome the people means of attraction would be found. The man who is bent on gathering the people will naturally adopt a *popular* style. He will talk of things that interest them, and he will find out what are the things that interest them. He will learn that religion must be treated under very practical aspects if it is to keep its hold for any length of time. The people must find that it supplies an actual want in their lives. At present they know how to take advantage of it at the only time when they feel the need, viz., when they are going to die. They send for priest or parson, and so get over the emergency. But what good is religion to do them every day? What want is it to supply every Sunday? These are questions which must be answered plainly and practically by those who would furnish a Religion for the People.

ANTHROPOLOGY AND RELIGION.

AN interesting section of the Paris Exhibition is devoted to the illustration of Anthropology. Varieties of the human species are exhibited both in skeleton and in full costume. In connection with this department lectures are delivered, and an Anthropological Congress has been held, all which has grievously vexed the clerical mind. On the attempt of the Clericals to silence the Scientists, Dr. PRESSENSE writes (to the *Christian World*): "It cannot be denied that the Anthropological Society, which took the initiative in preparing the collection, belongs, for the most part, to the transformation school, and it was certainly not without intention that the exhibition was made to comprise some of the most beautiful types of the monkey tribe, as though to say, 'Behold your ancestors!' It must not be forgotten, however, that this society includes among its members some of the most eminent spiritualists, such as M. de QUATREFAYE, Professor of the Jardin des Plantes, who, in his book on the unity of the human race, has given powerful scientific refutation to the materialist theory of Transformation. The most ardent section of French Catholicism has made use of this opportunity to show its faith in the power of the truth. *La Défense Religieuse*, a journal which is the organ of the famous Bishop of Orleans, DUPANLOUP, and before it the *Univers*, edited by M. VEUILLLOT, have deemed it well to address a formal denunciation of the Anthropological Section to the Directors of the Exhibition, amounting to a request that it might be closed as soon as possible. This drew from M. KRANTZ a reply, politely but cruelly ironical. How is it that this so-called religious party does not understand that it does more harm to religion by defending it in this way, than can be done by all the combined attacks of its enemies? It is constantly endeavouring to hold up the ark of the LORD by the help of gendarmes. It would place it under the protection of the police force, as a tradesman would his shop, so that one is tempted to think that it is a shop rather than a religion that needs such guarding. That is, indeed, but a poor way of defending Christianity which

seeks to shut men's eyes to patent, incontestable facts. Is this not to assume that anthropological science is in itself hostile to religion, and that Christianity can only live on so long as the darkness lasts, which is equivalent to saying that, morally, it is already dead?"

UNITARIAN LAMENTATIONS.

WE were not surprised to be informed by an orthodox journal, the *Christian Signal*, that there are Unitarians who are given to the uttering of lamentations, though we were hardly prepared to find ourselves quoted among Jeremiahs. [By the by, was Jeremiah orthodox?]. The "desponding cry" of which the *Unitarian Herald* is accused, appears in what the *Signal* is pleased to call "a curious paragraph" on which it congratulates Cardiff—viz., our correspondent's proposal that a New Cause should be founded there. Here it is, as reproduced by our contemporary:—

A NEW CAUSE.—A correspondent writes: "I have always felt an interest in the cause of Unitarianism, and I therefore want (by this letter) to set the stone rolling. Perhaps you are not aware that we have in this flourishing town all sects and creeds but the one needful, viz., a Unitarian cause. The population exceeds 70,000, and surely there are sufficient Unitarians to start a cause. If you will kindly allow this to appear it may stir up some moneyed friends to action, and I am quite prepared to give my mite towards such a good object."

Now we should like to know what is "curious" in this, and why it is called a "desponding cry" and placed among "Unitarian Lamentations." The *Signal* goes on to say: "We rejoice to doubt whether Unitarianism has any outlook among the people of Wales, who are loyal and ardent in their attachment to the glorious doctrines of Evangelical faith." The *Signal* may "doubt," but we do not despond. Nay we can assure the *Signal* that, so far from uttering lamentations, we have only to express our great satisfaction at the general progress of all the churches in whom our contemporary takes an interest towards the glorious doctrines held by Unitarians, which are somewhat nearer the doctrines of the Evangelists than are those of the "Evangelicals."

The *Signal* also expresses "unfeigned assurances of pleasure" on receiving tidings from America that Unitarianism makes very feeble progress in numbers. "Dr. J. F. WARE, one of its leading ministers," says the *Signal*, laments thus:—

"Wanted an enthusiasm." Where? "In the Unitarian denomination." We have a past that we honour; a present we have a respect for; a future just as full of hope and promise at least, as that of any body of Christians. . . . Everything that man sets down as the condition of success is ours—prestige, position, wealth, character, influence, hope, brain, hearts, lives. The record is every way in our favour. And yet there is somehow an indescribable feeling of halt. We don't feel progress. We don't see action. We don't realise growth.

We understand that a complaint very much the same as Dr. WARE's is to be heard in most of the churches at the present day. From some points of view we find encouragement, from others we see that religion obtains too little of men's activities. But to counter-balance the above passage, though it is far from being merely a "desponding cry," we shall present the *Signal* with another, just come to hand. This is an utterance of the Rev. CHARLES AMES, the Editor of the *Christian Register*, and is quoted by a writer in *Unity* in reply to "the frequent croakings and fault-finding with the incoming generation of liberal clergymen on the part of our older ministers and laymen." Says Mr. AMES—

The young ministers of the Unitarian denomination are the finest lot of men, intellectually, morally, and spiritually, the liberal church has ever had in its pulpits. More pure, earnest, talented, and devout workers no cause can desire for itself. They are the glory not only of Unitarianism, but of the Church Universal. The only fear I ever have for them is that they may become too anxious, too impatient, in their ambitions and eagerness for service, and so attain to a superficial success instead of a slow, solid, and enduring growth in character and ability.

We are happy to be able to say that the older ministers and laymen of our acquaintance are not croakers or fault-finders towards their younger brethren; but, on the contrary, are their genial friends and advisers.

AN ANTI-VATICAN LEAGUE.

AN "Ex-Roman Catholic Priest," our friend the Rev. R. R. SUFFIELD, concludes his articles on "Neo-Catholicism and Morality" in the September number of the *Wesleyan Methodist Magazine*. In powerful tones the writer calls on his readers to mourn over the youth who learns science and truth and justice under the leaden sceptre of the infallible Papacy. "One man reveals the heavens, and he is accursed; another man reveals the round earth, and he is accursed; another man reveals man's body, and even he is accursed." The present temper of the world will not allow of "persecution" in the old way, but Mr. SUFFIELD raises a warning voice against the subtlety with which Papal advocates strive to bewilder us on that subject. "The Pope," he says, "is determined to be the absolute monarch of all Roman Catholics wherever they may be, and is determined that they shall contend also for his temporal sovereignty over a portion of the Italian kingdom. The last Pope strove to accomplish these objects with reckless honest outspokenness; the present Pope will strive for the same in a manner more politic and reticent, and therefore more dangerous and more effectual."

In order to raise an effective opposition to the dangerous pretensions of the Ultramontane party, Mr. SUFFIELD proposes the formation of an Anti-Vatican League:—"It should consist of calm, thoughtful, earnest, virtuous, cultured, religious-minded men and women; it should embrace representatives of all the Protestant denominations, also the Anglican, 'Old Catholic' and 'Greek Orthodox'; it should specially invite the co-operation of ex-Catholics, as also of any 'Liberal Catholics,' opposed to the Papal claims, but not yet determined as to their own future religious position. The object of the League should be: 1. To consider how to meet the recent developments of the Papal power, so as best to protect our independence, dignity, honour, and consistency in the State, the family and the individual. 2. To circulate a calm, thoughtful, accurate literature wherewith to enlighten and guide the public mind. 3. To afford a rallying point for ex-Catholics, and to enable them to compare their experiences and the expression of their religious needs in the presence of those who would otherwise be too ignorant of facts to be able to advise or act with wisdom."

"IS IT REASONABLE TO WORSHIP GOD?"

ON Thursday evening week a debate, arranged to extend over two nights, was commenced in the Co-operative Hall, Listergate, Nottingham, the Rev. R. A. Armstrong, B.A., taking the affirmative in respect of the above proposition, which was impugned by Mr. Charles Bradlaugh, of London. The proceedings were appointed to begin at eight o'clock, but by half-past seven o'clock the large room was crowded to its utmost capacity. Mr. G. B. Rothera, who presided, explained the reasons which had induced him to come forward in such a manner upon the present occasion. The question was a question, he took it, as between theism and anti-theism. The debate then followed, which is to be printed and published verbatim; we therefore defer any notice of it until the authorised report appears. At the second meeting, on Friday evening, Mr. G. B. Rothera occupied the chair again, and in opening the proceedings expressed his gratification at the excellent temper and high tone of the debate of the previous evening, saying he was pleased to see the earnest sustained and intelligent attention of the audience on that occasion. There were those who looked upon such discussions as these as dangerous and irreverent—he did not share in that opinion. There was an intelligence abroad that no longer permitted men to accept their beliefs on mere authority, but compelled them to find reasons for the faith that was in them. In this respect he could not but think that such discussions as that of last evening could not fail to be useful. The first requisite of religion was that it should be true; fear of the results of investigation should deter no man from inquiry, for the result in any case was gain, emancipation from delusion, or increase of assurance. That which was true in religion could not be shaken, that which was false no one would desire to preserve.

The *High Pavement Chronicle*, for September, has the following remarks: "Theological debates have an evil name, and justly so; for in the great

majority of recorded instances they have proved fruitful sources of party spirit and personal rancour; while the seeming purpose of the debaters has been to glorify themselves rather than their respective causes. But this affords no proof that a discussion conducted with good temper and with personal humility may not be a great help and enlightenment to those who are feeling their way towards truth. Probably, the living voice may often put a religious experience with a force that will strike home to some hearts far more surely than the force of mere printed words; at any rate, the refusal to champion, on a public platform, truths that a man cherishes, is as grave a responsibility as the undertaking.

But it is said that in the extreme case of Atheism *v.* Theism, the devout and undoubting theist who may be present is exposed to the shock and peril of having the atheistic argument hurled at the fortress of his faith with all its terrible power. For our own part, we believe that it is futile to keep Faith hedged in from all assault; and that our Belief can only then become thoroughly healthy and hardy when it has been fairly confronted with the phalanxes of Unbelief. That there will be pain to many, we do not doubt, in this experience—perhaps bewilderment; but the pain and the bewilderment are on the path towards a still further and more profound assurance.

What the good or ill of the debate just concluded between Mr. Bradlaugh and Mr. Armstrong may be, it is not for us to judge—nor, we think, for any other. It is certain that some superficial result, not the most pleasant, will be evident at once, while the good, whatever be its measure, will be hidden away in secret hearts and not be manifest. But it must be remembered that, not the decided atheists, but the multitudes who waver and dare not quite trust themselves to believe in the Divine goodness and beauty that compasses them all around, are the most likely to have received some light, and that it was solely in the hope of helping them that—from one side, at least—the heavy task of this debate was undertaken.

AN EPISCOPAL ELECTION AFTER PRIMITIVE CUSTOM.

DR. PAKENHAM WALSH, Dean of Cashel, has been elected to the united see of Ossory, Ferns, and Leighlin. The present constitution of the Irish Church requires the election of a bishop to be made by both clergy and laity, each of them voting separately by "orders." A majority of two-thirds of both orders is requisite; and in the event of a failure to satisfy this condition, the election falls into the hands of the Bench of Bishops. At the election the Archbishop of Dublin presided, and congratulated the Synod on the fact that their work had been successfully accomplished, without the slightest tinge of heat or passion. The *Manchester Examiner* is struck with the quiet reversion of the Irish Episcopal Church to the custom of primitive times, and says: "We do not suppose that in apostolic or sub-apostolic days the clergy and the laity voted by orders. Indeed, the earliest officers of the Church seemed to be very careless about their orders—most likely because they thought that the officer existed for the sake of the people rather than the people for the sake of the officer. But putting aside these superficial differences, the principle of the thing seems, at the heart of it, to be essentially the same."

The growing custom of putting the choir at the pulpit-end of the church has the very serious drawback that it prevents a man from turning round and looking up at the organ in a critical manner just before the contribution-plate approaches his pew.

Addressing his students the other day, Mr. Spurgeon told a good story to illustrate the need of preachers being attractive. "When I was in Arran, quite recently," said Mr. Spurgeon, "I heard of a minister who preached in a certain church, and, at the close of the service, was strongly urged to promise for a future supply, the collection after his sermon having been unusually large. 'Dear me,' said the minister, with becoming pride, 'what might your ordinary collection amount to?' 'Last Sunday it was twopence-halfpenny.' 'What is it to-day, then?' asked the minister, expecting to hear a large sum. 'Eightpence-halfpenny,' was the reply. 'Woe is me,' moaned the minister within himself, 'for I gave the saxe-pence myself,'"

SOUTH SHIELDS.

WELCOME TO REV. R. C. SMITH.

ON Sunday week special sermons at the Unity Church were preached in the morning and evening by the Rev. J. C. Street, of Belfast, and in the afternoon, by the newly appointed minister, the Rev. R. C. Smith. The congregation was good, especially in the evening, and the collections exceeded the amount of any previous occasion.

On Monday a public tea and meeting were held to welcome the Rev. R. C. Smith. Mr. DRYDEN presided over the meeting, which was both numerous and influential, the church being well filled, not only by members of the congregation, but by friends from Newcastle, Sunderland, Barnard Castle, &c. Among those present were:—The Revs. J. C. Street, W. L. Spenser, T. W. Stoddart, B.A., W. J. Taylor, R. C. Smith, and J. G. Slater; Messrs. Hornby, Waller, Clephan, Lucas, Watson, J. H. Thompson, Geo. Lucas (Sunderland), J. Glendinning (Newcastle), Wm. Spoor, J. W. Mawson (Gateshead), and J. Banbridge.

Letters of apology were read from the Rev. Alfred Payne, of Newcastle, who is now in Switzerland, and who expressed his deep regret at not being able to be present; from the Revs. T. Elliott, of Sunderland; T. Leyland, of Burnley; E. Turland, of Ainsworth; and other gentlemen.

The CHAIRMAN said he had a great pleasure in presiding over such a numerous and influential and intelligent meeting. He asked them to carry their minds back to about eight years ago, when they commenced the work of spreading Unitarianism in South Shields. They then had the Rev. J. C. Street among them, and he gave them some lectures with such success that induced them to form a committee, with Dr. Lunge at their head. After the committee was formed the friends commenced to hold regular services in a small room in the then Mechanics' Institute. They did not dream then that they would so soon be able to build a church of their own. He remembered at that time that they could not sometimes manage to raise a hymn. On one occasion when they had their old friend Mr. Hopkirk preaching, they had to content themselves with reading the hymns. (Laughter.) However, they persevered, and by and bye they got the Rev. T. Leyland, and under his guidance and teaching they got on better and progressed, until to-day they possessed the church in which they were now assembled, free from debt, and they had also a harmonium of their own, and very good singing. (Loud applause.) When he looked back upon the past and compared their condition then with their present circumstances, he considered they had progressed very well indeed. In fact he did not think any congregation had made better progress in the time than they had in South Shields. (Hear, hear.) He must not omit to mention that their kind friends in Newcastle and Sunderland had helped them very much; to them and to their kind friend Mr. Street, who was ever ready to aid the cause in South Shields, they were much indebted for the great progress Unitarianism had made in the district. (Hear, hear, and applause.) In conclusion he would only remark that what they all desired and laboured for was to see the progress of free religion—such a religion as the Rev. Mr. Street told them about on Sunday night. They wanted to see the grand principles of true religious liberty become the principles of every man in South Shields.

Mr. T. HORNBY said he had been deputed by the committee of the church to give a hearty welcome to the Rev. R. C. Smith, and though he would rather the selection had fallen upon one more advanced in years, he must say that no one would feel more pleasure than he did in bidding their new minister welcome among them. He had felt great interest in to-day's proceedings. They had all looked forward to to-day with a considerable amount of anxiety and great hope, and they could not but be gratified at the large attendance of their friends and the kindly feelings that prevailed on all sides. (Hear, hear.) He believed in asking the Rev. R. C. Smith to come to South Shields the committee and the congregation had exercised a wise judgment. They had not had any ministers preaching as candidates. They merely invited Mr. Smith to preach for a couple of Sundays, and so satisfied were the congregation with those services that they asked him to become their minister—(applause)—and ever since the appointment was made all the members of the congregation that he (Mr. Hornby) had come in contact with had expressed themselves highly pleased, and with every reason. (Hear, hear.) When the late minister, the Rev. W. J. Taylor, sent in his resignation, grave doubts were expressed by some of the members of the committee as to what was to be done in the future, and many of the congregation were very despondent as to the position of the church, and did not see how they were to get another gentleman to fill the pulpit. Others however were not so dejected, and after going among the members of the congregation, the committee received such promises of support that they were able to go to the Northumberland and Durham Missionary Association and tell them what the congregation were able to do. The Association recognising the promised additional efforts of the congregation, responded in such a manner that the committee of Unity Church felt themselves in a position to invite ministers to come and preach to them. (Hear, hear.) While in conversation yesterday with a friend connected with a neighbouring congregation, he (the speaker) had been told of the struggles that his friend's congregation had endured during the past twenty-five years, and was told that at one of the services only two hearers were present. Such had never been the case at Shields, and remembering that they had been established only seven years and a half, and that with the help of outside friends they had built a church and paid for it—

every halfpenny—and that they had already got through two ministers—(laughter)—he thought they were getting on immensely. (Laughter.) Well, the new minister they had got was the right man in the right place—(hear, hear)—and he believed success lay before the Unitarian Church of South Shields. (Applause.) He felt confident that the people connected with the church would rally round their new minister, so as to make the voice of Unitarianism heard in South Shields. (Applause.) He would conclude by offering, on behalf of the congregation, a welcome to Mr. Smith, and in doing so he welcomed him to their houses and hearths, where he knew Mr. Smith would join in their joys and share in their sorrows. (Hear, hear, and applause.) In welcoming Mr. Smith to the pulpit of Unity Church it was his pleasure to welcome him to a pulpit without a creed, whether old or newly invented. Mr. Smith was at liberty to speak whatever came into his mind and heart, believing as they did that there come from God daily revelations of his will and his desire in respect to man. It was to a pulpit such as this that he had the honour and privilege to welcome him. In conclusion, turning to Mr. Smith, the speaker said: On behalf of the members of the congregation I give you a hearty shake of the hands as a token of friendship, and I trust that the day is far distant when the ties connected with this day will be severed. (Applause.)

Mr. F. F. M. WALLER briefly seconded the welcome on behalf of the congregation.

Mr. ROBERT MYERS, on behalf of the Sunday school, also gave a welcome to the Rev. R. C. Smith.

Mr. JOSEPH CLEPHAN, president of the Northumberland and Durham Unitarian Missionary Association, expressed the pleasure it gave him to welcome Mr. Smith into the district. He was pleased to see such an excellent and successful meeting, and to see his old friend Mr. Street present. There was an appropriateness in inviting Mr. Street to take part in these welcome meetings, seeing that he might be termed the father of the church of Shields. (Hear, hear.) Having referred to the labours of the preceding ministers of the church, he remarked that Mr. Smith commenced his labours under greater advantages than did his predecessors, inasmuch as their pretty and commodious church was free from debt, and he had nothing to do but consecrate his energies to building up a strong and self-supporting church. He urged upon the members of the congregation to support Mr. Smith by attending the services every Sunday and joining him in carrying out the work of the church and concluded by again giving a hearty welcome to Mr. Smith and wishing him every success.

The Revs. W. J. TAYLOR and W. L. SPENSER, on behalf of the ministers of the district, joined in the welcome of the meeting and wished Mr. Smith every success.

The Rev. J. C. STREET, of Belfast, who was received with hearty applause, said: I have been asked to deliver a charge to the congregation of South Shields as well as a charge to your new minister. In the first place I will speak to the congregation. You have invited to your midst a minister, and by that invitation you mean that you believe that religion is a necessity of human life, and that you think it is desirable there should be labouring amongst you one whose whole energy and thought and power shall be devoted to your service. That is the meaning of your invitation. Now I want you to remember that by giving such an invitation you have taken upon yourselves a grave responsibility—you have to sustain your minister. I do not merely mean in the sense of money—though that must never be forgotten, for a minister could not live upon air—but I mean something more than that, namely, that you shall sustain him by your earnest work, by your cordial welcomes, by your steady fidelity to your principles, by your desire to train up your children in holiness, and by your determination never to let your minister stand alone, but that you, standing by his side, will make him feel that in these great fields of God's industry there are men and women true to the same religion as himself who will not shrink from the responsibility that is laid upon them. (Hear, hear.) Your invitation means that if there had been any slight differences amongst you in any way whatever, that in this new minister and in this new work you will forget your little differences, and in the spirit of God, and in the spirit of Christ you will be a united people, and let your minister see that you are united with him in the fellowship of the spirit of God. By your invitation you mean one thing more, that should your minister prove unfaithful—as I know he will not—that should your minister or any other minister, prove to be unfaithful, that you knowing the truth (which is so precious), having lived for it so long, you will not be faint-hearted, but believe and act upon it that the church is not the church of the minister, that the church is not bound up in any one individual, but that the church is the accumulated spiritual life of the people. (Hear, hear.) I won't say more to you. To you, Mr. Smith, I say with equal earnestness and with equally the spirit of consecration: You have accepted the invitation to this ministry, and in doing so you have accepted it as understanding that you are to be a minister of religion—you won't forget that. You will have many difficulties—public and private—but you will not, I dare say, shrink from any responsibility in connection with the great public questions which sometimes agitate the community, and you will not forget you have accepted the office of a minister of religion—that religion which deals with the grandest, brightest, and dearest part of human nature—you will remember that your life, which you consecrated some time ago to the work, is to be consecrated anew, and you will give to the ministry of South Shields the best fruits of head and heart and soul, and you will be absorbed in your work, remembering that it is the dearest work a

man can engage in on this earth; you will also remember that even should your congregation not stand by you as I have told them they should, or should they even become faint-hearted, that upon your own shoulders is laid the solemn responsibility of working on in season and out of season, and that you will endeavour to make the dry bones live—for upon your shoulders is laid the responsibility of speaking the quickening word, even when all seems to be dead. If your congregation should prove faithless to you, you are to remember that you should be proved faithful among the faithless; and I have no doubt that you will find that, at the lowest, it is only the ebb of the tide of spiritual life, and that it will be followed by a great flood of spiritual life and power which will build up your church, and which will build up yourself. I hope you will go in and out among your people, and know them in their homes, and also make their children love you, for out of them shall come a great church. You should also be a father to the fatherless, and be in the true spiritual sense a husband to the widow, and likewise be to your congregation a living inspiration and a living example of holiness; and, although you may not reap any material reward, you will have the high satisfaction within you of having done your duty. One word more. I have known you as a fellow-worker. I have stood by your side in the open street, preaching to the people the gospel of everlasting truth. I have gone with you into many a humble cottage, and joined you in services among thirty or forty men and women who have just come from the factory; and I have also rejoiced with you at the cottage fireside, and joined with you in Christian worship. To you is the honour and distinction of having to a large extent inaugurated a work like this, to which I have alluded, in a northern city of Ireland—namely, Belfast. Now I want you not to forget that you can speak in the open air, and that you can address numbers of people; also that you can go to the fireside of people who will not at present come to church. I trust, sir, that you will not forget that you can do these things. You will, therefore, knowing the friendship I entertain for you, and the respect I have for your character, cordially and cheerfully receive from me the injunction to go to your work as a true man, and do it in a true spirit, letting your life be an illustration of the principles of religion, and may God give you your reward. (Applause.)

The Rev. R. C. SMITH, who was received with acclamation, said it was one of the most difficult duties he had to perform to return thanks when he felt not only that his heart was so full, but that the expressions of cordial welcome which had been given utterance to respecting himself were so real, hearty, and sincere. In the first place, he had to thank the Rev. Mr. Street for his presence there that evening. He had on previous occasions felt the cheering influence of his presence, and the advantage of the hearty grasp of his hand. To those kind friends who had also spoken cheering words of welcome he had to return his most sincere thanks, and he must say that since the first day he came to Shields he had received the greatest possible kindness. Upon his first arrival in the town there was only one face with which he was familiar, and the cordial reception he had met with from that gentleman and his family was but a sample of the kindness he had since experienced during his hitherto brief sojourn among them. Mr. Smith alluded to the several gentlemen who had publicly given him a welcome as the minister of that church; and in speaking of Mr. Joseph Clephan, president of the Northumberland and Durham Missionary Association, said he hoped that in due time the Unity Church at South Shields would become so prosperous as to obviate the necessity of assistance therefrom. Mr. Smith then proceeded to address a few observations to the congregation, and said he hoped that they would be regular in their attendance upon Divine worship, and that it would be their endeavour to make the church a power for good in the town of South Shields. (Applause.)

Mr. DOWNEY moved a vote of thanks to the ministers and lay visitors from a distance, and expressed the pleasure which the congregation felt in having their countenance and support.

Mr. WM. HORNBV, in seconding the resolution, said he joined in the hearty welcome that had been given to the new minister, and hoped that all the members would pledge themselves, as he himself had done, to be at the church every Sunday morning and night five minutes before the service commenced. ("Hear, hear," and applause.)

The Rev. J. G. SLATER (Mossley), Mr. JAMES WATSON (Newcastle), and the Rev. T. W. STODDART, B.A. (Stockton), responded in warm and appropriate terms.

Mr. T. HORNEY moved, and Mr. HANES seconded, that a hearty vote of thanks be accorded to the Rev. J. C. Street for his services on the previous day, which was carried with acclamation.

Mr. STREET responded, and expressed the pleasure it gave him always to come to Shields, and the special gratification it had given him to be present on that occasion.

Thanks to the ladies and to the chairman, followed by a hymn and benediction, brought to a close one of the most successful meetings in the history of the South Shields Unitarian cause.

MOSSLEY.—On Sunday afternoon, September 8th, the fourth annual service of song was held in the Free Christian Church, Stamford Road. A miscellaneous selection of pieces was very effectively rendered by a number of the scholars, assisted by the chapel choir, and under the leadership of Mr. Robert Schofield. The connective readings and an address were given by the minister, the Rev. J. G. Slater. There was a large congregation.

SOUTHERN UNITARIAN ASSOCIATION.

MR. PAGE HOPPS ON THE BIBLE AND MODERN THEOLOGY.

THE annual meeting of this Association was held at Newport (Isle of Wight) on Friday week, and was attended by a numerous gathering of ministers and members. At eleven o'clock there was a service in the High-street chapel, and the annual sermon was preached by the Rev. J. Page Hopps, of Leicester, who founded a powerful discourse on the text John xvi., 12—"I have yet many things to say unto you, but ye cannot bear them now," taken in connection with the words of the Poet Laureate, "The old order changeth, yielding place to new, and God fulfils Himself in many ways." The preacher remarked that one of the conclusions most surely resultive from the thought of the past twenty-five years was that it was quite impossible so to narrow God's revelation as to limit it to any past age, to any dead persons, or to any finished works. In fact, what they called God's revelation was really man's discovery, and when they said this it must always be seriously urged at present that this was not the language of religious revolt, but the latest language of intense religious reverence. The old and new Testaments, long believed to be the full and final revelation of God to man, were now seen to be precious records of the ancient religious musings and aspirations on the part of one member of the great human family. The Bible was not even consistent with itself. It would be wonderful and unnatural if it were, and as unfortunate as unnatural and wonderful. In it they had a marvellous variety of lights and shades, beginning with the composite work called the Book of Genesis, and ending with the mystical rhapsody called the revelations of John. They should expect that the pictures of God there presented should at least be consistent one with another, but they were hopelessly at variance. The ideas concerning man—the views of different writers respecting the future life—varied from age to age, and the Book, remarkable for so many things, was remarkable for nothing so much as its striking contrasts and suggestive inconsistencies. Each writer reflected the leading features of the thought of his age, or recorded his own fleeting ideas. Each fragment was interesting and valuable, if rightly used, and if there was any fragment utterly untrue, utterly unscientific, utterly immoral, it, too, was intensely interesting and instructive, and could not be spared; but none of these fragments, nor all of them, put together how they liked, could be called a final revelation from the Most High God. We must do, the preacher continued, and religious reverence and fidelity compel us to do, what those writers did for themselves, and what he believed, if they were here and could speak, they would beseech us to do—use our own judgments, question our own hearts; observe, reflect, experiment, and lifting up our living hearts to God find what they found, in their measure, light according to their need or their power to receive. Here there were three words which at once rose to their lips indicating the great objects of their search—God, man, eternity. It was a simple matter of fact that the thoughts of men and women did change from age to age. Beginning with the savage, the preacher traced the varying conceptions of the deity which had obtained in past ages, and, remarking that poor and low conceptions of God survived even now in the Christian church, he added it was one of the great necessities of the age that they should get rid of these imperfect and degrading views of the deity. The long processes of the past would help them to do so. In the first place, they must see that he was one. This was in harmony with the spirit of the age, and the tendency of science on every hand. We inferred one God for the simple reason that we had no room for another. Hence, also, we had gradually lost faith in an almost omnipotent Satan, not only because we disliked him, but because there was no room for him. From this we passed on to the second great truth that God was ever present in creation, and this again was a thought that was the product of and was in harmony with the spirit of the new time. It was to be regretted that in casting aside old-world traditions on this subject so many either gave up faith in God altogether or contented themselves with a vague pantheism which saw no difference between God and the works of God. For this orthodoxy was mainly to blame, for having bound up the two so closely together. Passing on to a consideration of the third truth—the unchangeableness of God—the preacher remarked that the God of the Old Testament was not unchangeable. On the contrary, he was exceedingly fickle, and even in our own day there was a survival of this in the Christian church, as witness the prayers for rain, or for fine weather, or the crying out to God against the cattle plague or the illness of a prince. This indication as to the state of the public mind as regarded the great Creator of the world showed how much yet had to be done to deliver us from Paganism and to bring us to a rational and real reverential religion. God governed us, not by caprice, but by law. He had mercifully ordained that as we sowed so should we reap, and his laws, prompted by eternal goodness, were based on eternal steadfastness. This led to the fourth truth—that God was impartial. The Old Testament and the ancient mythologies represented the deity as partial. The statement "Jacob have I loved, but Esau have I hated" might stand at the head of a thousand representations of divine caprice and partiality, and this debasing view of the deity had a rampant survival in the half Pagan and odious doctrine of election, apart from merit and without reason, but according to the sovereign will of God. It was true that life was full of inequalities and conflicts, and this might seem to imply something like partiality, or caprice, or impotence on the part of Providence, but these inequalities, these conflicts and struggles of our lives, had their root in something very

different from divine partiality or caprice, and they could be explained as beautiful and blessed necessities. The fifth truth was that God was as just and generous as he was mighty, and once more this was a modern idea. The God of the old mythologies was always strong enough, but seldom just or generous. The God of the Old Testament loved those who loved him. He cast off those who rejected him, and punished to the third and fourth generations. He was a jealous God—a man of war, who shook his glittering spear, laughed at the poor creatures who rebelled against him, and crushed them with his thunderbolts or consumed them with the fires of his wrath. This degrading idea of God survived in the doctrine of eternal torments—a doctrine which had its root in a very ancient piece of savagery in men's conceptions of the deity. This doctrine of eternal torments was notoriously out of harmony with the spirit of the age, and the fire was alight in all the churches that would burn it out. For very sufficient reasons, pain and sorrow and sin might be allowed to exist here, but the eternal existence of them, if decreed by God, would be an eternal blot upon his honour and his name. This was the very ground for rejecting and denying the doctrine of eternal torments, and this view would ultimately put out the everlasting fires of hell, and destroy the horrible belief in the eternal implacability of a good, and just, and gracious God. Proceeding to speak of man and his destiny, the preacher said it was strange that man, who had learned to analyse the atmosphere of the sun and to measure the diameters of the stars, had never been able to comprehend himself; but if they at once perceived that he was neither a fallen God nor a hopeless beast, they would arrive at the first great truth—that man was the noblest creature of God, on a pilgrimage, and in process of development. This was one of the grandest products of the spirit of this age. Man had been hitherto regarded as a fallen creature who, beginning his being perfectly noble, wise, and pure, fell into infinite disgrace and miserable bondage, so that he was now a wreck to be somehow saved, and not an imperfect creature to be naturally and harmoniously developed. From right views of God would grow the great truth that man's failures, struggles, pain, were all educational or remedial. There was no chance, no accident, no ultimate misery in it. Once these pains and struggles were regarded as memorials of an ancient curse, and even work, man's honest toil was looked upon as part of that curse. We were now learning that life was a great education—that every pain we suffered had its beautiful uses. God had us all at school, and the great Master was teaching us to think, not planning to save us the trouble of thinking, which would be the most deplorable thing. He could do for us. It was plain that but for struggles, and pains, and experiments, and failures, and defeats, God could never have reared a race of educated men. Puppets he might have reared, machines he might have constructed, receptacles for indolent and unappreciated pleasures he might have made—but men and women, never! Closely connected with this was the thought that man, as a creature or child of God, had a claim upon the eternal justice and goodwill of God. This was a thought that was not properly insisted upon. If man was God's creature, made to be developed through an orderly process of education, he had a claim on God's eternal justice and goodwill. We had had no choice in the matter, but were here altogether independent of any volition of our own, and he felt that we had a right to demand goodwill and generosity for ever and for ever from the Being who placed us here, whether we liked it or not. This led him to the last of the three subjects they were discussing—the future life—and if what he had said was true, here was a rock standing on which the outlook should be steady and clear into the future life. Quoting from Emerson, he said the indestructible spirit of man, at what was called death, passed into the spirit world where all real things are, all deathless energies, all vital essences, yea, the mighty God himself. This was the world of shadows—that the world of eternal realities. No violent change passed over man at what we called death. In fact, the man began there as he left off here, rid of the body, thank God; but retaining all that belonged to the spirit. Purity or impurity, love or hate, wisdom or foolishness, the education of this life would be continued in that; and this suggested the last thought, that the future life would be one of education, as this had been—a life of change, of struggle, a life, perhaps, more or less of disappointment, but a life of progress and of ever beautiful and brightening hope. This made an end of the fearful superstition, the horrible cruelty of the thought that at death the miserable condition of the lost would be fixed for ever and ever, or that they would go to heaven and be at once as bright and beautiful as they could wish for ever and ever. Having quoted from Charlotte Brontë, whose view of the future life was, he said, as free from baseless and horrid superstition as from mere speculation, the preacher asked if what he had endeavoured to put before them was not all they wanted for a working faith to live by and to die by, and was it not their sacred mission to make these things known? Let them not faint because they progressed no faster. We should die, and our places be taken by others. A thousand years were as one day in the purposes of the Eternal. Who could doubt that these things would live who believed in the living God, and who could doubt that He would ultimately work all things in this poor world as fast as men could bear it, and after the purposes of His own blessed and unchanging will?

The service closed with singing and prayer.

THE ANNUAL BUSINESS MEETING

was held at the Wheatheaf Hotel, following an excellent cold collation provided by Mrs. Read. On the motion of the Rev. B. L. GREEN (Newport), seconded by the Rev. THOMAS TIMMINS (Southsea), Mr. H. Blessley, of Portsmouth, was unanimously voted to the chair.

The CHAIRMAN called on the Rev. B. L. GREEN, the founder of the feast and their hospitable host, to read letters from absent friends. These included a letter from the President of the Association (the Rev. H. Hawkes, B.A., F.L.S.), who expressed a wish to retire from the presidency, as he was not able to work as he had done before; from Mr. Robert Pinnock, J.P., absent in Switzerland; Mr. T. Chaffield Clarke, also in Switzerland; Mr. G. S. Coxwell, of Southampton; Rev. W. Agar, of Poole; Rev. J. W. Smith, lately settled at Ringwood; Mr. Henry Pinnock, J.P., in London; Mr. B. K. Spencer, Southampton; and Rev. W. Clarke, of Guildford.

Mr. JAMES SHEPARD (Southampton), the treasurer, submitted his report, which showed a balance in hand of £34. 9s. 8d.

The Rev. D. AMOS (Southampton) read the report of the Association (the Secretary, Mr. Haddon, was unable to be present) which stated that much anxious thought had been given to the closed churches at Chichester and Wareham, and that attempts have been made which, it is hoped, will ultimately prove successful to recommence services in both these towns.

Mr. SMITH presented the report from the church at Southampton, in which mention was made of the engagement of the Rev. D. Amos, under whose ministrations they hoped to see a considerable addition made to their numbers, and who, though coming from an orthodox pulpit, had exhibited a full, broad, liberal spirit, which could not fail to enlighten the minds of his hearers. He had submitted a scheme for improving the management of the Sunday schools, and using the latent talent of the congregation.

Mr. BOND gave an account of the High-street congregation, Portsmouth, from which it appeared that during the year 24 Sunday evening lectures had been delivered, which had been largely attended. The whole of the chapel premises had been renovated. The Sunday school and libraries had preserved their efficiency; and

The Rev. JOHN ELLIS, of the same town, followed with an able and earnest speech, beseeching all present to cling more closely to the grand fundamental truths which had been so eloquently expounded by Mr. Page Hopps in the morning.

Mr. SMITH (Ringwood) submitted an encouraging report of their prospects there. It appeared that on the Sunday school much thought and care had been expended, and that the numbers and organisations had greatly improved. During the year the church has lost the valuable services of Alfred Balstone, Esq., which have been generously given and appreciated for a number of years, and since March last the charge of the congregation has been undertaken by the Rev. W. Agar, whose continued presence with them the church hopes to retain; and

The Rev. B. L. GREEN read a communication from the secretary of the Poole church, and afterwards presented the report of the Newport church, who during the past year had been slowly but surely increasing in strength. The Sunday school had rapidly increased, and a quarterly service had been begun in the chapel on Sunday afternoons, at which the mothers and friends of the children attended. The library, now numbering about 300 volumes, had been increased, and it was believed it would grow every year. A working meeting, which was attended by 20 or 25 women, was held weekly, and in this way they hoped to gain influence and do good in their midst. (Hear, hear.)

The CHAIRMAN moved the reception and the adoption of the reports.

The Rev. D. AMOS, who said he had not long seceded from an orthodox pulpit (and he thanked God he had), proceeded to criticise the annual general report, which he said was meagre in the extreme, and congratulated the secretary upon the ingenuity and cleverness he had displayed in writing a report when he had really nothing to write about. ("Oh," and a laugh.) More could be done, and more must be done in the future. The treasurer's account evoked a cheer, because there was some £30 on the credit side, but he would rather there had been £30 on the other side, as it would at least have shown that some work had been done. There were churches in the county with good endowments which were closed, and it would be a stain and a stigma until those churches were opened. He repeated that something more must be done if they would save the honour of Unitarianism in the South. They must never play fast and loose with orthodoxy. The creed of orthodoxy was dead. What they had to do was to preach a sober, rational, common-sense Christianity, and depend upon it they would obtain a hold on the hearts and minds of men. Let them be honest in their work, and if they were spared to another year he hoped a report would be presented which would awaken grateful feelings in all their hearts. He was proud to be one of them, and so long as he was associated with them he would do his utmost to promote the success of the Southern Unitarian Association. (Cheers.)

The Rev. T. TIMMINS, of Portsmouth, said that a great deal of work had been done which did not appear in the reports. (Hear, hear.) The great want of the Association had been a want of funds, and one of the first things to be done was to increase the amount in their coffers.

The reports were received and adopted.

The Rev. T. TIMMINS moved "that as the worthy president of the Association, the Rev. H. Hawkes, B.A., F.L.S., feels himself unable, owing to impaired health, to longer hold the office of president, the best and hearty thanks of this Association be presented to him for his zealous services during the past year, and for his earnest, valuable, and devoted labours untiringly rendered in the cause of Unitarian Christianity for upwards of 44 years in this district; and that this resolution, conveying also their warm regard and fervent

prayers for his comfort and happiness in the future, be illuminated, framed, and presented to him as a slight token of their esteem and of their gratitude to him for his work so nobly done." (Cheers.)

Mr. BOND seconded the resolution, which was carried unanimously.

On the motion of the CHAIRMAN, seconded by Mr. SMITH, Robert Pinnock, Esq., J.P., of Newport, was unanimously elected president.

The Rev. B. L. GREEN moved the election of Alfred Balston, Esq., Mayor of Poole, as vice-president, which was seconded by the Rev. J. ELLIS, and carried *nem. con.*

Mr. Haddon having resigned the secretaryship, the Rev. B. L. GREEN moved the appointment of the Rev. D. Amos to that office. This was seconded by Mr. SHEPARD (Southampton), and carried unanimously.

Mr. JAMES SHEPARD was re-elected treasurer.

On the motion of Mr. CURTIS (Sandown), seconded by Mr. SHEPARD, and supported by Mr. SMITH and Mr. SCRIVENER, a cordial vote of thanks was passed to the Rev. Page Hopps for his able and eloquent sermon in the morning, and the proceedings ended with the usual compliment to the Chairman.

After the business meeting a visit to Carisbrooke Castle was arranged, and a couple of hours or so were very pleasantly spent there.

In the evening the Rev. J. PAGE HOPPS preached another eloquent sermon in the High-street Chapel from the text Isaiah xl, 3, "Make straight in the desert a highway for our God."

NEWS OF OUR CHURCHES

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

MINISTERIAL APPOINTMENT.—The *High Pavement Chronicle* has the following: "It is with great gratification that we report the acceptance of the pulpit of the King's Road Chapel, Newark, by the Rev. John Fox, of Heywood, a minister held in universal respect for his steadfast and modest work throughout the Manchester district. Mr. Fox is no experiment, but a good man tried and proved, and we earnestly hope it is the beginning of better times for the little band at Newark. If they will get up a welcome meeting for Mr. Fox, and send an invitation to Nottingham, we will promise them a good contingent of hearty sympathisers. The new ministry begins at the beginning of November."

BOLTON: BANK-STREET.—On Sunday morning last the Rev. C. C. Coe preached a sermon on "The Thames Catastrophe," which is fully reported in the local paper. At its close he said: The occasional catastrophe which overtakes the pleasure-seeker calls for public protection from unnecessary risk, so far as that is possible; but it no less calls for thoughtful preparation on the part of those who run such risk. Let us enjoy life so that enjoyment is our highest culture; so that we are at our best and brightest; our minds most active; our hearts most tender; our kindly considerations for others most apparent and most real; then should death come suddenly upon us, we should have the satisfaction of knowing that our earthly career had indeed culminated, and that our last day had also been our best and brightest.

BARNARD CASTLE.—On Sunday evening, September 1st, a funeral sermon was preached by the Rev. Joseph Lee on the death of Anne Taylor, aged 21, a member of the choir. It was a very impressive sermon, from Isaiah xl, 8, "The flower faded, but the word of our God shall stand for ever." There was a large congregation, chiefly composed of young persons, who were deeply moved during the service. We are glad to say that Mr. Lee is so far restored to health as to be able occasionally to take a service.

BELFAST DOMESTIC MISSION.—The annual meeting and soiree of the Band of Hope was held on Tuesday evening, September 3rd, in the Stanhope-street school-rooms, the property of Miss Whittle and Mrs. Smith, kindly granted by these ladies for the occasion. Upwards of 180 were present. After a very comfortable tea, the Rev. J. Pollard opened the meeting by a melody and prayer, after which the chair was taken by A. O'D. Taylor, Esq. The Secretary, Mr. A. Robb, read the annual report, which showed the society to be in a healthy condition. The average attendance at the ordinary meetings was 57. As many as nine pledges were taken one evening, and 88 members have been enrolled since April last. The Chairman, referring to the report, said that many, by reasoning and persuasion, coupled with the strong plea of personal example, had been the means of bringing numbers back to sobriety and usefulness. He then explained the principles of Bands of Hope, and said that in addition to having "hope" in our "band" we should have "faith"—faith in God and faith in mankind. The following gentlemen addressed the meeting in the course of the evening:—Revs. A. Gordon, C. J. McAlester, D. Thompson, R. J. Orr, and A. Buckley; Messrs. F. Sherlock, S. T. Nicholson, and Wm. Spackman. The Rev. J. Pollard then proposed a vote of thanks to Miss Whittle and Mrs. Smith for the use of the rooms which was heartily accorded. R. McCalmont, Esq., having taken the chair, a vote of thanks was conveyed to A. O'D. Taylor, Esq., for his kindness in presiding over the meeting. The singing of a melody and benediction terminated the proceedings.

LEICESTER.—On Sunday last the services at the Great Meeting were conducted by the Rev. Dr. Laird Collier, of Boston, U.S., and the large edifice was crowded in every part both morning and evening. The sermon in the morning was on Heaven, and where it is, and in the evening on Faith. Both sermons were

characterised by the preacher's well-known eloquence, and were listened to throughout with the deepest interest and breathless attention. The discourses, too, were intensely spiritual and practical.

LOCHEE, DUNDEE.—On Monday evening a religious service was conducted in the Weaver's Hall by Mrs. C. A. Soule, of America, assisted by the Rev. H. Williamson. There was an attendance of about sixty. The discourse of Mrs. Soule was full of instruction, and was evidently appreciated by the greater part of the audience. This hall was the scene of some of the early labours of the Dundee minister, until it was closed to him for ten years by special resolution of the proprietors. A few months ago the restriction was withdrawn. The experiment of holding a meeting for worship having proved fairly successful, a similar service will be attempted at some future time.

MADRAS.—A letter of thanks has been received from the Rev. Wm. Roberts, Unitarian missionary at Madras, for the pecuniary help afforded to him and his people during the famine. He states that there are about 50 families under his charge, mostly poor; that assistance from the Mansion House Fund, though applied for, was not given; that instead they were referred to the Friend-in-need Society, but no reply was received. The timely help given them, he says, has been the means of alleviating their sufferings.

NEWCHURCH.—The annual flower services in connection with the above place was held on Sunday, August 25th, when there was a beautiful display of hot-house plants, ferns, and wild flowers, with which the chapel was tastefully decorated. An excellent and appropriate sermon was preached by the Rev. A. Lazenby to a very large and appreciative congregation. The plants were kindly lent for the occasion by Mr. Worswick, Greenbank, Rawtenstall; Miss Lord, Ashlands, Newchurch, and members of the school and congregation.

STRANGEWAYS UNITARIAN SUNDAY SCHOOL.—On Saturday, September 7, the teachers, elder scholars, and their friends went to Hollinwood by bus for a ramble, under the leadership of the Rev. Jos. Freeston, who was present as the representative of the Manchester District Sunday School Association. The afternoon was fine, and the party had a pleasant walk round by Daisy Nook and Crime Water. After tea at Crime Mr. J. T. Swallow in the chair, Mr. Freeston, said, in the course of a very interesting lecture on specimens of wild flowers, which had been gathered during the afternoon, that the object of the Association in providing for his presence on such occasions was not so much a botanical or scientific one, but rather to awaken in the minds of Sunday schools teachers a perception of the grandeur of God's works in nature, as disclosed in the study of botany, and to promote the more general and efficient teaching of the scholars in such subjects. A vote of thanks to the lecturer brought a very enjoyable afternoon to a close, and it was felt that much was owing to the Sunday School Association for the promotion of such gatherings under the direction of Mr. Freeston.

SAFFRON WALDEN.—On two previous occasions we have been visited by S. P. Low, Esq., of London, grandson of the Rev. Stephen Philpot, who collected the money from the London, Kent, and Sussex Baptist churches in 1782, and erected our present chapel. This gentleman is a native of our town, though for many years past he has lived in London and Croydon. He has attained to high and honourable positions in the great city, being a member of the Honourable Companies of Tinplate Workers, Wire Workers, Cloth Workers, &c., and Lord Lieutenant of London. Our cause here has ever had in him a warm, tried, and invaluable friend. Two weeks ago, instead of going to the seaside for their holidays, Mr. Low brought his family here to spend them. Their presence at our service encouraged us all. On the 30th August the members of our congregation, to the number of sixty, gathered at the temporary residence of Mr. Low by request. He had a large and beautifully decorated tent erected on the lawn, and our garden party was carried out in full. The band of the 17th Essex R.V. was engaged, and their enlivening strains cheered us all. At six o'clock we sat down to a solid repast with Mr. and Mrs. Low and family. Afterwards some of the men enjoyed their pipe, and the ladies a chat. Presently, in well chosen words, Mr. Low welcomed the entire company and expressed the great pleasure it gave them to see so large a meeting of old and new friends gather around him on this occasion. He then called particular attention to the receipt accorded to Ram-mohun Roy, and the way in which Baboo Keshub Chunder Sen was received in England. The former made a deep impression upon him in early life, the latter he had taken part in, and it spoke in no uncertain tones of the growth of thought, expansion of mind, and religious liberty in our day. It rejoiced his heart, he said, to be amongst his friends again, and he hoped in years to come he should be amongst them much oftener than he had been. This was responded to by our minister at some length, when he proposed that the best thanks of the company be given to Mr. and Mrs. Low. Mr. T. Harris, an old resident of the town, seconded this proposition in a speech of some length, when it was carried with three times three. Singing, recitation, speaking, and music filled in the evening. On September 4th the scholars of our Sunday school assembled and marched to Mr. Low's residence, and after games sat down to a substantial meal. The repast over they were addressed by Mr. Low, who told them how he had left the town when a little boy, going to London, where by hard work he had got on in the world. He urged upon them that life was no lottery, but hard, laborious work. To this Mr. Brinkworth responded, and said he had been entrusted by the friends to request Mr. and Mrs. Low to receive, as a small proof of their

gratitude to them, a Bible. The inscription on it read as follows:—

"Presented to Stephen Philpot Low, Esq., by the congregation of the General Baptist Chapel, Saffron Walden. Sept., 1878." Mr. Low accepted the gift, and said he should prize that proof of their affection for him and his family. Mr. Low, Jun., also addressed the children. A vote of thanks was proposed spontaneously by Mr. E. Brinkworth, seconded by Mr. Edward Fuller, and given to the family. Miss Low then went round, and gave to each scholar and teacher one shilling each. Never will the 30th of August and the 4th of September be forgotten by the friends. On Sunday evening, September 8th, Mr. Low conducted the entire service in the chapel, when all the available space (including aisles, gallery and pulpit stairs) was crowded. He made special reference to the dire calamity on the river Thames on Tuesday week, and a request has been preferred to him to allow the address to be published.

SHEFFIELD.—Upper Chapel was filled with two large congregations on Sunday to hear the Rev. Robert Collyer. The morning sermon was on "Reserve Force," and the evening on "Half-way Christians, or the journey from Ur to Canaan." The characteristic eloquence, originality of treatment, quaint humour, and spiritual force of the preacher were manifestly appreciated by the listeners. The encouraging influence of such services is not easily over-estimated, and we feel a deep debt of gratitude to Mr. Collyer for what he has done in awakening our churches and their ministers to a higher sense of their position and its duties. We learn that there were many in the audience belonging to other religious bodies, who expressed themselves delighted with the services on Sunday.

WALSALL.—A marriage, which caused more than ordinary interest, was celebrated at the Unitarian Free Church, Walsall, on Sunday morning week. The bride was Miss Sanders, who for nearly three years has been the organist of the chapel, and the bridegroom was Mr. William Hodgkins, also a member of the congregation. The choir assembled in full force to do honour to the occasion, and quite a congregation had taken seats in the body of the chapel. The marriage service—the one contained in the Rev. Charles Voysey's Revised Prayer Book—was conducted by the Rev. Peter Dean; the choir singing an opening sanctus and the responses, and leading a marriage hymn; and at the close the *pro tem.* organist (Mr. Howard Clark) played Mendelssohn's "Wedding March." On Wednesday night a coffee-party in connection with the marriage was held in the Unitarian schoolroom. The chief business of the night was the presentation of a mantelpiece clock, in black marble (supplied by Benson, of London, and for which members of the congregation and choir had subscribed), to the newly-wedded pair. The Rev. Peter Dean made the presentation, expressing the good wishes of the friends of the place for the recipients, and giving them advice as to their married life. He was followed by Mr. James Anderson, the choir-master, who spoke on behalf of the choir. Mr. Hodgkins then, on behalf of himself and his wife, briefly acknowledged the kindly gift and expressions.

WARRINGTON.—We are glad to state that the Rev. Richard Pilcher, B.A., is about to open a series of classes for the winter season at Cairo-street. On Monday night last a tea meeting was held (over 100 young people being present) to inaugurate the movement, the Rev. Richard Pilcher in the chair, who explained that on Monday night there would be a mutual improvement class for young men and women; on Wednesday night there would be a Bible class; on Thursday night a singing class, and on Friday a foreign language class. He earnestly welcomed all to join them. A programme of amusements was then gone through, after which Mr. Pilcher announced a lecture on "Reading as a fine art," and stated that, as the mantle of Philip Carpenter had fallen upon him, by their assistance he hoped to be worthy of it.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

Letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, 20, Cannon-street, and not to the private addresses of the Editors.

No anonymous letters inserted: the writer of every letter must append his name for publication. No letter should be more than half a column.

E. C.—Received.

NON-SUBSCRIPTION IN IRELAND.

To the Editors.—In your issue of the 23rd ult. a correspondent undertook to inform your readers on the above topic, and to establish a distinction, unperceived by yourselves as editors, between "the principle of Non-subscription in the sense usual among Unitarians" and the procedure of the Northern Presbytery of Antrim at Ballyclare.

To do this, your correspondent rested his case upon certain very definite statements, viz.: (1) that the Northern Presbytery puts "doctrinal questions;" (2) that these questions are "usual;" and (3) "public;" (4) that there is a "necessity of having" them "put"—unless, indeed, a candidate take "time by the forelock" and contrive somehow or other to "escape" them. It was immediately pointed out that this whole series labours under a common defect, viz.: that it does not contain one solid grain of fact, inasmuch as no doctrinal questions, public or private, are necessary, or are in use, or have ever been put. As a matter of course, your correspondent at once abandons each and every of these statements on which he had relied. Most probably the exigencies of your space have compelled its omission, for I do not perceive that you have printed the frank apology which your correspondent must surely have addressed to your readers.

However, your correspondent still believes that, on other grounds, he can make something of his case.

First, your correspondent quotes your report of the Ballyclare ordination, to draw from it a conclusion, the opposite of that which you have already expressed as your own, in a leader which your correspondent describes as "paragraphs likely to mislead the unwary." He thinks, in short, this ordination, as reported by you, did not conform to the principles of Non-subscription, in "the sense usual among Unitarians;" you think it did. Now "the sense usual among Unitarians" is a matter of opinion, on which you are to the full as likely to have just ideas as your correspondent.

Again, your correspondent quotes an important resolution. He speaks of it as passed "at the inaugural meeting of the Northern Presbytery of Antrim, in January, 1862." "Inaugural," a newspaper term, has nearly the same meaning as the English word, first. But the first meeting of the Northern Presbytery was held 4th April, 1862. There was a preliminary meeting on 21st February, at which it was decided to form that Presbytery. The meeting of 5th January, at which the resolution quoted by your correspondent was originally brought forward (and rejected), was the meeting of an earlier ecclesiastical body. In the wording of this resolution, which became the standing rule of our Presbytery on 4th April, 1862, he is nearly right, but not altogether so. To pass by divergencies of no moment, he italicises the words "without being fully satisfied by his own explicit declaration or by answers to questions asked." The resolution really runs "or by his answers to questions asked;" thus disposing of that appearance of dictation which the altered wording may bear. It is well known that when this resolution was drawn public doctrinal questions, with dictated answers, were the rule in some Presbyteries. That the Northern Presbytery should mention the practice of questioning in a modified form was most natural; that it should put it by in a secondary place is most significant; that it has never in any shape employed it, is the simple fact.

Your correspondent admits that our procedure "may be consonant with freedom, and may be Non-subscription." The concession is worth obtaining, even though accompanied by a scoff.—Faithfully yours,
9, Upper Crescent, Belfast, ALX. GORDON.
Sept. 8, 1878.

COMING WEEK.

ACCRINGTON.—To-morrow (Saturday), annual soiree.

BLACKPOOL.—On Sunday, at 10 45 and 6 30, the Rev. A. B. Camm will preach.

DOVER.—On Monday and Tuesday, autumnal meeting of the General Baptist Assembly.

DUDLEY.—On Sunday, at 11 and 6 30, the Rev. Jas. Black, M.A., will preach in aid of the choir fund.

LIVERPOOL: HAMILTON ROAD.—On Sunday evening, at 6 30, lecture by the Rev. S. Fletcher Williams, on "The Growth of the Idea of God in History."

MANCHESTER: MEMORIAL HALL.—On Wednesday, at 5 p.m., opening of the session of the Home Missionary Board by an address from the Rev. J. Edwin Odgers, M.A.

PENDLETON.—On Sunday, scholars' flower festival. Preacher, the Rev. C. C. Coe. Morning at 10 45, evening at 6 30.

PENMAENMAWR.—On Sunday morning, at 11, service in Pendefyrn schoolroom. Preacher, Rev. John Gow, B.A.

SCARBOROUGH.—On Sunday morning, at 10 45, and in the evening at 7, the Rev. Dendy Agate, B.A., will preach.

Births.

SMITH.—On the 4th inst., at Edgbaston, Birmingham, Mrs. Howard S. Smith, of a daughter.

WILLIAMSON.—At Lochee, Dundee, on the 7th inst., the wife of the Rev. Henry Williamson, of a daughter.

Marriage.

JOLLIFFE-PAYNE.—On the 10th inst., at the Unitarian Church, Congleton, by the Rev. James Black, M.A., of Stockport, Edwin Ernest Jolliffe, of Southampton, to Marian, second daughter of the Rev. Iden Payne, of Congleton.

Deaths.

BOLINGBROKE.—On the 5th inst., at Cromer, Norfolk, in the 78th year of her age, Hannah Shaw, wife of Horatio Bolingbroke, Esq., J.P., Norwich.

GOOD.—On the 31st ult., at 12, Russell-street, Nottingham, Ada Good, aged 79 years.

ROBERTS.—On the 1st ult., at 8, Arkwright-street, Nottingham, William Roberts, aged 65 years.

BRIGHTON.—12, LOWER ROCK GARDENS.—Visitors will find here every home comfort: tariff sent on application.—Miss WOOD, Proprietress.

LONDON: SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's Square, Bloomsbury. Beds from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

BLACKPOOL—CHANNING HOUSE, 39, QUEEN'S SQUARE. Visitors will find here every home comfort. Tariff sent on application.—Mrs. JOHN MARSDEN, Proprietress.

RUPTURES.—Exhibition Prize Medal, 1862, was awarded to R. WESTBURY, inventor and sole maker of the IMPERCEPTIBLE CURATIVE TRUSS. Deformity Instruments, Artificial Limbs, Crutches, Elastic Stockings, and Ladies' Supporting Belts, Chest Expanders for round shoulders, &c., 26, Old Millgate, Manchester.

ZUCCO.—We again beg to draw attention to this Wine, which we had the pleasure to bring before the notice of the public for the first time last year. It is a Pure, Natural, Light Wine of Madeira character, without any spirit added, the produce of the Sicilian estates of the Duc d'Aumale. We have pleasure in being able to announce that we can now reduce the price to 24s. Per DOZEN.

JAMES SMITH & CO., Wine Merchants, 26, Market-street, Manchester.

Printed for the Proprietors by JOHN PHILLIPS, of The Terrace, 22, River-street, Eccles New Road, Salford, at the *Unitarian Herald* Printing Office, No. 20, Cannon-street, at Manchester; and Published by JOHN PHILLIPS, at 20, Cannon-street aforesaid, in said Parish of Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house Yard, Paternoster Row.—Friday, September 13, 1878.

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SCARBOROUGH: WESTBOROUGH
CHURCH.—On Sunday next, September 22nd, Rev. DENDY AGATE, B.A. Morning (10 45), "Consolation in Compassion." Evening (7), "Offending in One Point."

SALE.—ANNIVERSARY SERMONS
on Sunday next, Sept. 22, by the Rev. H. IERSON, M.A.
Morning, 10 45; evening, 6 30. Collections in aid of the Building
Fund.

DUKINFIELD OLD CHAPEL SUNDAY SCHOOL.—The ANNUAL PARENTS' PARTY, in connection with the above school (to which all old teachers, scholars, and friends are cordially invited), will be held at the school, Town Lane, on Saturday, the 1st inst., commencing on the tables at 5.30 prompt. Tickets, 6d. each, may be had from the directors and teachers, or at the doors on the evening of the party.

On the same day, a SOIREE will be held in the Schoolroom. Tea at Seven o'clock. The Chair will be taken at Eight o'clock by H. W. MEADE-KING, Esq. Addresses by the Chairman, Minister-elect, and others. Intervals for Music and Conversation. Tickets may be obtained from Mr. H. Young, 12, South Castle-street; or from Mrs. Smith, 2A, Caledonia-street.

SPECIAL SERMONS will be preached in the New Church on Sunday, September 29th, by the Rev. C. C. COE, of Bolton. Afternoon at 3 o'clock, evening at 6 30. Collections after each service in aid of the Chapel Fund.

The NEXT MEETING of the Council will be held at the office of the Association, 37, Norfolk-street, Strand, London, on Wednesday, October 16th, at two o'clock.

HENRY IERSON, Secretary.

Amount previously advertised . £60. 4s.		£	s.	d.
M. C.		2	0	0
J. W.		0	10	0
W. J.		0	4	0
W. G.		0	10	0
G. R.		0	10	0
Thos. M.		1	0	0
J. R. M.		0	10	0
Thos. P.		0	10	0
W. J.		0	10	0
T. J.		0	5	0
Frank T.		1	0	0
X. Y. Z.		5	0	0
W. P.		2	0	0
J. W.		1	1	0
S. W.		5	0	0
D. Edwards, Esq., Yelfoed, Llanwono		1	0	0

FREE CHRISTIAN CHURCH,
COLNE.

only received of
Rev. W. Matwens, Derby-street, Colne, Minister.
Mr. James Hartley, Skin-Yard, Colne, Secretary.
Mr. W. Spencer, Shackleton-street, Colne, Treasurer
Mr. Harry Rawson, Market-street, Manchester.
Rev. C. C. Coe, Highfield, Bolton.
Rev. D. Walmsley, Manchester Road, Bury.
Rev. H. C. Squier, Whitefield, near Manchester.
Rev. W. S. Solly, Albert-street, Padiham.

MANCHESTER NEW COLLEGE,
UNIVERSITY HALL, LONDON.

R. D. DARBISHIRE, Esq., B.A.,
26, George-street, Manchester ;
Rev. CHARLES BEARD, B.A.,
13, South Hill Road, Liverpool. } Secs.

Manchester, September, 1878.

MANCHESTER NEW COLLEGE.

Further particulars respecting the Scholarship, and the Plans of Study at Manchester New College, may be obtained on application to R. D. DARRISHIRE, Esq., B.A., one of the Secretaries of the College, 26, George-street, Manchester; or to the Rev. JAMES MARTINEAU, LL.D., D.D., Principal, at University Hall, Gordon Square, London.

UNIVERSITY COLLEGE, LONDON.

The Examination for the Medical Entrance Exhibitions, and also that for the Andrews Entrance Prizes (Faculties of Arts and Laws and of Science), will be held at the College on the 26th and 27th of September.

The College is close to the Gower-street station of the Metropolitan Railway, and only a few minutes' walk from the termini of the North-Western, Midland, and Great Northern Railways.

TALFOURD ELY, M.A., Secretary.

Prospectus on application to Mrs. Case

notice of the public for the first time last year. It is a Pure, Natural, Light Wine of Madeira character, without any spirit added, the produce of the Sicilian estates of the Duc d'Aumale.

We have pleasure in being able to announce that we can now

we have pleasure in being able to announce that we can now
reduce the price to
24s. Per DOZEN.
JAMES SMITH & CO., Wine Merchants, 26, Market-street,
Manchester.

DOING AND SAYING.

At the Ritualistic church of St. Mary Magdalen, at Bradford, on Sunday week, there was prayer for souls of those who had perished in the Princess Alice. The movement Rome-wards progresses rapidly.

A woman digging in a field near Michalkov, Galicia, has discovered the regalia of the elder Cyrus, who fell in a campaign against the Massagete about 529 B.C. The intrinsic value of the golden ornaments is estimated at £10,000.

The late Mr. P. Ellis Eyton, M.P., has left by his will £2,000 to found a scholarship for a North Wales boy, tenable at the University College of Wales. This bequest quickly follows that of the late Mr. Henry Parnall, of Bishopsgate, who has left £5,000 for the general purposes of the college.

A new periodical, the *International Presbyterian*, of which Dr. Blaikie, Edinburgh, is to be editor, is to be started next January. It is to be the organ of Pan-Presbyterianism, and is the magazine which the Pan-Presbyterian Council agreed to establish if the way to do so seemed open. Dr. Blaikie has a difficult task before him.

At a meeting of "Passionist Fathers" in "Paul of the Cross", Highgate Hill, London, last week, the head of the order in Paris, Father Dennis, said that in the last twelve years no fewer than 800 English, Irish, and American Protestants had been received into the Roman Church at Paris by the Passionist Fathers. This is politically important.

Princess Marie of Germany, the bride of Prince Henry of the Netherlands, is one of the most highly cultivated woman in Germany. Devoted to scientific studies, she is also a good musician and artist, and an excellent linguist, being particularly well acquainted with Latin, while directly her engagement with Prince Henry was decided the Princess began to learn Dutch.

Public executions in France will probably very soon be things of "the barbarous past." The revolting scenes which occurred at the recent double execution have created a strong public feeling against the present system, which is in itself a compromise, inasmuch as the day for which an execution has been fixed is kept as close a secret as possible. It is stated that M. Dufaure, the Prime Minister, is now studying the question of capital punishment within prisons, and has sent for information as to the German and English systems.

The members of the International Prison Congress, which has just concluded at Stockholm, were entertained by the King, who made a great impression. An English delegate writes that on this occasion his Majesty addressed men of nearly every nation in Europe in their own tongue with rare fluency and facility. His Majesty urged that legal punishments should not tend to the extinction, but to the amelioration, of the offender, and that the spirit of justice could act in association with feelings of humanity and love of our neighbour.

What a polyglot people Lord Macaulay's New Zealander will think us, when, some ages hence, the now perpendicular obelisk on the Embankment topples over again, and that jar deposited by the Bible Society comes to be opened. Besides a French Bible, an English Bible, an Arabic Genesis, and a Hebrew Pentateuch, it contains the third chapter of St. John in 215 different languages. More curious still among what may be called the literature of the monolith was the penny pamphlet sold in the crowd containing a vivid biography of Cleopatra.

Some consternation has (the *East Anglian News* says) been caused amongst the Essex Conservatives owing to Mr. Wood (who is to preside at the Hinckford Conservative gathering next week) having revised the toast list, and to the toast of "The Bishop and clergy of the diocese" added that of "Ministers of all denominations." Meetings have been held, the Bishop of St. Albans communicated with, and we understand, as a compromise, "All ministers of

religion" will be proposed. Several gentlemen have, however, in consequence declined to attend.

The marriage laws are being brought up again. Disgusted by the scandals of the Divorce Court, the High Church party have made up their minds apparently to commence an agitation for teaching their view of marriage—a view totally opposed to the teaching lately made popular by public meetings and illegal books. The question actually did come before the Pan-Anglican Synod. It is coming before the Leeds Diocesan Conference next month. It will probably be touched upon at the Church Congress; and there is some idea of commencing an agitation by a public meeting in London.

The activity of the Holy See extends in all directions, as two items of recent news will show. The first is that the Vatican is much concerned at the frequent revolutions in the South American republics, and, in view of extending religious teaching, and rendering the population more peaceable and law abiding, has decided to increase the Catholic Propaganda and the number of bishoprics in those States. Several conferences have recently been held by the Cardinals on the subject. The other item is the announcement in the *Catholic Times*, that the representatives of the Catholic Press are to be invited to an audience of the Holy Father on the 2nd of February next. Pio Nono held a similar audience on the 2nd February 1877, but the coming event is to be much more splendid. The *Catholic Times* says: "The influence of the press is, at the present day, all-important, and the universality of odious and anti-religious ideas imposes more strictly than ever upon Catholic Journalists the duty of keeping to the standard prescribed by the Vicar of Christ. They have, too, in the loyal submission and attachment of the faithful generally to the Holy Father, an example worthy of their imitation. It is well that the Holy Father, girt around as he is with afflictions, should receive all the consolation which loving Catholics are capable of affording; and we are sure that the homage of men, who can effect so much good, will be especially grateful to his paternal heart. This movement will, too, do much to unify the action of Catholic journalists, and the voice of him who is their light and guide, will encourage and sustain them in their labours. A splendid phalanx will then, we trust, assemble to give testimony of their fidelity and obedience to their supreme leader." In all this it plainly appears that the aim to the Catholic Revival is first and last to establish the sole authority of the Pope. Already might it not be said by those who talk of Rome, that her "wide walks encompass but one man?"

SUNDAY OBSERVANCE IN BLACKPOOL.

THE calamitous wreck of the Princess Alice stirred up a benevolent wish in the minds of certain musicians, and of the Directors of the Blackpool Winter Gardens to do something to assist the Mansion House Fund in aid of the sufferers. Accordingly Mr. E. Stevenson, the manager, arranged to give a concert of sacred music on Sunday afternoon last. Madame Alice Barth and Mr. G. W. Travener, together with Mr. F. Vetter and the gentlemen of his orchestra, all proffered their gratuitous aid; some fifty or sixty ladies and gentlemen belonging to the choirs of nearly all the places of worship in Blackpool, were desirous of assisting. Every employé at the gardens arranged to pass through the turnstiles, and the proprietors of the local newspapers consented to advertise the concert in their columns free of charge. The billposter said he should only be too glad to give his services for so praiseworthy an object. These efforts were, however, suddenly obstructed by the Rev. C. H. Wainwright, the vicar, who wrote to the Secretary to say—

My dear sir,—I have written to London for an opinion as to the legality of your advertised Sunday concert, and have received this afternoon the reply that it is clearly illegal by the statute 21 Geo. III., c. 49, sec. 4. . . . I am sorry that it should be the Winter Gardens which have attempted to introduce Sunday concerts.

The directors, however, at a special meeting,

decided that the concert "*shall take place, as announced, but no charge whatever will be made for admission.*" The programme consisted of selections from Mendelssohn, Haydn, Handel, Bach, Vetter, and Costa. Madame Barth hearing of the vicar's objection wrote to him the following note:—

Sir,—Hearing that you raise legal objections to the Sacred Concert, to be held at the Winter Gardens here on Sunday afternoon next, in aid of the Thames Collision Fund, I feel compelled to ask what authority you find in Scripture for this interference? Allow me to remind you that "the Sabbath was made for man, *not* man for the Sabbath," and that our Saviour's own words bade us *to do good on the Sabbath Day*. Why, then, are we wrong in trying to relieve some of the sufferings of our fellow creatures? As I feel, sir, very strongly on the above subject, I trust that you will accept this as my apology for troubling you.—Yours truly,

September 12, 1878.

ALICE BARTH.

The vicar has not replied to this letter. The concert was held. The usual charge for entrance is 6d. Although the afternoon was very wet, the sum realised as voluntary offerings amounted to £160. os. 9d., which represents nearly six thousand sixpences. Twenty gentlemen undertook the collection throughout the Hall, and six little girls, neatly and quietly attired, were placed in prominent positions, each holding a little basket with a card across the breast, bearing the words, "I am collecting money for the poor little orphans." These little orphans received nearly £24. It is estimated that nearly 10,000 people were actually present.

At the Unitarian Church the Rev. A. B. Camm, on Sunday morning last, selected as the topic of his discourse "Providence and the Thames Calamity," and what he had to say with immediate reference to the Winter Gardens concert was unequivocally in favour of the step which had been taken by the directors of that institution. The offertory at the evening service was devoted to the same noble purpose, when Mr. Camm gave a very interesting sermon on "Natural Laws." The collection realised £3.

ON ROMANS IX., 5.

(REVISED.)

MANY of our readers are aware of the doubt which attaches to the punctuation and consequent rendering of this verse, and will be glad to hear of any fresh light which recent inquiry has thrown upon the subject.

In the Authorised Version the verse stands thus: "Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen." A more exact adherence to the Greek order of the words would have expressed the latter part of the verse thus: "of whom Christ came as concerning the flesh, who is over all, God blessed for ever." This slight change is worthy of note, in connection with the following statement.

In the translation of the Epistle by Professor Jowett, the verse reads thus: "Whose are the fathers, and of whom as concerning the flesh Christ came. God, who is over all, is blessed for ever. Amen." This is also substantially the rendering of Davidson, of Weizsäcker, Meyer, and many recent authorities of the highest character. This change of rendering depends on the punctuation of the verse, which, in the critical texts of Lachman and Tischendorf, has a full stop after the word rendered "flesh," marking off the next following words as an independent sentence.

Little light as regards the division of the words has been hitherto derived from the ancient manuscripts of the New Testament. These, it is well known, contain very few stops, and not only so, but they do not separate the words from one another. Thus, in this verse, the text runs, TOKATAΣAPKAOΩN. It is, consequently, sometimes a little uncertain how a sentence should be read, and what kind of a stop should be introduced. In the present case, a very important difference of meaning arises according as one stop or another is used after the word σάρκα (flesh). The editors of ancient New Testament texts have not always been careful to represent such stops as do exist in the manuscripts, and it occurred to the writer to examine the most ancient codices

which he could gain access to, with the special view of ascertaining how this verse is pointed. The following are the results:—

(1) The Vatican manuscript (B), at Rome, has a stop after the word *σάρκα* exactly the same in appearance as the point following the word "Amen," at the end of the verse, thus ΣΑΡΚΑ·ΟΩΝ. There is no space, however, between the letters A and O to indicate that the original writer intended a point to stand there. Nevertheless, as the ink of the stop and of the letters is apparently the same, it is very probable that the stop is in this case *a prima manu*; and according to Tischendorf many of the stops in this manuscript are so.

(2) In the Alexandrine manuscript (A), in the British Museum, a stop occurs in the same place; and not only a stop but a small space, to make room for it, thus: ΣΑΡΚΑ·ΟΩΝ. The colour of this stop is exactly the same as that of the adjoining letters, a faded brown, indicating that letters and stop are from one original hand, which of course the occurrence of the little space also indicates.

(3) In the Codex Ephraemi (C), which the writer had recently an opportunity of examining in the Bibliothèque Nationale, at Paris, the same stop occurs, only it is not a point but a little cross (x), such as elsewhere occurs in this manuscript. There is also a small space, leaving room for the cross. This latter may not be from the original hand, but the space must be so, and it appears likely that originally there was only a point where now the cross is; such as is found after some words in the same immediate context in this manuscript.

Whether the Sinai Manuscript (Aleph), one of the four reputedly oldest MSS. of the New Testament, contains the same stop, the writer is unable to say. The *fac-simile* published by Tischendorf represents neither stop nor space. But this is not conclusive against the existence of a point in the original, seeing that the editors of *fac-similes* have not always been careful to represent the stops, as in the case of the *fac-simile* of the Vatican B by Vercellone. Possibly, some reader of these words may have the opportunity of examining the original (Aleph) in the Imperial Library at St. Petersburg. It would be interesting to know whether the stop exists or not in this manuscript.

It is needless to add that the translations of Jowett and Davidson, as well as the critical remarks of Winer, Meyer, and other more recent scholars, are greatly confirmed by the heretofore unnoticed presence of this stop in the three great and ancient manuscripts above referred to. Woide, it should be added, in his *fac-simile* edition of the Alexandrine, has given the stop, though (in the copy which the writer recently inspected) it is represented in an imperfect kind of way, and not exactly in the position which it holds in the manuscript.

G. V. S.

STRAY THOUGHTS BY THE SEASIDE.

OUT by the seaside, with God's blue sky above and the wide expanse of a glorious ocean stretching into the far distance—a man ought to feel well-disposed to everybody and everything on such a day, and to fall in with the spirit of Nature who seems to be uttering her wish:—"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

But, we all know, Jessica was never merry when she heard sweet music; and perhaps the fine day affects me as the sweet music did Jessica. Perhaps I am melancholy like Jacques because of a temperament given to moralising, and the habit I have long indulged in of using my leisure on Sundays to go a preaching. Whatever be the cause, I cannot turn my eyes from the sea to the shore and the people crowded there without feeling something of the cynic rising within me. A many there are here seeking change and rest— young men and maidens, old men and matrons—some with the bloom of youth upon their faces, hurrying on in the race of life to fulfil their mission, resolved to do and dare and take the consequences; others who have done this before and now are restless and uneasy, there being always some "one thing needful" which eludes the grasp.

Here we have an Elysium—a Paradise—a rest for the "weary" and "heavy laden," a portico for the Stoics, and a garden of pleasure for the

Epicureans. But what rest is there for the Christian warrior? How shall the sinning—the criminal, the pauper, the beggar—be won from the errors of their ways, and brought to their Elysium?

Lying not far from me is a young man, who should be in the prime of his bodily stature. He has wasted his substance and his character in indifferent living. His mother before had shown the way, and he followed. He had a bright and an inquiring mind, but his aspirations after a higher life—dimly lit up at best—were extinguished by *Creed Christians* ridiculing and slighting his scientific notions. I suppose there always will be lip service, cynical professors, who will play the Pharisaic "holier than thou" part—and reflect shame on the lessons of the Master—Christians who practically ignore the Christian spirit of *doing good*, as the essential sympathetic link in Church life. They are Evangelical to the letter—not the spirit—and stand aghast and denounce others for not taking their interpretations of the Master's thought. Like a Doctor of Divinity I once knew, they want a bond of union after their own opinion. And so they denounced this young man. Once he was in a fair way—steady, a Church member, and active in the Sunday school, but it was insisted that Christianity meant thinking in a certain direction; and, having no helps in his way of thinking, felt that sympathy was withdrawn from him, and so he dropped out of the ranks. The end was, he appeared in the police court, and it need not be said what that means. Now of all folks in the world religiously-professing people should be the last, incidentally, to contribute to a result like this. A man, of course, goes wrong of his own motion, but then other people may indicate and smooth the way for his downfall; and had I, by cynical sneering at even impertinent questioning, done so in his case, I should feel self-convicted of the neglect of a Christian duty. I cast my eye over the promenade at this place, and I see every variety of character—the young full of "fancy and fashion," the stalwart man and woman airing themselves in relaxation from ordinary duties, and the aged and the invalided. How one's heart ought to go out in good will to all. I should be sorry to know that one of these—even the little child playing upon the sands—was indifferent about believing the truth. Love of the truth is a prime necessity. Jesus tells us the spirit of truth will make us free. He was not shocked because men expressed what they conscientiously thought to be true—though its form was unconventional. Unitarians can never be wrong in seeking fellowship with the good and the true, the brave and heroic children of God.

I happen to know many of these people, and I know too much of them and of human nature to call any of them bad, though many are giddy, vain, self-indulgent pleasure seekers. Every one of them, I feel assured, would be ashamed to be detected in a meanness. And there is a great deal of good in some which others there shut their eyes against. There, for instance, goes a man I know who is a good Catholic. He believes, too, in getting on in the world, and has some regard to outward appearances. You tell me you have no brotherly feeling towards such a man because he does not believe in your creed. I say so much the worse for you and your creed; you belie your professed discipleship to Christ. That man, to my certain knowledge, is a good husband, and a devoted father to his children. Such a man cannot but be a Christian. He has in him some of the spirit of the Master. This fine day, while others enjoy themselves he gives himself the duty of airing his little sick ones, inviting ozone to do its curative work. People tell me I am to condemn him for the mode of his thought. Ye, of little faith, with your unjust scales would weigh the cup of cold water against your *own belief*, and find the cup weightless! But it may be asked, "Could you worship with Catholics?" Yes, certainly, so long as the worship is purely devotional to the One true God. It is when creeds and intellectual theories are insisted upon as essential to belief that I should part company with the religion of sects (Catholicism and Episcopalianism among the rest), for every honest man must be true to his thought. Mostly it is the religion of the intellect and ignorant bigotry, nurtured by creeds, grown up, that converts religion into a system of "Accredited statements" which have well-nigh made it as formal as processes of law. Witness, for instance, the recent scene at a funeral in a village in Suffolk, where the Rev. George Drury, rector of Claydon-cum-Akenham, interrupted a short funeral service outside the churchyard, on the ground that the dead child was not a Christian, as it had not been baptised, and that it was his duty to teach his parishioners that "manhood and feelings had nothing to do with it," nor had "religious conviction" or "humanity" anything to do with it. Witness, too, the experience of the Shakers

misguided by Mrs. Girling. The heart of man groping for the living God would keep all men in religious fellowship, not split them into the peculiarities of sects. I have a hope—will it ever be realised?—that the day will come when all men can join together in devotional worship, in the grand old temples which stand as monuments of man's devotional nature, from a common sympathy with the Divine, as universally as they now enjoy "the sunshine and the shower." To make religion a system of thought is but to repeat the errors of past ages. A good man sees good continuously. Oh, but you say he is a Theist, or a Deist—a man of science in love with "evolution"—and he deserves to be hit hard. Indeed! and are you the man to hit him? Is your daily living better than his? Friend, show me your faith by your works. Who made you judge over another man's conscience? or gave you the right to stone him for the mode of his thought? Such a Christian philosophy will not do now. *Historical Christians* must not subordinate *living Christians*.

As I sit here and see the number of happy faces that pass me, and hear the jovial glee of the young ones making sand pies, and darning the sea in its tidal ripples to come an inch beyond a marked line, I cannot but be impressed with a deep sense of the goodness of the Great and Good God who presides over all; and take to heart what a blessed thing it would be if in our moments of enjoyment we could ever keep bright the Psalmist's inspiration high above creedal Christianity—"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

BETA.

WEEK EVENING AMUSEMENTS FOR SUNDAY SCHOLARS.

[A REPORT presented by the General Purposes Committee to the General Committee of the Manchester District Sunday School Association, and adopted by them at their meeting on July 29th, 1878.]

Valuable information on this subject has been received from several friends, to whom the best thanks of the Committee are due. The plans described being very various, and depending much upon the details of their working, it will be best to quote at some length from the accounts received before attempting to sum up the results, and to determine what our Committee may venture to recommend to the associated schools.

Of the Domestic Mission, the Missionary writes:—

The history of our main and most successful effort is simply this. I found that many of our young people—I mean those from sixteen to twenty years old, or a little more—were being tempted by their natural love of dancing and company to go to the dancing saloons and classes, which in large towns are very dangerous in their society and influence. On my expressing dissatisfaction with this habit, I was asked by several if they might meet once a week at the Mission to dance, so as to keep it amongst themselves. On consideration, I said Yes; and on one night (first Fridays and afterwards Mondays) we met, varying in numbers from twenty to forty, and just danced, and I played for them, and watched to stop any rough play or bad manners. We limited the attendance *strictly* to attendants at the Sunday school and evening service. I frequently tried to introduce other amusements, but for two or three years dancing was too popular, and they would have nothing else. Once or twice I found individuals who broke faith, and went to the dancing classes; but I put it to them clearly that they must give up one or the other, and they nearly always stuck to us. The last two years I have managed to introduce other games between the dances, though nothing intellectual or particularly elevating will go down with them. I allow "Tersey," "Dumb Crambo," "Railway" "Hotel," "When? Where? and Why?" but not often.

My impression, after some years, is that on the whole this experiment has succeeded very well in keeping our elder scholars and teachers to the place, and making them feel it their *home* and headquarters; and I have no reason to think that any counterbalancing harm has been done. At first the rage for dancing increased; but it burnt itself out gradually, and the same lot still come, with a few exceptions.

For the younger ones—the boys of twelve to fifteen or sixteen—I had for several winters a club-night once a week, with draughts, dominoes, quartett-cards, "Solitaire," "Go Bang," and such games, galvanic battery, Zoetrope, microscope, sometimes stereoscope, and volumes of *Illustrated London News*. Fifty to sixty used often to be there, and they behaved on the whole very well, though noisy and careless with the games. I did not limit the attendance to Sunday scholars, and lots of street boys came in.

This last season I gave this up, and instead of it had a more limited club, exclusively Sunday-school boys, meeting every night of the week if they liked, down in the girls' schoolroom, and managing their own affairs entirely; but after some weeks they dropped off, and it was given up. I found it hard to keep up enough variety of games, and they like more *active* occupations. On Tuesdays most of them attended the meeting of the Juvenile Templars, and did not need the club.

In summer time a lot of the boys form a cricket club, and we lend them bats, wickets, &c., and a football. At

present they have two distinct clubs, with bats, &c., and meeting at — Park.

They are immensely eager to start a drum and fife band; but it costs money to start it, and their enthusiasms last so short a time that I have not decided to give in to their wish. I would rather have a set of handbells.

We have had a Thursday night class for the three R's for some months, but it is now closed for the summer. About twenty to twenty-five boys and girls came.

Of the "Social Evenings" at the — Sunday School, Miss — writes:—

They have been going on for seven winters, and I hope we shall be able to continue them, as they seem to do good, give pleasure, and to be a refining and civilising influence.

The idea occurred to my brother and me that we might have a meeting of our classes—his the senior boys', and mine the senior girls'—on some evening in the week, for amusement and sociability. Our fellow-teachers were doubtful whether this mixing of boys and girls was advisable, but it has been perfectly successful. Only on one occasion during these seven years have we seen the slightest rudeness. The attendance varies, perhaps, from thirty to fifty. We have had more, especially at the dramatic performances and Shakspeare readings. We now invite the first classes of both schools, as well as the seniors, and the young people are free to bring a friend when they like, with the understanding that they are responsible for their being pleasant, orderly guests. A few members of the congregation sometimes join us, and we are glad to see as many of the teachers as can come. My brother and I are the responsible managers, and take the part of hosts, shaking hands with our guests as they arrive, and getting introduced to strangers. We think this important, and conducive to good manners. They are of all ages from fifteen to thirty, more young women and girls than young men. This gives us some dissatisfaction. We would like the meetings to be as much enjoyed and sought after, and as regularly attended by the youths as they are by the girls, and we are on the look out for the reason and the remedy. They are almost all workers in factories and warehouses. Our meetings are fortnightly, and from eight to half-past nine. We generally begin with piano-playing. Then follows a lecture or paper of about half an hour's length, and games and singing end the entertainment. This is the last list of our doings:—Readings from "Adam Bede" (Mrs. Poyser); the Solar System; Beethoven, with illustrations; Stanley's Explorations in Africa; Oliver Goldsmith; Readings from "Alice in Wonderland"; Salt, with experiments; Volcanoes; Rhine Legends, with songs and pictures; tea party.

We have till this last time begun and ended with the reading of a Shakspeare's play, but having had the most suitable ones are leaving that vein for the present. Occasionally some of our elder scholars have prepared short papers—biographical for the most part—and this we encourage as much as we can. The games we find most popular are such as "Post," "Guessing Circles," "I sent my ship to the Cape," Acting Rhymes, Charades, &c. All acting has to be carefully supervised. We have hitherto drawn the line at dancing, but I am personally inclined to overstep this.

The great point is to have the intercourse between teachers and taught *unofficial*, and genial, and friendly, and to help our young people to meet in a pleasant and sociable fashion for rational recreation.

At one of our large schools a dancing class was started some years ago, in order to counteract the attractions of dancing classes elsewhere. Our correspondent writes:—

The class was open to the two elder classes of young men and young women; it was well attended, and was considered a success. The numbers would be perhaps thirty, or more.

In such a scheme a great measure of the success would depend upon the choice of a good teacher, one to whose authority the young people would readily bow. And, again, it would be too much perhaps to expect any such efforts as these to be productive of unmixed good; and now and then cases might occur of these opportunities being abused by the scholars, and such, no doubt, would tend to bring the whole thing into disrepute. Still, I cannot but think that we must face this question of amusement; the young people must have it, and if it is not provided for them at the school under proper superintendence, they will run heavier risks to get it elsewhere. Probably, if they join classes for dancing at the Mechanics' institutes or other places, they will adopt a style of dancing less simple and less refined than anything they would have learnt at the school; and, moreover, they will be unable to choose their associates as carefully.

Speaking at the annual meeting of the London Sunday School Association of the Holbeck Mission, at Leeds, Mr. Councillor Mathers said:—

We have made it a point in the government of our Sunday schools to provide entertainments throughout the whole year. In the summer we have upon Saturday afternoons short excursions into the country, and some of us make it our duty to prepare some short notice of the district into which we are going; and in the winter we give dramatic entertainments. We have a perfect stage and apparatus for the purpose. Now let me tell you that, though this alone has shocked the sensitive feelings of many of our orthodox friends, they have felt the necessity of following our example, because the children of their own denominations are seeking two sources of pleasure—they are either going into the town, or coming down to us. And in order to rival the attractions we hold out, they are introducing a class of

entertainments which I should trust Unitarians will never be ashamed of encouraging. Now, in connection with our schools we have a library and reading room; and also a room in which various games, such as chess and draughts, are played. Then we have our old scholars' society, which four or five times a year gathers the old scholars and teachers together. We have also our parents' gatherings, which are very delightful occasions indeed; our temperance association, and several other methods in practice for promoting and strengthening the bonds of union amongst us.

(To be continued.)

BOLTON DISTRICT UNITARIAN ASSOCIATION

THE annual meeting of the above Association was held at Hindley, on Thursday, September 12th. The day was fine, and a good number of friends were present, among whom were Revs. C. C. Coe, Geo. Fox, E. Allen, C. H. Osler, G. Ride, A. Rushton; Messrs. Philemon Moore, I. Barrow, T. Carter Hollins, — Anderton, M. Knowles, B. Richardson, J. Jones.

Divine service was conducted by the Rev. E. ALLEN, of Walmsey, and the sermon was preached by the Rev. C. H. OSLER, of Darwen, from Acts xvi., 30. After the service tea was partaken of, and a meeting held in the new and commodious schoolrooms. The chair was taken by the Rev. A. Rushton, the minister of the Hindley Congregation, and after a hymn

The CHAIRMAN gave a brief address, in which, after cordially welcoming the Association, he referred to the noble religious ancestry the members of the Association possessed in their Presbyterian forefathers. He related an incident of the rise of Presbyterianism in Hindley, and loved to think that their congregation had its beginnings in the shepherd whose prayers were so highly prized by the afflicted one for whom they were offered. Mr. Rushton, in drawing attention to the new room in which they were gathered, also expressed a hope that before long the congregation would rejoice in a renovated chapel.

The Rev. GEO. FOX, the secretary, read the minutes of the last meeting and the financial account. He also addressed the meeting at some length on the sentiment of the "Bolton District Unitarian Association." The Association had pursued the even tenor of its way for the last 52 years, through many changes. If the chapels connected with the Association had not increased, yet there were marks of vigorous life in each, and each rejoiced in alterations or additions in the shape of new schoolrooms. The Association was unpretentious in its character and aims. It had indeed been despised for its smallness, but it did a useful work in its own way. It was valuable as affording an opportunity for the members of the same "household of faith" of meeting together, and it stirred up the congregation when its annual gathering took place. Their position as Unitarians was yet an isolated one, and they needed the stimulus that such an organisation was able to give.

Mr. ANDERTON, of Hindley, referred to the time, 50 years ago, when he first visited the Hindley chapel, and pointed out the great improvement that had been made in the chapel and its surroundings since then. He would be glad to hear some statement from the ministers of the congregations of the district as to the work being done by them.

Mr. ISAAC BARROW, of Bolton, proposed a vote of thanks to the officiating ministers. Speaking in complimentary terms of the services rendered by Messrs. Allen and Osler, he said men needed the direction a sermon gave, even though there might be diversity of opinion about the sermon itself. He also expressed his sympathy with the Association as giving the country congregations the only chance they had of having the presence of their brethren of other churches among them in any number.

The Rev. C. C. COE seconded the vote of thanks. He felt it a privilege to meet his friends and neighbours on such an occasion, and to join in the services of the day. It was a delight to him to be a hearer, and, after his recent experience of unmitigated orthodoxy in Scotland, to listen to such a discourse as had been given by the preacher.

The vote was unanimously passed, and a cordial welcome given to the Rev. E. Allen, who had recently settled at Walmsey.

The Rev. C. H. OSLER responded for himself, and said it was a privilege to him to belong to any section of the Unitarian Church. Freedom of speech was allowed him, even though there might be criticism.

The Rev. E. ALLEN also acknowledged the vote of thanks and the cordial welcome given to him. He had heard disparaging remarks on the Association, and was agreeably surprised to see so large a meeting. The meeting was a sufficient rebuke to those who believed the Association useless. He spoke on the characteristics of Protestant Dissenters as earnestly following their convictions, and said that while they were proud of their Presbyterian ancestry, they should strive to be fruitful in good.

The meeting was now considerably thinned, owing to the arrival of the train—time for many from the various congregations.

The Rev. GEO. RIDE, of Chorley, spoke on the sentiment "Prosperity to our Missionary Associations." He referred to the new zeal which the Bolton District Association had kindled in his congregation when it last visited Chorley, and spoke on the good work which was being done by the East Lancashire Unitarian Mission.

Mrs. FARROW, of Park Lane, moved a vote of thanks to the Hindley Congregation for their hospitable reception of the Association. It was to her a real pleasure to come to Hindley, as the friends appeared so united, and made such efforts to provide for the enter-

tainment of their neighbours. If, during the coming winter, they should have any public entertainment, she would be glad, as a token of her goodwill, to give them her services. (Applause.)

The Rev. GEO. FOX seconded the resolution, which was carried.

Mr. JONES and Mr. HARDMAN responded on behalf of the tea makers, and the choir, who had, in the course of the evening, sung several anthems, acknowledged their share in the resolution by leading off the verse, "Praise God from whom all blessings flow."

The meeting, which had been very successful both in numbers and interest, then separated.

THE UNITARIAN HOME MISSIONARY BOARD.

THE session of the Home Missionary Board was opened at the Memorial Hall on Wednesday afternoon. There was a large attendance, and among those present were the Rev. Wm. Gaskell, M.A. (principal and literary tutor), Rev. W. E. Odgers, M.A. (theological tutor), Rev. James Black, M.A. (missionary tutor), Dr. Marcus (voluntary German tutor), H. Rawson, Esq. (chairman of committee), E. C. Harding (treasurer), Rev. H. E. Dowson and Mr. Francis Nicholson (secretaries), Revs. S. A. Steintal, G. H. Wells, M.A., W. G. Cadman, Chas. C. Coe, F. G. S., J. Harrop, Chas. T. Poynting, B.A., W. C. Squier, F. H. Jones, B.A., P. M. Higginson, M.A., J. K. Smith, J. B. Lloyd, A. Ashworth, J. T. Marriott, Messrs. Robt. Nicholson, W. G. Rayner Wood, Smith Golland, Thos. Diggles, G. H. Leigh, Royston Oliver, J. H. Reynolds, John Phillips, W. H. Herford, B.A., John Armstrong, Philemon Moore, T. Parry. The session was opened with nineteen students, being the largest number since the foundation of the institution.

The Rev. J. E. ODGERS, in entering upon his duties as theological tutor, delivered the opening address, which was an exhaustive survey of the study of Biblical criticism, and concluded with these words:—But I am hurrying to action without saying anything of my own studies, or my own plans and methods. That is just as well. I could say no more, however I might try, than this: I am a pupil of John James Taylor. I have striven, and am resolved ever to strive, to cultivate his spirit of thoroughness in labour, sincerity in thought, candour in speech, singular fairness in discussion, and sympathetic regard for the conclusions of others. I ask you to regard this aim and resolution as my principal qualification for teaching others.

INDUCTION OF THE SUCCESSOR TO THE LATE REV. S. MARTIN.

ON Sunday morning week the Rev. John Felstead, late of Nottingham, commenced his duties as pastor of the Conigre Chapel, Trowbridge, by preaching morning and evening to crowded congregations. The morning's discourse was founded on Matt. vi., 10, "Thy kingdom come," and at the close of a masterly sermon the preacher said: I have chosen these words this morning because you and I, you as a congregation and I as a preacher, meet under peculiar circumstances to-day, and we expect to meet together week by week to worship in this place; and what is our object? Our object is indicated in the text, "Thy kingdom come." Why do we come together here? We come because there is a certain desire in our heart to see the world made better than it is, to see righteousness reigning in the world; a desire that the kingdom of God may come. We meet that this desire may be strengthened within us, and that in some measure through us it may be accomplished. If we pray "Thy kingdom come," we do not desire that a great change may take place merely in the world around us, but rather and chiefly do we want it in the world within us. If we say, "Thy kingdom come," it is but saying with the Psalmist, "Create in me a clean heart, O God." Keep thy heart with all diligence, for out of it are the issues of life. Bend your thoughts on self-improvement, and in proportion as you do that, will the desire grow stronger within you for the world's improvement; will you be filled with earnestness as you pray "Thy kingdom come;" and thus living to improve yourself, your own spirit and character, your daily life will be a force, working slowly and unconsciously it may be, but working not without the Divine energy, to bring about the fulfilment of the prayer. Earnestly do I hope and pray that God will make use of the ministry that begins here to-day to help on the reign of God, the reign of the righteous Father, the reign of righteousness and the reign of joy in your hearts, in the hearts of all of you; that He may use this ministry to strengthen within you the spirit which finds utterance in this great prayer—"Our Father who art in heaven, hallowed be Thy name, Thy kingdom come."

The evening discourse was founded on 1 Samuel xii., 23, "Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way." The sermon was listened to with breathless attention by a crowded congregation.

BURNLEY.—On Sunday, September 8, 1878, the annual school sermons in connection with Trafalgar-street Church, were preached by the minister, the Rev. Thomas Leyland, and the occasion was seized for the introduction of a novelty, so far as Burnley is concerned. A flower service was held in the morning, and the church was tastefully decorated with beautiful plants and flowers kindly lent for the occasion. Mr. Leyland delivered a most interesting address bearing upon the subject of flowers, basing his remarks upon the saying of Jesus: "Consider the lilies," &c. The congregations during the day were large. The collections amounted to £17. 14s. On Monday morning all the cut flowers were presented to the Workhouse Hospital.

DIFFICULTIES OF THE PULPIT.

[FROM THE CONTEMPORARY REVIEW.]

It would be no compliment to anybody's memory to copy Charles Lamb's account of his aunt, "a dear and good one, whom single blessedness had soured to the world," and who used to tell him that he was the only thing in it that she loved. Who does not remember her? There she sits before our eyes, prim and quiet, gravely dressed, not a thread awry in all her attire, slicing the French beans into the "china basin of fair water;" and the odour of the beans comes to us across the years, just as it did to her nephew, when he wrote that immortal account of his "Relations." The maiden aunt, for all her asperities, was "a fine old Christian;"—the sweet humourist underscores the words. She was, he says, from morning till night "poring over good books and devotional exercises." Her especial favourites were Thomas à Kempis, in Stanhope's translation, and a Roman Catholic prayer-book, "with the matins and complines regularly set down." She was "daily admonished" that these books were "Popish," but daily read them, as devoutly, at least, as Mrs. Varden did her "Protestant Manual." For all that she went regularly to some Protestant church on Sunday. She had scarcely ever read any other book than the "Adventures of an Unfortunate Young Nobleman;"—but she was a woman of strong sense and fine wit. It is important to notice this, in order that we may not attribute to weakness the perfect catholicity of the good old soul's religion. Lamb tells us that, finding the door of the chapel in Essex-street open one day, she went in, liked the sermon, and the manner of worship there, and frequented the place at intervals for some time after. Now the preacher was Theophilus Lindsey. So here we have a shrewd old lady worshipping at church and at the Unitarian chapel by turns, and filling up her time with a Roman Catholic prayer-book and Thomas à Kempis. Upon her visits to the Unitarian chapel, and her liking for the sermon and the services, Lamb quietly but very instructively remarks—"She came not for doctrinal points, and never missed them."

I will ask leave to finish my anecdotes at one stroke. A few years ago, at a certain place of "worship," where the preacher just then was a "very advanced" man, I was a little surprised to be recognised by a gentleman whom I knew in business, and should have supposed to be a most conventional churchman of the ordinary stamp—and I found he was a regular seat-holder, and "supporter of the cause." The next time I met him—in the very thick and clatter of business it was—I remarked, among other things, that Mr. Blank was an intelligent man, and that his addresses were highly informing, but that there was a grotesque contrast between his address and the hymns sung—which were from Martineau's Selection—and that he never "warmed the cockles of your heart." My friend—the sort of man from whom you would not look for sentiment—replied, "Yes, that's it, he doesn't lift you up, as Martineau does."

Not long ago, an American newspaper contained a very sensible letter from a lady, who said that she had been educated in "Liberal Christianity," and was accustomed to attend the services of preachers of the "Liberal" school, but that she feared she should be driven to church, where she would be pretty sure of hearing a plain sermon, perhaps an encouraging one, and where she would escape controversial inuendoes, and the incessant worry of a "scientific theology" which never seemed sure of anything. After a week of trouble and worldliness, she said she wanted a "sanctuary" on Sunday, and yet she found at the "Liberal" church that the very prayers were tinged with the circumlocution of (what is very tiresomely called) "modern thought," while the sermon was half of it a discussion more or less direct of the bases of belief.

I entirely sympathised with this lady, and thought at once of Charles Lamb's aunt, and of my business friend who wanted to be "lifted up" when he went to a place of worship. It was just what I wanted myself, and what most people want, with whom the Sunday's service is anything but routine. Nor is the trouble or difficulty in question by any means peculiar to places where the preachers are openly classed as belonging to "Liberal" schools of thought.

[The writer then refers to the tightening of the strings of dogma at present proceeding in the great mass of Dissent; and says of the difficulty thus arising, with other concomitant difficulties:—What with the pressure of the money question (when it is real and not a mere matter of "position"); the pressure of creeds; and the dread of being forced into false situations by that sort of publicity, or meddling from without, which tends

to reduce even strong men to social puppets, it is scarcely possible to feel too strongly for Mr. A., Mr. B., Mr. C., or hundreds of their brethren. The momentary "gain" to the repressing side, he says, will come out of the mill a short time hence in the shape of a dead loss, with compound interest; and meanwhile there is no such school of scepticism as the writing or preaching of the man who has allowed himself to be thus dealt with.]

But let us not dwell upon the dark side of this subject too long. It is unnecessary, for even what has gone before will have given a sharp stab to many a heart. Let us rather cast about for help and consolation.

Is it possible that we may find both in Lamb's sketch of his old-fashioned aunt, who went to the Unitarian chapel in the morning and read Thomas à Kempis in the evening? Perhaps we may. It has often been remarked that we find a greater number of converts from Roman Catholicism among Unitarians than in any other religious body, and that Unitarians, especially educated ones, are peculiarly apt to pass over to the other camp. I do not affirm this in either clause; but supposing it to be true, I still less admit the usual explanation: which is, that extremes are apt to meet, and that the transition from a maximum to a minimum of belief—as in the case of Blanco White—is natural. But we need not inquire into the truth of the report, for in any case there is a salient point of contact between the Unitarian and the Roman Catholic, and we may readily find illustrations of it in the hymns and devotional writings that are most beloved on both sides. On each side the process of exclusion differs, but on each side we may almost go so far as to say the main current of the devotional life is rid of dogma. In the case of the Roman Catholic, the question of dogma is, so to speak, handed over; and to the great disembarment of the soul: in the case of the Unitarian, there is, to speak roughly, all but nothing that could embarrass; so that on each side the simple worship and love of God has free course in his creature. Of "Catholics," personally, I do not know much—though the best books of devotion bearing any such name are familiar to me. But I have an intimate knowledge of Protestants of all names, and I know no such examples of what I should call devoutness pure and simple as among the Unitarians. Let us recall the case of the two Newmans, both living. There are strong resemblances between the writings of the two brothers, considered simply as writings; but that is only collaterally interesting; the point is that you may pass from Mr. Francis Newman's devotional book "Theism" to Thomas à Kempis and St. Augustine without feeling any jar. Of course, we must except from the scope of this remark all the numerous passages in the Catholic writers in which dogma relating to Jesus, the Trinity, original sin, &c., finds a place. But the great fact which I have just indicated remains; and we may note in the best Unitarian hymn-books an extraordinary number of devotional poems from Catholic sources.

Now it would be unwise to risk the practical value of this line of comment by pushing it to its limits; but it surely has a practical value. If we select from Thomas à Kempis, and the most advanced Unitarians, instances of the kind of devotional writing in which the Catholic and Unitarian feel alike at home, and in which other religious persons also feel at home until they set to work to look for what they call "the distinguishing doctrines of the Gospel," we shall find that this covers a large tract of ground available for public devotion—ground which has to be covered in all public religious services. The practical difficulty for the harassed preacher is not removed by this consideration, but it is much lightened—supposing him to be a deeply religious man. In that case he will find it comparatively easy to keep to the King's high road—and only a few cantankerous persons will trouble him about it.

It may safely be laid down, however, that only a small number of religious teachers have—or show that they have—that supreme "call" to the work which first and finally makes itself heard in the spiritual depths of the man's nature and that of his hearers. The greater number of preachers are religious lecturers. Our most accredited evangelists, even, show a great deal too much of the art—or the genius—of the advocate. It would do them all good, by way of alternative, to be confined for a space to the Psalms and the Gospels, as hunting grounds for pulpit topics. There is a capital story, a true one I believe, of a gentleman who, being in some strange town, got downright weary of hearing sermons from Paul's Epistles at different places of worship, and at last went in half-despairing hope to some little chapel outside the fashionable circle. "Perhaps among this simpler people I shall stand some slight chance of hearing the word of Jesus," said he. The preacher's text that evening sounded like a jest to him; "Arise, and go into the street which

is called Straight, and inquire in the house of Judas for one called Saul of Tarsus," &c.

It has been quite in the course of nature that of late years so much more attention has been paid to the devotional part of the service—at least, in the more cultivated congregations. This has been some relief to the preacher; it has shortened the sermon; and under the stronger emotional impressions produced by the greater emphasis laid upon the prayer and praise, some practical difficulties have been shaded off a little. There has also been a largely increased leaning towards "practical" sermons. For great part of this we are indebted to "High Church" preachers. I recall with something like amusement the first discourse I ever heard in a Ritualistic place of worship. There was a crowded fashionable congregation, with a splendid service; and the sermon, which occupied twelve minutes bare, was on "the sin of backbiting." It might have been taken every word from Mrs. Trimmer; but it was a very good homily of a sort too much wanted. So far as sermon proper was concerned, the preacher might almost have been a Mussulman. It was the devotional portion of the service which was intended to produce the strongest, or at least the most diffused impression, and it did.

No preacher of good intelligence and fair reading, especially if young, can help being much harassed in what one might perhaps indicate as the interval between study and pulpit, and then, again, between pulpit and study. The majority of "religious" critics have little advice to give to sufferers in these matters beyond what amounts to this: Try not to have doubts about anything—i.e., sit down upon the safety-valve, and risk an explosion. There are evident signs of increasing pressure from without in this or some such sense or senses. But what the harassed and sometimes almost heart-broken young preacher requires is rest—a breathing-space. If he has a true vocation for the work of the religious teacher, he will find some help in confining himself for a time to the simply devotional, the simply practical, and the objectively exegetical. If, in addition to this, he will, by an effort, determine from time to time, as well as he can, the lowest terms to which he can be logically reduced as to his creed, and how much of what he is "expected" to teach can be got within those lines, without any attempt at deceiving others or himself, he may safely hope for the highest assistance ever vouchsafed to the human conscience in these cases, and must surely save his soul alive; while the congregation—with whom we began—will be "lifted up," healed, and rested—a thing which does not too often happen to the hearer even of the most sincere, eloquent, and evangelical preachers. It is one thing to be excited, and "religiously" taken out of yourself for a time. This may be useful; but it is another and a higher thing to feel healed, soothed, and rested. The effect of a vigorous, aggressive, evangelical sermon may be to a watchful, intelligent hearer even more disturbing than one in which the preacher invites you to make your spiritual meal off his own doubts or his private and peculiar trick of dealing with what he calls "modern thought." Neither brings you any nearer to the secret of the Almighty; or soothes you into love, worship, and acquiescence afar off. Neither lifts you up; and lifting up is what you too often need.

So absolute is the spirit of liberty, which is the vital and essential point of what we call Unitarianism, that it has always been found impossible to reduce it to a formula. The endeavour has often been made to bring it within the limits of a creed. You might as well try to bend the sunshine. You cannot confine a spirit which is as broad and general as the encasing air.—George William Curtis.

A young philosopher of seven years of age who had not got far enough to hear the Holy Scripture disputed by science, listened attentively in his father's parlour the other evening to a warm discussion on the Darwinian theory, and, after the guests had departed, somewhat surprised the paternal with: "Father, I don't believe Mr. Darwin is right." "What?" said the parent, looking down at this unexpected reasoner, who stood before him with a little Bible in his hand: "You do not? and why?" "Because, papa, my Bible says, 'God created man in his own image,' and I don't believe it was a monkey." "Well, well," said the sire, laughing, "run along, Tommy; you are too young to talk about such things." "But, papa, almost the next verse says, 'God saw everything he had made, and behold it was very good.' Now it wasn't good if men were monkeys, was it? For you are gooder than a monkey, ain't you, papa?"

A WATER-LILY.

O STAR on the breast of the river,
 O marvel of bloom and grace,
 Did you fall straight down from heaven
 Out of the sweetest place?
 You are white as the thoughts of an angel;
 Your heart is steeped in the sun;
 Did you grow in the golden city,
 My pure and radiant one?
 Nay, nay, I fell not out of heaven;
 None gave me my saintly white;
 It slowly grew from the blackness
 Down in the dreary night.
 From the ooze of the silent river
 I won my glory and grace.
 White souls fall not, O my poet;
 They rise to the sweetest place.
 —M. F. Butts, in *Sunday Afternoon*.

The Unitarian Herald.

FRIDAY, SEPTEMBER 20, 1878.

A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power.

WILLIAM ELLERY CHANNING.

THE AIMS AND MEANS OF JESUS.

I.

By admission of RENAN, STRAUSS, and STUART MILL, equally as by the reverent homage of Christians of all varieties of theological confession, the life of JESUS fills the central position in the moral history of the world. The question, then, naturally arises—What was the purpose of it? Its aim was not of an intellectual but of a spiritual character, and therefore it is irrelevant to compare it, as is sometimes done, with that of ancient and modern philosophers. It was to awaken and nourish love by that kind of knowledge which appeals to the sympathies, and enkindles the heart to the pursuit of personal holiness. Inspired by this object, JESUS pierced beyond the spiritually inefficient externalisms which the Jew had substituted for inward principles, and went straight to the heart and conscience in order to impel men to the culture of a right spirit. And he began with individuals because society can be spiritually regenerated only through the reformation of the individual members of it.

Starting with this principle, observe how far-reaching are the aims of JESUS. They are not limited by the land of Judea, nor bounded by distinctions of sex, age, condition, or nation. Instead of being narrowed by Jewish notions they extend to the human race. Beginning, as all spiritual ennoblement must begin, by redeeming individuals from lower conditions of life, and infusing into them "a new heart" of faith, and hope, and love, he formed aims of the widest possible extent. It stands out as an unexampled fact that of all spiritual teachers and reformers, JESUS alone formed the grand conception of benefiting humanity, without respect of country, age, or time. Philosophers necessarily addressed themselves only to the cultivated. Only the trained intellect could appreciate them. It was "wasting their sweetness on the desert air" to expound their subtle theories to the multitude. They had no message to give, and no arm to bring salvation to the common people. JESUS is at the head of spiritual teachers in the breadth of his aims. It is a sublime idea. A workman's son, but he rises to the height of the vast conception of a universal spiritual regeneration. How shall it be explained, except it be taught him of GOD? No social, civil, or political influence is at his command to ensure dominion for him. The pride of his haughty countrymen, to whom other nations

are barbarians, is an influence of exclusion. But, as if this prejudice were powerless to bias him, he nourishes the large intention of quickening into higher life the human race throughout the world. How shall it be accounted for, except it be the inspiration of GOD? No section of men confines his affection. He loves not men but man. His philanthropy bears the stamp of universality. And the principles he teaches are as wide and comprehensive as the love he displays. There is no example like it. In political history the Roman Empire is the grandest fact. It spreads from the Thames to the Euphrates. It was a tree that grew and was strong, in height reaching to heaven, in branches to the ends of the earth. It attained sovereignty throughout the length and breadth of the civilised world. But the Roman Empire compassed only universal political sway. It ruled in civil polity: it dreamed not of moral conquest. It could not, at least it indisputably did not, achieve the rescue of the people from degradation. It proved itself powerless to touch the morals of mankind. It was left to a man born in a little country town of proverbial meanness—to a man unaided by the intercourse of learned society, which broadens the mind—to a man unassisted by the favour of the rich and the support of the great—to present to the world the spectacle of aims of universal spiritual supremacy, and to enrich the world with such pure ideas of God, with such lofty principles of human duty, with such glorious and permanent simplicities of religion, with such calm and quiet confidence in immortality, that there may be safely predicted for them a dominion that shall be completed only when the kingdoms of this world shall have become the kingdoms of our GOD and of his CHRIST.

In order to give effect to this great idea, which was the travail of his soul, what were the means JESUS used, and what are the principles he taught? Look at the agencies employed. A candid consideration of them will compel the acknowledgement that they are unique. JESUS springs out of the ranks of the poor. He receives no knowledge of science, and acquires no learning, art, or eloquence, in the usual sense. He studies in no school of rhetoric to gain the secret of arresting the attention and winning the admiration of the world by commanding speech. Universities, academies, and libraries are not within his reach. He is under no obligation to Egyptian wisdom and Essenic philosophy. Attempts have been made to prove otherwise; but those who have made them evidently admit the difficulty of proof by their elaborate efforts to establish out of the very slenderest materials what was and still is only an assumption, and what ever will be an assumption, unless the Synoptics could be blotted out of existence and the Fourth Gospel alone remain. When JESUS enters public life his course is calculated to prevent him attaining any influence, calculated to arrest his mission almost before it begins. No circumstances of position are his to endow him with control over his fellow men. He associates not with the social and religious leaders of the nation. They are looking for a political emancipator; but his teaching and his manner of life are the continual disappointment of such material expectations as centre in him. They are characterised by national bigotry; but instead of feeding it, as a hunter for popularity would do, he sets himself to stem the current of prejudice. They are cherishing fond hopes of continuing in religious supremacy over all peoples; but he proclaims that the crown shall be worn by others, and the inheritance pass

into alien hands. They are wrapped up in purely Jewish interests; but he preaches a gospel of unconfined human interests. They conceive it a degradation to acknowledge the co-equality with them of other peoples; but he, instead of courting fame and status by fostering that notion, as a time-server would have done, proclaims the principle of human brotherhood and urges the duties involved therein. Are these the methods to result in triumph? Are these the agencies calculated to eventuate in spiritual empire? Presenting to the Jewish people no point to fascinate their intellectual or national pride; crushing their dearest hopes of political deliverance and coming re-ascendency; opposing, in his spirit of universal love, the antipathies of the nation; exciting the animosity of the chief priests, elders, and rulers of the people; rebuking with almost superhuman boldness the Scribe, the Pharisee, and the priest for their shameful misuse of power and their still more shameful hypocrisy; dispensing to his followers only a cup of suffering; devoting his ministry chiefly to the poor and the ignorant, the outcast and the despised, and thus incurring contempt; paying the penalty of of his sublime and saintly unselfishness in hatred, persecution, and death—who would predict that such a teacher would win in all succeeding generations victories transcending all other moral conquests recorded in the pages of history?

MIDDLE CLASS SCHOOLS.

WRONGS OF THE NON-SECTARIAN TEACHER.

THE difficulties of selecting a house are admittedly of a serious character. Situation, accommodation, and expense, present requirements sometimes incompatible. The neighbourhood is eligible, but the rooms are small; or the aspect is good but the cost excessive; or the rent is reasonable but the chimneys smoke. These, however, are "trifles light as air" compared with the perplexities which beset the conscientious parent in search of a school for his children. Salubrity is properly the prime consideration. Health, at all times of the first consequence, is, with the young, the foundation-stone on which their after life must be built. When this is secured, the competency of the teacher, and other conditions, may be ascertained with more or less facility. But then comes the "religious difficulty!" If the parent be a Churchman, a Methodist, or a Baptist, he has the wide field of orthodoxy from which to select the tutors of his children. It is an embarrassment only of choice. Whether his child learn the catechism of the Episcopal Church, or the doctrines of JOHN WESLEY, is a matter of little moment. In his estimation, a belief in them is the indispensable condition of salvation; and he is not particular to a shade as to which of its manifold shapes orthodoxy may assume. But of one thing he is well-assured—that he will preserve his son with sacred care from the dangerous negations of the Unitarian or liberal schoolmaster. Doctrine in some shape he will have. Catechism must be judiciously intermingled with bread and butter. Experience and skill in his profession; high moral qualifications; exceptional personal aptitudes—these are all very well, but the flavour of orthodoxy being wanting, all the rest is "naught."

It would be easy to indicate some of the many evils which are thus inflicted on the cause of a sound education and the interests of national culture. Most excellent and conscientious teachers there are in every church and sect. Elementary justice demands this admission, and candour makes it unstint-

ingly. But quackery, sycophancy, and cant also find shelter, repose, and success within the borders of their honourable and dignified vocation. The scrupulous are shouldered out by the crafty, and modest merit pines while self-assertion wins confidence and—pays. And it is the religious prejudices of the parent which render him the easy prey of the astute but shallow instructor; afford the readiest means of imposition; and open widest the gates of reputation and fortune.

But how much more rugged is the path of the non-sectarian teacher, especially if he bear the obnoxious name of Unitarian! There is no class in the community which more sadly experiences the *odium theologicum* than the liberal master or mistress of a private school; whilst the cases are not few in which a professional instructor, however competent, finds access to employment barred, or preferment stopped, by his conscientious beliefs. For these most intelligent and worthy persons, the age of persecution is not yet gone, nor the penalties of pecuniary martyrdom unknown. Inquiries as to ability and experience are made and are promptly met, and terms that seem satisfactory arranged—when, lo!—at the solemn inquisition which the religious parent makes, finally but uniformly, on the critical point of theological belief, and the reply which alone can be conscientiously made—dense clouds of dread and distrust at once descend upon the scene, and the interview is summarily closed, or the correspondence stopped, by the shock of orthodox bigotry. The loss of pupils is a painful reminder that the rewards of culture and fidelity are not secured by the profession of unpopular views. But, at least, it may be supposed, that some compensation will accrue from the faithful support tendered by fathers and mothers, who, themselves attached to the Liberal churches, will strive to preserve the minds of their children from doctrinal views which they have discarded as erroneous and pernicious? They, who have unlearned perhaps, some of the mischievous errors of their childhood, will dread the inculcation in the case of their young ones, of unworthy conceptions of God, and false views of his relations to man,—with the spurious history, unsound logic, and bad metaphysics, which, with mental throes and rendings of the heart, they have renounced as untenable? Expectations reasonable enough but, unfortunately, untrustworthy too! By a strange thoughtlessness or perversity, liberals in theology often subject their children to illiberal teaching, and, publicly supporting rational views, privately encourage the importation of irrational doctrines. Nor is this mischievous inconsistency committed by the laity only of our free-thought churches. One hears occasionally of the same error on the part of their preachers,—men educated, perhaps, at a non-subscribing college, appointed to an unplugged pulpit, and preaching the advanced results of a scientific theology. No wonder is it that, under such conditions as these, our young people, indoctrinated at school with the errors of the popular creeds, drift off by shoals from the profession of principles for which their fathers have made sacrifices, and to churches from which they publicly dissent! No wonder that a facile compliance with the prejudices of the day leads to the primrose path of social consideration and pecuniary gain; no wonder that distrust, disesteem, and neglect, encumber with thorns the way of the enlightened and the faithful teacher!

We ask for these reflections the thoughtful attention of our readers and friends; and a frank compliance, on the part of all professors of unpopular faiths, with the course to which, with unmistakable directness and force, they seem to us to point.

THE NOTTINGHAM DEBATE.

WE give this week four speeches of the first night's debate at Nottingham (September 5th), between the Rev. R. A. Armstrong, B.A., and Mr. Charles Bradlaugh, on the question "Is it reasonable to worship God?" Mr. Armstrong undertook the duty of asking Mr. G. B. Rothera to preside, and that gentleman did so, and opened the proceedings. He said: The question is one, I take it, between Theism and Atheism. It is not enough to postulate a Deity, and then ask whether it is reasonable or not to worship him. What I think we have a right to ask is, that the gentleman charged with the affirmative of the proposition shall adduce such evidence as will establish satisfactorily the conclusion that there is a Deity to worship. The position of the Atheist, I take it, is not one of disbelief, but of simple unbelief. He does not say that God is not, but he affirms the lack of evidence for the position that God is. (Hear.) He does not even say that there may not be a God. What he does say is that if there is a God he has failed to manifest himself, either by the utterance of his voice in audible revelation, or by the impression of his hand upon visible nature. I take it, therefore, and think Mr. Armstrong will be prepared to accept the position, that it will be incumbent upon him, at the outset of the discussion, to address himself to a consideration of the proofs in favour of the position that there is a God to worship. If he succeed in this, then, I think, there will be a very difficult and trying ordeal before Mr. Bradlaugh to prove that, God, being existent, is not entitled to the reasonable worship of his creatures. (Applause.)

"IS IT REASONABLE TO WORSHIP GOD?"

MR. ARMSTRONG, who was cordially received, said: Mr. Chairman and friends—I wish to say two or three words at the outset of this debate as to its origin. You are many of you aware that a short time ago Mr. Bradlaugh visited this town, and gave a lecture in the defence of Atheism, from this platform, in answer to Professor Max Müller's Hibbert lectures. I was led to be present then, and offered some remarks at the close. Mr. Bradlaugh rejoined, and in the course of his rejoinder threw out, in a courteous manner, a challenge for me to meet him and discuss these weighty matters at further length. I thought no more of it then, not conceiving it to be my duty to take up that challenge. A few days afterwards, however, I received a letter from the Secretary of the Nottingham branch of the National Secular Society, stating that many persons had been much interested in the words that fell from me, and that they would consider it an obligation conferred upon them, and others earnestly in pursuit of truth, if I consented to meet Mr. Bradlaugh in this manner. I replied, that for my own part, I was but little sanguine of any good effects, or a balance of good effects, resulting from such a meeting; but that the invitation being couched in such courteous and earnest terms, I would consult with friends on whose judgment I placed reliance, before finally replying. I consulted these friends and at the same time thought the matter over; and I came to the conclusion that, though it has undoubtedly happened that on too many occasions theological debates have been the root of bitterness and strife, yet, nevertheless, two men really in earnest about what they have to say, and speaking to persons also in earnest, who have come neither for amusement nor excitement—I came to the conclusion that a debate, conducted with tact and temper on both sides, might (may I say by the blessing of God?) conduce rather to good than to evil. (Applause.) Under these circumstances, I accepted the challenge. I did so though, as I said in my letter to the chairman, it is distasteful to me, because if I make anything of this occasion it can only be by exhibiting to you my inmost heart. We are not going to talk in a superficial manner—we are not going to bandy compliments, nor, I hope, exchange rebukes; but each of us, is going to search his inner consciousness, and try to express to the audience that which he finds therein. It is, perhaps, more distasteful to me on this occasion than to Mr. Bradlaugh, since I find, or believe myself to find, in my inner consciousness certain facts which Mr. Bradlaugh will no doubt tell you he does not find in his inner consciousness. These facts are to me of the most solemn and sacred nature conceivable, and to expose them before a large and public audience is a thing very like a sort of martyrdom. If I were not confident that, however little you may sympathise with what I say, you will treat it with respect and consideration, I would never consent to drag the sacred thoughts of my soul before you to hold them up as an exhibition. (Hear.) I am to maintain to-night—not to demonstrate (as you will see if you look at the bills)—the proposition that it is reasonable to worship God. Mr. Bradlaugh has

not necessarily to disprove, but to impugn, that proposition. Now, all I have any hope of doing to-night is this—to show that it is reasonable for me and for others conscious of mental phenomena in themselves more or less akin to those of which I am conscious, to worship God. Would that I could touch you with the beauty and the sweetness of this belief—would that I could hold up before you, in all its glory and sublimity, in all its strength and holiness, the beauty and the sweetness of the worship of God. Could I do so, I should take your imagination captive. I think I should get the suffrage of your reason. It is as though, sir, to-night, I had been called upon to prove that my dearest friend is worthy to be loved—aye, even that my dearest friend exists; for, if God is ought to us, he is our dearest, nearest friend—present when all others are taken from us, a sure refuge in every moment of temptation and of woe; the very highest and most intimate reality of which we conceive—the sum and substance of all existence. Well, now, how do I know this God? Who is this God of whom I speak? Let me try to tell you how it seems to me that I have made acquaintance with him. I find that at certain moments of my life there is that which I can best describe as a voice—though it is a metaphor—addressed to me, influencing largely my conduct. I find that there are in me, as in all men, strong instincts, strong desires, strong self-interests—some lower, some higher, some less worthy, some more worthy, than others. I find that but for this voice of which I speak I should be entirely swayed thereby, as, so far as I can see, the brutes of the field and the forest are swayed thereby. But I find that sometimes, at moments when these instincts are the very strongest within me, and when I am about to throw myself into their realisation and give them expression in fact—I find, sometimes, at these moments that there comes to me somewhat which, so far as my consciousness delivers, is not myself. There comes to me somewhat stopping me from indulging these instincts and bidding me to curb them. I find at other times that my instincts of self-preservation, of self-regard, of pleasure-loving, and so forth—my appetites—would lead me to hold back from a certain course of action. So far as I can judge, looking into my own mind, myself is against that course of action. It appears to my reasoning powers and inclinations that I had better keep out of it. But there comes now somewhat which comes from outside, and which is no part of myself, which says, "Go and do it." That was so when I received the invitation to this debate. Again, I find that on certain occasions—alas! that I should have to say it—I have defied this monitor, I have done that which it told me not to do, or not done that which it bade me to do. I find then that there enters into me from somewhere—I know not from whence—pangs of remorse keener than ever came from any personal sorrow, more biting than ever came from any physical pain. There have been times however—let me thank God I can say so!—when I have obeyed this voice, followed its dictates in spite of all myself seeming to drag me from it; and my experience is that on these occasions there has entered my soul, from whence I cannot tell you, a peace surpassing that given us in any other circumstances—a peace in the light of which the sorrows that at other times might cut me to the heart seem light and small, a peace in the beauty and holiness of which these sorrows seem wonderfully diminished. I will tell you what I call the source of that voice which I fancy speaks to me in that fourfold manner. I call the source of that voice "God," and that is the first thing I mean by God. I call the source of all these monitions and admonitions, these exhortations and rebukes, this voice of reproval and of approval, the voice of God; because I must give it some name, and that seems to me the simplest and the truest name I can give it. I might perhaps, be inclined to doubt whether all this is not fancy (though I hardly think I should) if, so far as I could gather, it were an unique experience of my own; but I find it is not so. I find that this voice is recognised by every true man and woman I meet. They may obey it or not, but they recognise it, and allow that it is there. I behold the picture by Millais of the day before the awful massacre of St. Bartholomew. I see the maiden leaning on her lover's bosom while he looks down upon her with looks of love and tenderness, and she tries to tie around his arm a scarf. She knows of the impending massacre, that all Protestants are to be slaughtered, and she would fain put this badge upon his arm as a secret signal to preserve him from the sword. Does he accept this method of escape? Although his inclination is to remain with his beloved, the strength of his right hand is given to tear the badge from his arm, and he faces death, not with joy, but with an exceeding bitter sorrow for the moment—he faces death in simple loyalty and obedience to the voice which has spoken to his heart. That is an expe-

rience which you will all recognise—one which, in less or in greater force, we have all had. Whatever explanation may be given—and, doubtless, Mr. Bradlaugh has an explanation of his own—this voice of conscience is to me one of the primary evidences of the existence of God. Nay, I will not call it an evidence; it is God speaking to me. (Applause.) The conscience has been described by Mr. Voysey, in his recently-published sermons in refutation of Atheism, as follows: "The collision is so complete between the higher voice and the impelling instinct, that one can only feel that the two are radically different in nature, and must have had a different source. . . . To have the power of doing intentionally what one shrinks from doing, and to deny oneself the pleasure which is so fascinating, and which one longs to do, is to prove the immense superiority of our inner selves over the universe." To have the power, as that man, that Huguenot, must have had, to deny one's self the pleasure which is so fascinating and for which one longs, is to prove the immense superiority of our inner selves when hearing the voice of God over the visible universe. Again, speaking of conscience, Voysey says: "The conscience which makes us mortify our flesh with its affections and lusts, which often and often mars our happiness and embitters our pleasure, upbraids us with reproaches and stings us with remorse, that voice which hushes our cry for happiness, which will not endure a single selfish plea, but demands unquestionable obedience, and bids us fall down in the very dust before the Majesty of the Deity—we all, in our secret hearts, revere this power, whether or not we obey it as we should. At least, we pay to it the homage of our inmost souls, and feel how great and grand it is to be its slave." Now, sir, I desire to pass on to another method, by which it seems to me that I apprehend this Being. Having made the acquaintance with this awful voice—and the philosopher Kant said two things filled him with awe, the starry heavens and the moral nature in man—I pass on to another matter. Behold the starry heaven itself. I know not how it is with you, but I tell you my experience—and we are told by scientific men that we must bring everything to the test of experience. Sometimes when I have been out of temper—as I am sometimes, like other people—sometimes, when I have been much distracted with cares, when troubles and pains have been thick upon me, it falls to my lot to go out beneath the starry heaven. What is it that I experience in my soul? I go through no process of metaphysical reasoning, I do not argue with myself, but I simply feel that there is a Divine presence there, in whose hand are all these stars and all the worlds—a great voice singing, "I am strong and I am good, and you are safe nestling in my hand." I know not if that corresponds with the experience of many—I feel sure; and let me ask such not to drive away these holy feelings, but to trust them as the assurance which God gives of his presence. It may be that in those lakes and mountains which you, sir, have seen of late, you have heard a message whispering to your soul of a peace beyond the peace of earth—of a presence before which all things are well. In others, not so sensitive perhaps to the beauties of natural scenery, such experience comes in the tones of music—in some grand symphony or some sweet song; and they feel lifted into some presence in which it is a joy to be, and which fills their soul with peace. That presence I call, having no other name for it, the presence of God. Observe, that in this I am not philosophising about this cause—I am not saying that God is the cause and so on; I am only relating the experience of my consciousness, reported to you as faithfully and truly as I can read it. Let me read what Professor Blackie wrote the other day: "Many things can be known only by being felt, all vital forces are fundamentally unknowable." And, says Francis Newman, that arch-heretic: "The astronomer is ever aware of the presence of gravitation and the electrician sees all things pervaded by electricity—powers described by the mind, unwitnessed by any sense, long unknown to the wise, still unknown or undiscerned by the vulgar; yet this perception of things hidden is not esteemed cloudy." Now, having made some acquaintance with this awful, inscrutable something, to which I venture to give the name of God, I venture to lift up to it the voice of my soul, and strive to throw myself towards that Being. And what is my experience? Let us go to experience again: I find when my mind is bewildered and in doubt, when it is all involved with difficulties, that somehow, when I address that Being, there comes to my soul "clear-shining," and I see things plainer and more beautiful than before. I appeal to him in pain and sorrow—not with the coward's prayer, but simply asking that I may feel his presence, to endure it; and the pain and sorrow have become light on the instant assurance that God is there to comfort and console. I pray

to him in weakness, when my strength fails, and what is the result? That a new manhood comes to me, and I feel that wondrous power which over-arches all the worlds, and I feel that I have in me also somewhat of his strength. I appeal to him, last of all, in temptation, when the wrong deed presses closely on my inclinations, and what do I find? That strength is given me to stand up against temptation, and he answers according to the immemorial prayer of Christendom: delivers from temptation. This is experience, or I fancy it is. It is not theory. Again, I am in gladness. When is my gladness greatest, and when is it richest? Why, when it flows up and out, in thankfulness and adoration, to the source to which I trace it. Then my gladness seems to receive an influence which lifts it up above. No gladness is the true gladness without that. Let me conclude this half-hour by reading a very short extract from Professor Newman. Speaking of the instincts of mankind, he says:—

And the instinct of Religion is the noblest of them all. The bravest, the most enduring, the most fruitful in mighty deeds, The source of earliest grandeur, untiring of scattered tribes; Even in the crudeness of its infancy, when unpurified by science, Yet teeming with civilisation, with statesmanship, with letters, Mistress of all high art, and parent of glorious martyrs. And if from it have come wars, and bigtries, and cruelties, Through infantine hot-headedness and unripeness of mind, We take your aid, O Sceptics! to purge it from all such evils, And kindly honour we pay to you for your battles against superstition; Yet the very evils ye deplore, prove Religion's mighty energy, And the grasp deeply seated which she has within human hearts. (Loud applause.)

Mr. BRADLAUGH: Thanking you, sir, for acceding to the request which I would have gladly joined in had I had any right of acquaintance to entitle me to make it; thanking you for undertaking what is always a troublesome duty, however well a debate may be conducted, of presiding over a discussion, permit me to say one word only as to the opening which fell from your lips. There is only one phrase in that which I desire to note, so as to save myself from the possibility of misapprehension. I quite agree with the view you put of the position the Atheist takes, except that if Dualism be affirmed, if more than Monism be affirmed, if more than one existence be affirmed, and if it be the beyond of that one existence which is called God, then the Atheist does not say there may be one, but says there cannot be one; and that is the only distinction I wish to put as against the very kind words with which you introduced the speakers this evening. The question for our debate is, "Is it reasonable to worship God?" and to determine this question it is necessary to define the words "worship" and "God," and next to decide whether belief in God is reasonable or unreasonable; and, secondly, whether worship is, under any, and if any, what, circumstances, reasonable or unreasonable. And I am afraid I must here except that, in the speech to which I have just listened, and which, from its tone and kindly style, is perfectly unexceptionable, there is not one word at present—it may possibly come later on—which may fairly be taken as approaching a definition either of the word "God" or the word "worship." By worship I mean act of reverence, respect, adoration, homage, offered to some person. According to this definition, worship cannot be offered to the impersonal, and according to this definition it would be unreasonable to advocate worship to be offered to the impersonal. Under the term "worship" I include prayer—which is evidently, from the opening, also included in the term "worship" by the rev. gentleman who maintains the opposite position to myself—praise, sacrifice, offerings, solemn services, adoration, personal prostration. For the word "God," not having a definition of my own, I take, not having yet gathered, in what has fallen from Mr. Armstrong, enough to enable me to say that I understand what he means by it—I take the definition of "God" given in Professor Flint's Baird lectures; not meaning by that that Mr. Armstrong is bound by that definition, but asking him to be kind enough to note where he thinks that definition is incorrect, and to kindly tell me so, for my guidance in the latter portions of the debate. By "God," for the purpose of this debate, I shall mean a self-existent, eternal being, infinite in power and in wisdom, and perfect in holiness and goodness; the maker of heaven and earth. And by "self-existent" I mean, that, the conception of which does not require the conception of antecedent to it. For example, this glass is phenomenal, conceived, as all phenomena must be conceived, by the characteristics or qualities which enable you to think and identify it in your mind, but which cannot be conceived except as that of which there is possible antecedent and consequent, and which, therefore, cannot be considered as self-existent according to my definition. By "eternal" and by "infinite" I only mean illimitable, indefinite, to me—applying the term "eternal" to duration, and the word "infinite" to extension. I take Professor Flint, or whoever may hold the definition I have given of God, by "maker" to mean originator; and then I am in the difficulty that the word

"creator," in the sense of origin, is, to me, a word without meaning. I only know creation as change; origin of phenomena, not of existence; origin of condition, not origin of substance. The words "creation" and "destruction" are both words which have no other meaning to my mind than the meaning of change. I will now try to address myself to some of the arguments that were put forward by Mr. Armstrong. He said that to him the notion of entering into this debate was distasteful to him, and he addressed somewhat of an inquiry as to my own feeling on the matter. No! the discussion of no one subject more than any other is distasteful to me, unless it be of a personal character, in which it might involve my having to say things upon which I should not like to mislead and upon which it would be painful to me to state the facts. Then a discussion would be distasteful to me; but such a discussion as this is not any more distasteful to me than the discussion of an astronomical or geological problem; and I will urge to those who go even further and say, that not only is such a matter distasteful, but that the discussion of Theism is really immoral, to such I would read from a recent volume entitled "A Candid Examination of Theism":—"If there is no God, where can be the harm in our examining the spurious evidence of his existence? If there is a God, surely our first duty towards him must be to exert to our utmost, in our attempts to find him, the most noble faculty with which he has endowed us—as carefully to investigate the evidence which he has seen fit to furnish of his own existence, as we investigate the evidence of inferior things in his dependent creation. To say that there is one rule or method for ascertaining truth in the latter case which it is not legitimate to apply in the former case, is merely a covert way of saying that the Deity—if he exists—has not supplied us with rational evidence of his existence." Now, that is the position I am going to put to you; and there ought to be nothing distasteful to anyone in proving most thoroughly the whole of the evidence upon which his supposed belief in God's existence rests. The grounds of his belief ought to be clear to himself, or they are no sufficient grounds for his belief, even to himself. If they are clear to himself they ought to be clearly stateable to others; because, if not, they lie under the suspicion of not being clear to himself. That which is sufficient to him to convince him, is either capable of being clearly stated—although it may not carry conviction to another—or it is not. If it is not capable of being clearly stated, I would suggest it is because it does not clearly exist in his own mind. Now, Mr. Armstrong says that he feels as if called upon to prove that his dearest friend ought to be loved, as if called upon to prove that his dearest friend exists. He spoke of God as being to him his dearest friend, and he followed that with some words as to which I am not quite sure whether he intended to use them in the sense in which they fell upon my ears. He described God as "the sum and substance of all existence." I do not want to make any verbal trick, and if I am putting more on Mr. Armstrong than he meant to convey I should like to be put right when he rises again, and I will ask him if he considers God to be the sum and substance of all existing; and, if he does not, I will ask him in what respect he distinguishes between God, in his mind, and the sum and substance of all existence; because clearly, when he used those words he had some meaning in his mind, and I should like to know these two things: First, do you identify God in your mind with the sum and substance of all existence? If not, in what respects do you distinguish God in your mind from the sum and substance of all existence? If you say that you identify God with the sum and substance of all existence, then I ask, are we included in that sum and substance of all existence? And if we are included in that sum and substance of all existence, is it reasonable for one phenomenon or for a number of phenomena, to offer worship to any of, and to how much of, what remains? Then he addressed himself to the very old argument, which he put so beautifully, when he said: "How do I know God?" and launched into what is known as the argument for conscience, an argument very fully stated by Professor Flint in the Baird lectures to which I have referred. Mr. Armstrong said, and here I will take a little exception; he said: "In me, as in all men here, are strong instincts; in me, as in all men, there are strong desires; in me, as in all men, there is a voice." That is just the blunder; that is not true. I do not mean that in any sort of disrespectful sense. If you take a volume like Topinard's "Anthropology" you find that men's desires, men's emotions, and men's instincts all vary with race, all vary with locality, with type, all vary with what Buckle called "Food, climate, soil, and life surroundings;" and I ask, if there be this variance in individuals of the same race at the same moment, and if the members of the same race vary in different places and ages, as to their

instincts, desires, and emotions, I ask you whether there has been the same variation in the source of it? You say the source is God, and if so, how can a variable source be a reliable object of worship? Then let us see a little more. "I do not desire to do something, but my monitor says 'Do;'" or the reverse; and this voice is the evidence of Deity. I should have been obliged if Mr. Armstrong had defined exactly what it was he meant by conscience, because here we are going terribly to disagree. I am going to deny the existence of conscience altogether, except as a result of development upon organisation, including in that, transmitted pre-disposition of ability to possible thought or action. But if that be so, what becomes of this "still small voice," what becomes of those desires and instincts? The mere fact that the mother may have worked in a cotton-mill while child-bearing and have had bad food, or that the father may have beaten her, his brutality may result in the awakening of a desire and instinct exactly the opposite of that which Mr. Armstrong has, and the organisation fitted for repeating which may be handed down through generations. I stood this morning for other purposes at the doors of Coldbathfields Prison. One man who came out gave a sort of shrill whistle and plunged into the crowd with a defiant and a mocking air, showing that his conscience, his monitor, said nothing to him except that he was glad he was outside, and ready to war with the world again. (Applause.) I am not wishing to press this view in any fashion unkindly or unfairly; I am only wanting to put the thing as it appears to me. I want to know: "Does Mr. Armstrong contend that there is a faculty identical in every human being which he calls conscience, which does decide for each human being, and always decides, in the same manner, what is right and what is wrong? Or does he mean that this 'monitor,' as he calls it, decides differently in different men and in different countries? And if 'yes,' is the source different in each case where there is a different expression? And if 'yes,' is it justifiable and reasonable to offer worship to an uncertain source, or to a source which speaks with a different voice, or to a source which is only one of a number, and of which you do not know how far its limit extends, and where its jurisdiction begins or ends?" Let us follow this out a little more. We have not only to define conscience, but we have also to define right and wrong, and I did not hear Mr. Armstrong do that. I did hear him say that when he had done something in opposition to his monitor he felt remorse. I did hear him say there was struggling between himself and his monitor, and here I had another difficulty. What is the himself that struggles, as distinguished in his mind from the monitor that he struggles against? If the struggle is a mental one, what is mind struggling against? and if it is not, how does Mr. Armstrong explain it? Let us, if you please, go to right and wrong. By moral I mean useful. I mean that that is right which tends to the greatest happiness of the greatest number, with the least injury to any. I am only following Jeremy Bentham. That is my definition of right. Many matters which have been held to come within that definition in one age have been found in another age not to come within it, and the great march of civilisation is that from day to day it instructs us in what is useful. I submit that instead of adoring the source of contradictory verdicts it is more reasonable to find out for ourselves some rule we can apply. For example, here Mr. Armstrong's conscience would not raise any particular objection to his taking animal food, unless he happens to be a vegetarian, and then, I am sure, he would conscientiously carry it out; but the majority of people's consciences in England would raise no great objection to taking animal food. Yet in China and in Hindustan hundreds of thousands of human beings have died because vegetable food was not there for them, and their consciences made them prefer death to tasting animal food. I want to know whether the conscience is from the same source here as in Hindustan, and I want to know, if that is so, which people are justified in worshipping the source? Take the case of murder. Mr. Armstrong's conscience would clearly tell him that it was wrong to murder me. And yet there are many people in this country who would not go to that extent. But I am going to take a stronger illustration. There are a number of people who think it perfectly right to bless the flags of a regiment, and to pray to the God whom Mr. Armstrong asks me to worship, that a particular regiment, whose flags are blessed, may kill the people of some other particular regiment as rapidly as possible. This shows that there are confusions of mind as to what is meant by murder, and a like confusion exists on a number of other matters on which the monitor is mis-representing. And then Mr. Armstrong has said, "I mean by God the source of admonition, rebukes, remorse, troubles," and he says: "It is a conscience voice which is

recognised by every true man and woman." I am sure he would not wish to put any position stronger than it should be put, and he put it, too, that this was the feature in which man differed from the brutes. I am inclined to tell him that not only there is not that recognition to-day amongst the physiological and psychological teachers, but that we have a number of men whose researches have been collected for us, who show us that what you call the still small voice, this monitor, these desires, instincts, emotions, are to be found—varied, it is true—right through the whole scale of animal life. Wherever there is a nervous encephalic apparatus sufficient you have—except in the fact of language—wider distinction between the highest order of human race and the lowest, than you have between the lowest order of human beings and those whom you are pleased to call brutes. I will now only take the illustration of the eve of St. Bartholomew, which is fatal to the argument of Mr. Armstrong. He gave the Protestant lover—a very fine character—rejecting the symbolic bandage, and preferring to die for his faith; or, as Mr. Armstrong put it, "to face death in simple loyalty rather than play the hypocrite, and the source of that feeling was God." Was that the source of the feeling which led Bruno to be burnt at the stake as if for Atheism; or for Vanini, burnt for Atheism; or for Leszcynski, burnt for Atheism; or for Mrs. Besant, robbed of her child because of her avowal of Atheism? (Hisses.) You are hissing; wait whilst I answer. Is the source of your hissing, God? Then what a cowardly and weak thing, and little fitted for worship must be that source. (Applause.) I desire to deal with this subject in all gravity, in all sincerity, in all kindness, but I plead for a cause—weakly, it is true—for which great men and women have died, and I will permit no insult to it in my presence—(cheers)—knowingly I will pass none. I believe my antagonist to meet me loyally, honourably, and honestly, and I believe him to meet me earnestly and sincerely. I believe he has no desire to wound my feelings, and I do not wish to wound his; and I ask you, the jury here, to try to follow the same example set by him in this debate. (Cheers.)

Mr. ARMSTRONG, being received with cheers, said: It is very difficult indeed to think on these deep problems under consideration with excitement amongst the audience present, therefore I hope that you will be as quiet as you can. I will begin at once with a confession—and this, at any rate, will be a testimony of my candour—by saying that the moment I had spoken certain words in my opening speech I thought, "Mr. Bradlaugh will have me there;" and he had me. (Laughter.) The words were those in which I spoke of God as the sum and substance of all existence. Now, to me, God is a much simpler word than the phrase, "sum and substance of all existence." Whether God be the "sum and substance of all existence" I know not, for those words convey to me less clear meaning than the word "God" conveys to me. The source, moreover, of my immediate knowledge of God is such that it can make no asseverations whatever upon deep questions of metaphysics, as to what the "sum and substance of all existence" may consist of. Mr. Bradlaugh has taken a definition of God from Professor Flint. He is a Scotchman, and Scotchmen are very fond of definitions. (A laugh.) Very often, too, their definitions obscure their subject-matter, and it is far harder to get any proper significance from them than in the thing which they intended to define. I am utterly incapable of saying whether that definition of Professor Flint's is an accurate definition of God or not. What I mean by "God," and perhaps Mr. Bradlaugh will take it as the best definition I can here give, is the source, whatever it be, of this metaphorical voice—of these intimations or monitions, that come to me in certain experiences which I have. Mr. Bradlaugh, of course, devoted much time to answering Professor Flint. He asked whether God was the source of that loyalty with which the Atheists he mentioned went to the stake, and I say from the bottom of my heart, that He was. God knows the Atheist though the Atheist knows not Him. God is the source of loyalty of heart, in whomsoever it may be. If others are led to propound propositions which I believe to be false, and if they dispute other propositions which I believe to be true, do you think that God is going to judge them for that, so long as they have been true and faithful to their own reasoning powers? (Applause.) Mr. Bradlaugh noticed the phrase which fell from me, about a discussion like this being distasteful to me. I did not say that the matter under discussion was distasteful to me. I did not say that a discussion under other conditions would be distasteful to me. I did not say that it was at all distasteful to me to search the grounds of my own belief, for my own belief would be poor indeed were not such search my constant practice. (Hear, hear.) Mr. Bradlaugh laid great stress, during the greater part of his speech, upon

what appear to be, in different races and in different climes, the different and contradictory deliverances of conscience. That difficulty is one which has been felt by many persons, and dealt with, well and ill, by various writers. The difficulty is one of importance, and it arises, perhaps, from the word "conscience" being used in various different senses. My use of the word "conscience" is simply as being that voice of God (as I still call it) which says, "Do the right; don't do the wrong." It does not in anyway say what is right or what is wrong. That which I call the right, like so much of our manhood, is the gradual development and evolution of history, and it is largely dependent, as Mr. Bradlaugh says, upon climate and other external surroundings. We have to reason about what is right and wrong. We must have gradual education of the individual and of the race to get a clearer and more worthy conception of the right and wrong; and all I claim for conscience is that the man having resolved in his own mind what is right and what is wrong, this conscience says, "Do the right, and do not the wrong." Therefore, in states of barbarous society, where misled reason has induced persons to think certain things were right which we look upon as crimes, still the voice of conscience must necessarily tell them to do the right. The thing is right to the individual if he thinks it right. It may be a terrible mistake of his—it may be a terrible mistake to believe or teach certain things; nevertheless, the voice of conscience says, "Do the right;" it does not define what the right is. That is one of the things which God leaves to be developed in humanity by slow degrees. Thank God, we see that the idea of the right and the wrong is purifying—is clarifying in the course of history. The conception of what is right and what is wrong is better now than it was a hundred years ago; the conception of what is right and what is wrong is better still than it was a thousand years ago. Many of the things then considered laudable are now considered base; and many of the things then considered base are now considered laudable. This voice of which I speak, however, like all other voices, may not be equally perceived at all times. Supposing that you were at school, and a certain bell rang at six o'clock every morning. If you accustom yourself to rising when the bell rings, you will naturally enough go on hearing it; but if you get into the habit of disregarding it, and turning over on the other side for another nap, the bell may sound loudly but you will cease to hear it. So it is, I take it, with the voice of God, which ever speaks—which ever pleads—but against which man may deafen himself. He may make himself so dull of understanding that he may not hear it clearly. Not only the individual man's own obstinacy may make him dull of hearing, but it must be conceded that this dullness of hearing may descend to him from long generations of those from whom he proceeds. It may be a part of his inheritance. But it does not follow that this voice does not exist, and that it does not still plead with him if he had the ear to hear it. No man is so lost but that if he strives to hear, that voice will become to him clearer and more clear. I ask you here whether you find any difficulty in deciding what, to you, is right or wrong? Mr. Bradlaugh is very fond of definitions. The words "right" and "wrong" are so simple that any definition of them would only obscure them. I know, and you know, what you mean by right and wrong. If I say of a thing, "That is not right, don't do it," you know what I mean. Can I speak in any plainer way than to say of a thing, "That is not right?" If there is no better way of explaining what you mean than this—if there is no plainer way—it is best not to attempt to define the word, because the definition would only tend to obscure it. Not being much accustomed to debates of this description, much of what I desired to say in the first half-hour was not said. I am told that all this experience which I have been trying to relate to you is fancy, and I am asked to prove that there is some being who can be imagined to be this God whom I believe I hear speaking to me. I might ask, "Is it not enough that not only do I think I hear this voice, but that so many hundreds and thousands of the great and good have also thought so? Is it not enough that many of the great reformers, many of the great leaders in the paths of righteousness and mercy, in this England of ours, tell us that they hear this voice?" You must, if you deny it, either think they lie or that they are deluded. When Newman, Voysey, Theodore Parker—the glorious abolitionist of America—say that it is their most intimate experience, it is somewhat shallow to assert that there is nothing in it. I am not one of those who think that the existence of a God can be proved to the understanding of every one in a large audience on *à priori* grounds. At the same time the balance of probability on *à priori* grounds seems to be, to me, strongly in favour of Theism. I find that there is, in my

own mental constitution, a demand for cause of some kind for every phenomenon. I want to know what has led to the phenomenon, and I find a good many other people are apt to inquire in the like direction. Even very little children, before they are sophisticated by us teachers and parsons, want to be informed as to the causes of things. Another point—I cannot help believing that all cause must be intelligent. Yes, I knew that would go down in Mr. Bradlaugh's notes; but I say again, I cannot conceive of any cause which is not intelligent in some sort of way. (Applause.)

MR. BRADLAUGH: There are two things which are evidently quite certain so far as my opponent is concerned; one is that we shall have a good-tempered debate, and the other that we shall have a candid debate. He has said frankly, with reference to the definition of God, that he is perfectly incapable of saying whether the definition of Professor Flint is correct or not, and he has, I think I may say, complained that I am too fond of definitions. Will he permit me on this to read him an extract from Professor Max Müller's recent lecture: "It was, I think, a very good old custom never to enter upon the discussion of any scientific problem without giving beforehand definitions of the principal terms that had to be employed. A book on logic or grammar generally opened with the question, What is logic? What is grammar? No one would write on minerals without first explaining what he meant by a mineral, or on art, without defining, as well as he might, his idea of art. No doubt it was often as troublesome for the author to give such preliminary definitions as it seemed useless to the reader, who was generally quite incapable in the beginning of appreciating their full value. Thus it happened that the rule of giving verbal definitions came to be looked upon after a time as useless and obsolete. Some authors actually took credit for no longer giving these definitions, and it soon became the fashion to say that the only true and complete definition of what was meant by logic or grammar, by law or religion, was contained in the books themselves which treated of these subjects. But what has been the result? Endless misunderstandings and controversies which might have been avoided in many cases if both sides had clearly defined what they did and what they did not understand by certain words." I will show you presently where this need of accurate definition comes so very strongly. Mr. Armstrong is quite clear that he knows what right means; he is also quite clear that you know what he means. That may be true, but it also may not, and I will show you the difficulty. Suppose there were a thorough disciple, say of some bishop or church, who thought it right to put to death a man holding my opinions. That man would think the capital punishment for heresy right, Mr. Armstrong would not. That man's conscience would decide that it was right, Mr. Armstrong's would decide that it was not. What is the use of saying you both know what is right? The word right is a word by which you label certain things, thoughts, and actions, the rightness of which you have decided on some grounds known only to yourselves. It may be they are pleasant to you or disagreeable to your antagonist. I, in defining morality, gave you my reason for labelling the thing with the same "right." Mr. Armstrong has given you no reason whatever. Mr. Armstrong says that conscience is the voice of God which says: "Do that which is right, don't do that which is wrong." Yet the divine voice does not tell you what is right and what is wrong. Hence that conscience talking to the cannibal: "It is right to eat that man, he's tender; it's wrong to eat that man, he's tough"—(laughter)—and the voice of God says: "Eat the tender men because it is right; don't eat the tough men because it is wrong." I ask how that illustration is to be dealt with? If the voice does not in any way enable you to determine the character of the act, then it simply means that what you call the voice of God asks you to continue committing every error which has been bequeathed you from past times as right, and to avoid every good thing because in past times it has been condemned and is yet condemned as wrong. If that is to be the conclusion, then I say that the voice of God is not a voice to be worshipped, and that it is not reasonable to worship such a voice; and taking that to be the definition, I submit that upon that a negative answer must be given in this debate. Mr. Armstrong very frankly and candidly says that the conception of what is right and wrong is being cleared and purified day by day. That is, the conception now is different to what it was one hundred years ago, and better still than it was a thousand years ago; but the voice of God, a thousand years ago, told the Armstrong and Bradlaugh then living to do that which conscience said to them was right, and which the conscience to-day says is wrong. Was God governed by the mis-education, the mis-information, and the mis-

apprehension of the time? If the God was outside the ignorance of the day, why did he not set the people right? Was he powerless to do it? In which case, how do you make out that he is God? Or had he never the willingness to do it? In which case, how do you make out that he was God good? And if he preferred to leave them in blindness, how do you reconcile that? Then we are told the voice is not always clear, but that you may make it more clear by a habit of obedience. That is so, I suppose. And you may transmit the pre-disposition to the habit of galloping to horses on this side the ocean, the pre-disposition to the habit of trotting to horses on the other side the ocean; to thinking Mohammedanism in Turkey, and to thinking another "ism" in England, and some other "ism" in Hindustan. You do not transmit the actual thought any more than you transmit the actual gallop or trot, but you transmit the pre-disposition, given the appropriate surroundings to reproduce any action physical or mental. And the source of this is God, is it? I vow I do not understand how the Theist is to meet the contradiction thus involved. Then Mr. Armstrong says that when he uses the word right, he defies anyone to make it plainer. Let us see what that means: I forge a cheque; Mr. Armstrong says that's wrong. Why? Oh! it is a dishonest and dishonourable thing, it tends to injure, and so on. But let us see whether you are always quite clear about these things? When you are annexing a country for example; praying to your God that you may annex successfully, and that he will protect you when you have annexed, does not your conscience run away with you, or does God mislead you in some of these things? Is it not true that the moment you get outside the definition of the word "right," and the moment you say: "I have a standard of right which I will not tell you, because nothing I tell you will make it clear" you are launched at once into a heap of absurdities and contradictions? You think it is right to have one wife, the Turk thinks it right to have two. How are you to determine between them? It only means that one of you has labelled bigamy "right" and the other has labelled it "wrong." You must have some kind of explanation to justify what you are talking about. We had an argument offered by Mr. Armstrong which, if it meant anything, meant that the voice of the majority should prevail. Mr. Armstrong said that it was not only his experience, but that of thousands of others. Does he mean to tell me that problems of this kind are to be determined by an untrained majority, or by the verdict of a skilled minority? If by a majority, I have something to say to him; and if by the skilled minority, how are you to select them? In his first speech, which I did not quite finish replying to, we were told that God's peace and beauty were apprehended in lakes and mountains. But I have seen one lake—Michigan—the reverse of peace and beauty; I have seen little vessels knocked about by the waves, and dashed to pieces; and I have seen Mount Vesuvius when it has been the very opposite of calm and beautiful; and I have heard of the houses at Torre del Grecco—though I have never seen it—being burned in the night by the fiery lava stream. Where is the peace and beauty of that scene? You can take peace. Given a lake, and I can show you a tornado. Given a mountain, and I can give you Vesuvius with the fiery stream burning the huts of the fishers on the slope of Torre del Grecco. Did God do this? Did God run the two vessels into one another on the Thames, and have those hundreds of people drowned? If you take credit for the beauty you must also take debit for the pain and misery. (Applause.) Well, then, I am told that religion is the noblest of all instincts. Max Müller tells us—whether that be true or not, as Francis Newman puts it—that religion is a word about which people never have agreed in any age of the world; about which there have been more quarrels than about any other word, and about which people have done more mischief than about any other word; and I will ask our friend to explain, if it be the noblest of all instincts, how is it that people have racked each other, and beheaded each other, and tortured each other by, or in the name of, this religion? We are told, and I am thankful to hear it, that we sceptics have purged it of a great deal of mischief, and we hope to do more in that way as we go on. (Applause.) And here—and I want to speak with as much reverence as I can on the subject of prayer, and it is extremely difficult to touch upon it without giving my opponent pain—so I will deal with it as a general, and not a personal question. Mr. Armstrong said, after speaking of how he prayed against temptation: "He answered me as he has answered the immortal prayer of Christendom and delivered me from temptation." Why does he not deliver from the temptation that misery, poverty, and ignorance bring to the little one who did not choose that he should be born in a narrow lane, or a back

street, in an atmosphere redolent of squalor and filth? This little one, whom God can lift out of temptation, but whom he lets still be cold and miserable, whom he sees famishing for food, him whom he sees go famishing to the baker's, watching to steal the loaf to relieve his hunger—why won't he deliver this little one? Does Mr. Armstrong say: "Oh, the little one must know how to pray before God will answer him"? Oh, but what a mockery to us that the source of all power places within the reach of the temptation—nay, puts as though surrounded by a mighty temptation trap, so that there should be no possible escape—that little one, and then gives way to the skilled entreaty, high tone, habit-cultured voice which Mr. Armstrong uses, while he is deaf to the rough pleading of the little one, and allows him to sink down, making no effort for his recovery! I have only one or two words more to say to you before I again finish, and I would use these to ask Mr. Armstrong to tell me what he meant by the word "cause," and what he meant by saying "cause must be intelligent"? By cause, I mean, all that without which an event cannot happen—the means towards an end, and by intelligence I mean the totality of mental ability—its activity and its results in each animal capable of it.

(To be continued.)

STOURBRIDGE.

SCHOOL ANNIVERSARY.

THE annual sermon in aid of the Wollaston Road Schools was preached on Sunday afternoon in the chapel, Lower High-street, by the Rev. Robt. Collyer, of Chicago. Very considerable interest was displayed by the members of the Unitarian body in this and the neighbouring towns in connection with the appearance of Mr. Collyer in the Stourbridge pulpit, and there was consequently a crowded congregation. After the devotional services Mr. Collyer announced as his text these words from Rev. ii., 13, "Antipas my faithful martyr."—At the close of the service there was the usual collection in aid of the schools. This amounted to £38.

By way of giving the members of the Stourbridge congregation, as well as numerous friends from a distance, a third opportunity of hearing Mr. Collyer—for he had preached at the usual morning's service—tea was served in the school at Wollaston Road. A large number were present. After tea the Rev. D. Maginnis invited Mr. Collyer to state his opinion upon three subjects:—(1) The means of rendering Sunday schools successful; (2) the operation of the Maine Liquor Law; and (3) the use of the Bible in public elementary schools.—Mr. Collyer, in complying with the invitation, said that as a whole Sunday schools were a great success in America; and one of the great elements of that success was the mixing of children together on a perfect equality. The establishment of mission schools was found to have a humiliating influence upon the children, and to have a tendency to deteriorate their character as well as the character of the schools. They had many social celebrations throughout the year in which class distinctions were completely obliterated, and all were treated without distinction as on the same social level. With regard to the Maine Liquor Law, there were many who had depreciated it, and had contended that where the law was stringently enforced drunkenness was most prevalent. This, however, was a great mistake; and he believed that the operation of the law had been very successful in preventing the sale of intoxicating liquors to young persons, who thus grew up without any taste for drink, and were fortified against its influence. He had seen more drunkenness in one week since he came to England than he had seen in a year in America, for the public drunkenness to be seen in large towns in England was a thing altogether unknown in the part of the world where he came from. Then, with respect to Mr. Maginnis's third question—the use of the Bible in the schools in America. Compromises of different character had been attempted; but they had all broken down, and the opinion was now becoming universal that religion must be taken care of by the denominations, and that what the people paid for that only must they have in the schools. In Chicago it was a settled matter that public education should be entirely secular, and that religion should be left to be dealt with by the different branches of the Christian church.

MONTHLY MEETING OF PROTESTANT DISSENTING MINISTERS.

The monthly meeting of the Protestant Dissenting ministers of Warwickshire and neighbouring counties was held on Monday at the Stourbridge Chapel. There was service at half-past eleven, and the sermon was preached by Mr. Collyer. The chapel was again crowded, and by common consent the sermon was the most able and eloquent of the three the preacher had delivered.—At the close of the service the ministers were entertained at a collation in the Victoria Hall, and a large number of friends were present to meet them. Mr. Charles Cochrane presided. The ministers present were—The Revs. M. Gibson, W. Cochrane, James Orr, B. Wright, George St. Clair, W. R. Smyth, P. Dean, J. C. Odgers, W. C. Walters, D. Maginnis, J. Harrison, C. Denman, Henry Eachus, Edward Myers, Jas. Alsop, J. Dean, John Robberds, T. B. Broadrick, R. Collyer, W. Manning, James Black, John Cuckson, and J. W. Lake.

"The Queen and Royal Family" having been duly honoured, the Chairman proposed the sentiment, "Civil and Religious liberty all the world over."

The Rev. M. GIBSON, in replying, said that he

believed the phrase "Civil and religious liberty" was first associated with the name of Charles James Fox, who was certainly an earnest advocate of it. Since his time there had been wonderful progress, for in our own country at the beginning of the present century a Unitarian was liable to imprisonment for avowing and attempting to spread his convictions. It was only in 1813 that a law was passed protecting the persons of those who impugned the doctrine of the Trinity. Many years afterwards it was found that the property in their hands which had been bequeathed for religious purposes was unsafe, and it was not till 1844 that the charter of their liberties was fully confirmed by the passing of the Dissenters' Chapels Bill. (Applause.)

The Rev. D. MAGINNIS (who occupied the vice-chair) announced letters of apology from the Revs. H. W. Crosskey, J. Gordon, C. Clarke, and Mr. Herbert New, and went on to propose that the company should give a hearty welcome and their grateful thanks to Mr. Collyer. Though he belonged now to the United States they could not forget that England raised the boy—(applause)—and he thought that great Chicago should be a little generous and send its great man round the world to carry with him that spirit peculiarly his own, infusing fresh life into the dead or dying remains of many of their organisations. (Hear, hear.) For himself he might say—he felt it so deeply—that a season of greater spiritual refreshing he had never experienced than under the services of Robert Collyer on that and the previous day. (Applause.)

The CHAIRMAN briefly spoke of the great kindness he had experienced at the hands of Mr. Collyer when he visited Chicago.

Mr. COLLYER, who was received with much cheering, said he felt it a great pleasure to be present at that meeting. He was touched in his heart by the welcome they had given to him, and had realised something of the spirit and purpose of that Midland conference. He remembered very well when his dear friend, Mr. Cochrane, came to see him in Chicago, with a note from brother Maginnis. He had a feeling which had not been disturbed by something like half a century's experience, that his first impression of a man was the true one. If he liked a man at first sight he liked him ever after (hear, hear); and he remembered how genially he was impressed when Mr. Cochrane came to see him, and how he said in his heart, as they said in the States, "You are one of the men to freeze to." (Cheers.) He always hoped to see him again; and so when the time came for him to visit England one of the pleasantest things that befel him was to come to Stourbridge, to preach in the church, and to meet that Midland conference, and thus to get some little insight into the life they were living, and into the spirit and aim of their liberal churches in that region. Since he came to dinner there they had drunk the health of the Queen, and he might say that no people could cherish a deeper reverence for that noble lady, the Queen of England, than did the people of America, and this was especially the case with those born in England. (Hear, hear.) He assured them that their hearts in America beat with true loyalty to her Majesty as a lady and as a Queen, and he did not think that the history of England could furnish a parallel to the triumphant procession which the Queen would make from New York to San Francisco, if she visited the States. (Cheers.) But when Mr. Cochrane began to talk about the advantage of not electing a chief magistrate every four years, he began to wonder if he (Mr. Cochrane) had got the right end of the string. It was an excellent thing to have a good King or Queen, but when there was a bad one they would be glad to be rid of him or her. Of course, when they had as good a man at the White House as they had now, they wished to keep him; but he thought that a hundred years ago, if it had been in keeping with the English constitution, they would have been glad if old George III. had been turned out, and so saved to England the finest colonies she had. (Cheers.) From what he had seen he felt how entirely their hearts were one, and that it was a real privilege to present to them the best congratulations of the churches of the West. He felt how entirely the churches of the West and the churches of England were one in aim and purpose. They felt alike in the search of religious freedom and truth, and in the promotion of the Christian spirit and the Christian life; and they would rejoice in common when they saw that feeling spreading far and wide till it took the whole world captive in its sweet and holy thrall. (Cheers.) He thought that in America they had better opportunities than the churches in England. It never occurred to anybody in America to wonder whether they were uppermost or undermost. They had given up that problem altogether—(hear, hear)—and the question was never asked as to whether Unitarians were to be considered outsiders, or whether they were to be held insiders. (Cheers.) They had gone along doing the best they knew—doing their work in some sincere fashion, and saying their word fearlessly; and in their city of the West he might venture to say that men of their persuasion, the Unitarians, occupied as good a position in the public estimation as any Church in the world.

NEWS OF OUR CHURCHES

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

MINISTERIAL RESIGNATIONS.—The Rev. John Murray has resigned the pulpit at Ilminster; and the Rev. E. M. Geldart, M.A., has been compelled, for a time at least, to cease his labours at Croydon owing to ill-health.

ACCINGTON DISTRICT SUNDAY-SCHOOL ASSOCIATION.—The annual soiree in connection with the above Association took place on Saturday last in the Oxford-street Schoolroom, Accrington, when about 150 partook of tea. After tea, the president, Mr. Peter Bibby, opened the proceedings with a few remarks, and called upon the secretary and treasurer to read the reports for the past year; after which, addresses were given by Mr. John Heys (deputation of the Manchester District Sunday-school Association), the Revs. A. Lazenby, Thos. Leyland, H. S. Solly, M.A. Mr. Solly distributed the certificates and book prizes to the successful candidates at the April examinations, sixteen having obtained second-class certificates, five first-class certificates with books, and two honours certificates with books, in the elementary grade; and in the advanced grade, three first-class certificates with books, and nine honours certificates with books—total thirty-seven, from two schools. The meeting was also interspersed with music by the Accrington, Burnley, and Padiham Tonic Sol-Fa singing classes. A vote of thanks to the deputation from the Manchester Association, proposed by the Rev. W. Mathews, seconded by the Rev. E. W. Hopkinson, and the election of officers for the ensuing year, with the usual votes of thanks to the chairman, brought one of the most successful meetings to a close.

BLACKPOOL.—On Sunday week a harvest festival took place at the Unitarian Free Church, Banks-street. It was the first festival of the kind ever held in Blackpool. The chapel was beautifully decorated for the occasion. On the wall over the pulpit was placed an inscription from the Psalms, "Thou crownest the year with Thy goodness." The letters were made of straw, and fastened on a ground of scarlet cloth, around which was a border of wheat, barley, and oats, roped together. Surmounting the design was a sheaf of corn with a reaper's hook on either side. In front of the pulpit was an elegant vase of choice flowers with a fountain of water playing in the middle. Other parts of the interior were decorated with sheaves of corn, flowers, fruit, and vegetables. The floral decorations were very tastefully carried out under the direction of Mrs. Camm and Mrs. J. Marsden. Flowers and fruit were contributed by friends from Stockport, Offerton, Bury, Pendleton, Manchester, and Blackpool. The unpretentious little chapel, which the law of the land deprives of God's daylight on one side, and which is otherwise architecturally peculiar, for once presented a very attractive appearance, being crowded at both services. The offertory was £7. 10s. 6d.

BALLYMENA.—The Sunday-school held its annual soiree on Monday week. After tea, the scholars, their parents, and friends adjourned to the meeting-house, where a musical programme was commenced by the choir, who, assisted by a number of friends, sang the spirited chorus, "March of the men of Harlech." An address followed by the Rev. D. Matts, who read the attendance of scholars during the year, and distributed prizes to the most successful of them. The interesting occasion afforded a favourable opportunity to the members and friends of the church of presenting Mr. William Fielding, who is about to leave home for the study of the Christian ministry, with a number of choice books as a token of the esteem in which he was held for his long and faithful services in connection with the congregation and Sunday-schools. The choir then gave a selection of choruses, part songs, solos, and duets. Mrs. H. Fielding kindly presided at the harmonium. The entertainment was much enjoyed throughout, and elicited frequent marks of approval. A cordial welcome was given to friends from other churches who were present, and was heartily responded to by Mr. Thomas Taylor.

CWMBACH.—The children and a few others, in all seventy-two, connected with our Sunday school, enjoyed a good substantial tea in a field, the use of which was freely granted by Thomas Thomas, Esq., Cefnpennaruchaf, on Thursday, the 5th inst. After doing ample justice to the tea, &c., the children entered with zest into various innocent games, to which they devoted all their energies for a few hours, and, as night came on, they were reluctantly compelled to return to their homes, but not before the inner man was replenished again. The ladies of the congregation presided over the cloths laid on the green sward. Among those present we noticed the aged Rev. Titus Lloyd, Nottage and Wick. He preached twice on the preceding Sunday at our chapel here. Before the happy assembly dispersed, thanks were proposed and carried with acclamation to Mr. and Mrs. Thomas for the great kindness shown by them to all present.

DUNDEE: MRS. SOULE'S SERVICES.—The Unitarian Christian Church was opened on three successive evenings last week for simple religious services, conducted by Mrs. Soule, with the assistance of the minister. The attendance each evening was encouraging, a considerable number of strangers being present. Mrs. Soule's addresses were listened to with the greatest attention and interest. A large portion of the sermon delivered on Tuesday evening appeared in Wednesday's *Evening News*.

DUNFERMLINE.—On Sunday next an attempt is to be made to revive the cause of Liberal Christianity in this town. The Music Hall has been secured, and Mrs. Soule intends to devote herself for a time to this field. The Rev. H. Williamson, of Dundee, will take part in the opening services.

HEYWOOD.—A floral and harvest thanksgiving service was held on Sunday last, when the chapel was neatly decorated with choice plants, vases of cut flowers, and fruit. The Rev. J. Freeston preached appropriate sermons.

ILKESTON.—On Sunday last the Rev. A. W. Worthington, B.A., of Mansfield, preached two excellent sermons in High-street Chapel, Ilkeston, on behalf of the Sunday school connected with that place of worship.

Notwithstanding tempestuous weather, the congregations were as large as usual, and the services proved an undoubted success. Hymns were sung by the scholars, and selections on the organ were given by the organist. The collections amounted to over £5, which, considering the bad state of trade in this locality, is very gratifying. The annual school treat was held on Wednesday, when a large number of the scholars and their friends went to the Nottingham Arboretum, and spent a very pleasant day at that attractive resort.

LONDON: KENTISH TOWN.—On Sunday afternoon last, September 15, a very pleasant and joyous service was held, viz., the children's harvest service, which was conducted by the Rev. J. Taylor, of Carter Lane Mission, who gave a most appropriate address from Galatians v., 22-23. The church was nearly full, for the parents and friends, with a good number of old scholars, glad to join in, in the old familiar place, mustered in strong force, and 30 or more of the Hampstead school came down as usual to join their friends at Clarence Road. The church had been tastefully and profusely decorated for the occasion. The offertories for the day, amounting to £4. 14s. 11., were given to the Sunday school. In the evening the service was continued by the Rev. P. W. Claydon, pastor of the church, a large congregation being present. Special anthems were sung morning and evening by the choir, all aiming at making it a day of thanksgiving to God for all his mercies. On Monday the fruit and flowers were taken as a thanks offering to the Central Sick Asylum, Cleveland-street, for the kindness shown to one of the scholars who died there last June.

LONDON DISTRICT UNITARIAN SOCIETY.—The committee of this Society have arranged for the delivery, at Dalston, Peckham, and Hammersmith, of three courses of four lectures each, on the Wednesday, Thursday, and Friday in each of the four weeks commencing on 23rd October next. The lecturers will be the Revs. S. Fletcher Williams, J. Page Hopps, R. A. Armstrong, and A. W. Worthington, B.A.; and their aim will be directed as illustrating the positive side of the religious faith cherished by Unitarians.—A social meeting of the members of the Society and their friends will be held at the New Gravel Pit Church, Hackney, on Wednesday, 16th October, when the discussion will be opened by the Rev. T. W. Freckleton. Further particulars will appear in advertisements to be published later.

LEICESTER: GREAT MEETING.—On Sunday evening last, the Rev. J. Page Hopps preached a special sermon at the Great Meeting, on "A Rational and Christlike View of the Future Life: suggested and rendered inevitable by the late loss of life in such catastrophes as the sinking of the Eurydice and the Princess Alice, and the pit explosion in South Wales." The chapel was filled. The sermon is fully reported in the *Leicester Daily Post*.

LEICESTER.—A "Free Christian," whom our readers will at once recognise as the minister of the Free Christian Church of this town, writes to the *Leicester Daily Mercury* in explanation of his views regarding operas and theatres. It will be remembered that last winter Mr. Wright delivered a lecture on this subject, of which we gave an abstract, and which was afterwards published. It seems that the views therein expressed have been somewhat misrepresented, and the letter to which we now refer corrects these statements, and urges afresh the opinion which Mr. Wright strongly holds as to the benefit done by the theatre and the great desirableness of removing abuses and making the theatre all it might be. The letter is too long for insertion, but we give the following passages:—"On grounds of experience in our modern town-life, we may be sure of this, that, if they mix at all with companions, our young people will want to visit a theatre now and again, if only on special occasions, and if the church condemns them, they will do it either unknown or in defiance of the church. If they cannot do it decently and quietly while connected with religion, they will cut their connection; letting religion go to the winds, while they go to the theatre, and often worse." "I do not say that therefore the church should do all it can to encourage theatre-going. But, in the face of facts, I ask, is it not worth while to consider whether the church is acting wisely in assuming an antagonistic attitude towards the theatre altogether? Still further, I cannot but look upon the theatre as an agent in national education, manners, and morality. Not equal to the church, of course. But that might also be said of a temperance meeting, a political club, a picnic, the Granby, a Y.M.C.A., &c., &c. And yet these things exist and are useful. So is the theatre useful in its own place, and might be more so." "The masses do not go to church; you will not find them at museum lectures; nor in mutual improvement classes; nor at temperance hall meetings; nor even at home much, except at meal-times and sleeping-times. Their habitation on earth is the workshop, the drinkshop, or theatre. 'They ought to be elsewhere,' do you say? But they are not, you see. And yet they need an inbreathing from something higher, and in my opinion the theatre is doing this for the masses more than any other institution. We have had an illustration of it in Leicester during the past week. Although some church and chapel-going people were among the crowds at the theatre, sure enough the mass of men and women in those crowds are not connected with any church or chapel. But they witnessed 'Hamlet' on Monday night, and that 'psychological drama,' 'The Bells,' on Tuesday night. Here were influences to exalt them above ordinary earthiness. Here were words and actions to educate the intellect, to arouse the moral activities within them, to enlist their feelings on the side of what was brave, patient, just, and good."

MANCHESTER: CROSS-STREET CHAPEL.—We understand that the soiree, in commemoration of the Rev. Wm. Gaskell's fifty years' ministry of Cross-street

Chapel, will be held in the Town Hall, Manchester, on Tuesday evening, October 15th.

NEWRY: PRESENTATION TO REV. JOHN A. CROZIER. On Thursday evening week the members of the Temperance and Band of Hope Society held their annual meeting. The room was tastefully ornamented, and there was a large gathering. Mr. Greig, the secretary, moved that Mr. Robert M'Alpine take the chair. Mr. M'Alpine said that in August last it was suggested that a presentation should be got up to Mr. Crozier, and it was felt that it could take no better form than that of a portrait of himself. He had been the chief instrument in the promotion of the temperance movement in their midst. Mr. Robert Roland then read an address to Mr. Crozier. At the conclusion the portrait was unveiled, and was found to be an exceedingly life-like one of Mr. Crozier. Accompanying the portrait was an elaborately illuminated address. Mr. Crozier made a suitable acknowledgement, and the remainder of the evening was spent in an enjoyable manner. When the items on the programme had been gone through the fife and drum played several airs, and the proceedings were brought to a close by the band playing the National Anthem.

NEW ZEALAND.—An old subscriber writes to us:—A gentleman who has been for some years residing, with his family, at Wellington, New Zealand, writes to know if there is any hope of inducing a Unitarian clergyman to visit that place, as he thinks there is a very good opening there for an able preacher of liberal views, the inhabitants being very sick of Calvinistic teaching.

NORWICH.—The funeral of the late Mrs. Hannah Shaw Bolingbroke took place at The Rosary, on the 11th inst. It is not possible to convey any adequate idea of the range of the deceased lady's activities, or of the consequent repute in which she was held amongst the young, the poor, and the Christian workers who looked to her for counsel and help in manifold schemes of usefulness. Her name was a household word in philanthropic circles. Her venerable figure was familiar to all who were not absolutely immersed in their own affairs. She will live in the minds and hearts of the generation that is springing up, as she has long done with those who gathered about her grave. Hers is, indeed, "the memory of the just," which blossoms sweetly and lasts long. The Rev. Alx. Gordon, who conducted the funeral service, spoke of the varied claims which a life like Mrs. Bolingbroke's had upon the grateful affection of survivors, and the stimulus which she had derived from her religious principles. On Sunday morning a larger congregation than usual afforded additional proof of the enduring regard in which she is held by many who do not belong to our household of faith. Mr. Perris discoursed on "Life Crowns," from Rev. ii., 10.

PENDLETON.—On Sunday last the annual scholars' festival was held, when the Rev. Chas. C. Coe, of Bolton, preached two excellent and appropriate sermons. The congregations were good both morning and evening, and special hymns were sung by the children. The chapel and school were decorated with flowers and ferns, the bulk of which were sent to Salford Dispensary. The offertories amounted to £15.

PORTSMOUTH: HIGH-STREET.—This Unitarian Church has been handsomely decorated by a band of earnest, tasteful workers, and presented with the fruits and flowers of the harvest time, richly displayed, a very bright and attractive appearance. The sermons were thoroughly entered into and enjoyed by the large congregations present, and the collections, morning and evening, amounted to more than for a numbers of years past.

SOUTH SHIELDS.—The Mutual Improvement Society in connection with Unity Church has entered upon new life, and the first meeting of the autumnal session was held on the 11th inst. in the schoolroom. The Rev. R. C. Smith presided. Addresses were delivered by Messrs. Dryden, Downey, W. Hornby, T. Hornby, D. Bell, &c. The proceedings were diversified by readings, &c., by Mr. Carbutt, Master F. C. Smith, Miss Dryden, Miss Stevenson, &c. A tea and coffee supper was served up at nine o'clock, to which about forty of the members sat down. A most enjoyable evening was spent. The programme for the coming session is a very full one, composed of essays, lectures, and entertainments.

WARRINGTON.—At the recent meeting to inaugurate a series of week-evening classes, Mr. Birchall said that the mantle of Philip Carpenter had fallen upon the Rev. Richd. Pilcher, and he hoped by their assistance he would be found worthy of it. By mistake, last week, this sentiment was attributed to Mr. Pilcher himself.

WHITCHURCH: FREE CHRISTIAN CHURCH.—On Thursday evening, September 12th, the annual congregational meeting of the above church was held, under the presidency of the Rev. W. Carey Walters. A committee of fifteen was elected for the management of congregational affairs, with Mr. W. Milne Watson as secretary, and Mr. John Gresty as treasurer. The building account showed that the total cost of the church, including fittings, had been £908. 2s. 8d., of which £133. 12s. 8d. had still to be raised. It was resolved to endeavour to extinguish this before the new year. Mr. R. J. Fletcher and Mr. John Gresty promising £10 each, and the pastor guaranteeing to collect £60. It was decided to hold a sale of work before Christmas to clear the remainder. The magazine account showed a small deficiency. Mr. Watson agreed to defray a fourth of this, and Mr. W. B. Black to collect the rest. Under the able management of Mr. Alex. Martin the sale is increasing, and it is hoped that this year it will be quite self-supporting. The current expenses account showed that since January, 1877, £277. 1s. 4½d. had been raised (altogether exclusive of grants), and £275. 12s. 2d. spent, leaving a balance in hand of £1s. 9s. 2½d. £10. 10s. of this had been sent to the Indian Famine

Fund, and £8. 13s. 3d. to the Midland Christian Union, besides individual subscriptions to the British and Foreign Unitarian Association, the Sunday-school Association, and other societies. Through the kindness of friends, a valuable library has been purchased for the Sunday school, which now numbers 360 volumes, and is extensively used.

BUXTON.—On Sunday last harvest thanksgiving services were held. The fruit and cut flowers were kindly contributed by R. Peacock, Esq. The services were conducted by the minister, the Rev. A. M'Creery, B.A. The morning sermon was founded on Psalm civ., 24, and was a forcible and eloquent plea for unwavering belief in the existence of an overruling, wise, and kindly Providence. The evening sermon was founded on the words "Be ye thankful," when gratitude to God was urged as one of our plainest duties, and indicated a state of mind which must bring joy to ourselves.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

Letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, 20, Cannon-street, and not to the private addresses of the Editors.

No anonymous letters inserted: the writer of every letter must append his name for publication. No letter should be more than half a column.

E. R.—Next week.

General Baptist Assembly.—Too late for this week.

AN OFFER.

To the Editors.—As this is not a money-making announcement, but purely "for the good of the cause," will you allow me to say that I have a large quantity of my "Confession of Faith, concerning God, Jesus, Salvation, the Bible, and the Future Life," to give away, that I invite applications, and that I will forward them to any address. I only stipulate the applicants pay for postage. For every fifty asked for, twopence halfpenny in halfpenny stamps should be enclosed. People who can distribute the tract need not be afraid of asking for too many. It is stereotyped, and I will print and give away any quantity that may be asked for up to the end of October.—Yours, &c.,

J. PAGE HOPPS.

Truro House, Leicester, Sept. 16, 1878.

NON-SUBSCRIPTION IN IRELAND.

To the Editors.—As to the manner of Mr. Alexander Gordon's last letter to you, I have nothing to say; it speaks for itself. As to the matter of it, I offer a few words of reply.

Let it not be forgotten that my contention is that no man can enter the ministry in connection with the Northern Presbytery of Antrim without having "by his own explicit declaration" or by "answers to questions asked," satisfied the Presbytery as to his opinions respecting Christ and Revelation. If a man does not want to be questioned he makes what he is pleased to call a "voluntary" declaration. Having bent his neck to satisfy the Presbytery, what need is there to ask him to do it? Mr. Alx. Gordon and others have done this.

What I affirmed I proved. Mr. Alx. Gordon is very brave in denials, but happily his affirmations fully establish what he denies. He denies that questions are asked, but he admits that the Presbytery must be satisfied on some "matters of faith." He plays a good deal with the word "questions," but he says that the resolution of his Presbytery requires that a candidate will not be admitted without being "fully satisfied by his own explicit declaration or by his answers to questions asked." Usual or unusual, private or public, formless or formulated, cannot any man see clear as if written in fire letters across the sky the question, "Do you believe these doctrines?" Mr. Alx. Gordon proved, as I proved, that the Presbytery is a testing body, and he shows that they claim the right to ask questions. But he says no theological questions have been asked. Why not? Because the intrants have "taken time by the forelock" and given the needful assurances beforehand. What need was there to question these "voluntary" answers? They wanted to be ministers in connection with the Presbytery, they knew the conditions, and they complied with them.

Mr. Alx. Gordon thinks he has secured your adherence to his views of non-subscription. I doubt it. I may, however, safely leave this in your hands, especially as he allows that "you are to the full as likely to have just ideas as your correspondent."

But Mr. Alx. Gordon is nothing if not critical. He refers to an "important resolution" which I quoted. He explains to your readers the meaning of the word "inaugural," and he describes it as a "newspaper term." He affirms that the first meeting of the Northern Presbytery of Antrim was held on 4th April, 1862. He also declares that the resolution which I quoted was "brought forward (and rejected) at a meeting of an earlier ecclesiastical body." Having said so much by way of criticism and correction, he then admits that "in the wording of this resolution which became the standing rule of our Presbytery on 4th April, 1862, he (that is your present correspondent) is nearly right, but not altogether so." The discrepancy he points out is as follows. I said, "by answers to questions asked"—Mr. Alx. Gordon says it is "by his answers to questions asked"—there may be some grave difference here, but I fail to see it. If a man had to answer questions, I suppose the answer would be his!

But neither for the word "inaugural"—the newspaper term—nor for the date of the passing of the important resolution, nor for the omission of the word "his"—if it is an omission—am I responsible. I quoted these from a letter written by the Rev. J. Scott

Porter to the Rev. R. Pilcher, B.A., in April, 1875. Mr. Porter ought to know whether they are correct or not.

I quote a few other words from the same letter which will fully establish the statements I have made. The "Presbytery requires to be satisfied by testimonials of the zeal, personal character, &c., of the intrant; and by his own express assurance that he accepts the Lord Jesus as the Christ of God, and the Christian Religion as unfolded in the Scriptures as a Divine Revelation. . . . The Presbytery will not dispense with it." Taking these words in connection with Mr. Alx. Gordon's admissions, and my own statements, what room is there left for even the shadow of a doubt that in the Northern Presbytery of Antrim there is a definite theological test to which every minister must submit ere he will be allowed to enter its narrow fold? Any man with a straight, clear vision will see this in a moment.

By "explicit assurance," or "in answers to questions asked," the Presbytery insists upon being satisfied, and every minister within its bounds has been compelled to satisfy it. Mr. Pilcher declined to give the needful satisfaction, and said, "I have always ministered to a non-subscribing congregation, and should be sadly out of place in any other." Mr. Alx. Gordon had no difficulty in giving the required assurance, and hence, when the opportunity came, he entered upon his position in what he calls "our Presbytery."

The great question I have raised is, however, of more importance than any of Mr. Alx. Gordon's doings. It concerns all our churches, and every minister in our body. If real theological freedom is wanted, it must not be sought in connection with the Northern Presbytery of Antrim.—Yours truly, JAMES C. STREET.

Rowellan, Belfast.

COMING WEEK.

BIRMINGHAM: FREE CHRISTIAN SOCIETY.—On Sunday, anniversary sermons. Preachers: morning, at 11, Mr. Geo. R. Twinn; afternoon, at 2.45, Rev. Chas. Leach; evening, at 6.30, Councillor Sam. Edwards.

BLACKLEY.—On Sunday afternoon, at 4, meeting of Sunday school teachers. Mrs. Freeston will read a paper on "Girls and Sunday schools."

BLACKPOOL.—On Sunday, at 10.45 and 6.30, the Rev. A. B. Camm will preach.

DERBY.—On Sunday next, the Rev. Rowland Hill will preach: morning at 10.45, evening at 6.30.

DUKINFIELD.—To-morrow (Saturday), at 5.30, annual parents' tea party.

LIVERPOOL: HOPE STREET.—On Thursday, induction of the Rev. C. J. Perry, at 11; in the evening, at 7, soirée.

SALE.—On Sunday morning, at 10.45, evening at 6.30, anniversary sermons by the Rev. H. Ierson, M.A.

SCARBOROUGH.—On Sunday morning, at 10.45, and in the evening at 7, the Rev. Dendy Agate, B.A., will preach.

SOUTHPORT.—On Sunday morning at 11, and evening at 6.30, anniversary sermons by the Rev. S. A. Steinthal.

Birth.

DEAN.—On the 13th inst., at 30, Livingstone-street, Chorlton-on-Medlock, the wife of Chas. F. Dean, of a son.

Deaths.

FARRAR.—On the 11th inst., at Blackpool, Thomas Farrar, of Chapelfield, near Stand, Manchester, aged 74 years.

JOHNSON.—On the 18th inst., at Broom Bank, Stockport, Eliza, widow of John Goode Johnson, in her 75th year.

THE UNITARIAN MAGAZINE: 24pp. Monthly. Price Twopence. Single copies post-free for Twopence-halfpenny in stamps. Orders to be sent to Rev FRANK WALTERS, 10, Cornua-street, Glasgow.

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3. EWALD'S COMMENTARY ON THE PROPHETS OF THE OLD TESTAMENT. Translated by the Rev. J. Frederick Smith. Volume III. shortly.

New Subscribers may have the previous Volumes at subscribers price, viz., 7s., instead of 10s. 6d. per volume.

KEIM'S LIFE OF JESUS OF NAZARETH. Volume IV. is in the press, and will form the first volume for 1879.

* A list of the contents of the first five years may be had on application. 15 vols., 8vo, published at £7. 17s. 6d. to Subscribers for 65s. 5s.

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REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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ADDRESS of JOHN FRETWELL for September and October—bei Herrn Aaron Buzogany Vallas, ministerium, Budapest, Hungary.

SHEPTON MALLET.—The PULPIT of Cowl-street Chapel, Shepton Mallet, will be VACANT after the 29th of the present month.—Applications to be addressed to F. Showering, Secretary and Treasurer.

BLACKPOOL: BANK STREET.—Rev. A. B. CAMM will preach next Sunday. Subject for the morning (10.45): "The Eloquence of Silence." Evening (6.30): "Modern Unbelief v. Christian Rationalism—a review and reply."

SCARBOROUGH: WESTBOROUGH CHURCH.—HARVEST THANKSGIVING.—Sunday next, September 29th, Rev. DENDY AGATE, B.A., will preach. Morning (10.45), "Blade—Ear—Full Corn." Evening (7), "The Joy in Harvest." The evening offertory will be given to the Abercarne Colliery Explosion Relief Fund.

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SESSION 1878-9.

Candidates for admission at the commencement of the coming Session are requested to forward their Applications and Testimonials, without delay, to either of the undersigned, who will supply on request all needful information as to admission of students, selection of scholars, and outline of the course of study.

The COLLEGE SESSION commences on Wednesday, the 2nd of October; and students and candidates are requested to attend at nine a.m. on that day.

An ADDRESS in connexion with the Opening of the Session will be delivered by the Rev. JAMES MARTINEAU, LL.D., D.D., on Wednesday, the 30th of October.

All or any of the classes may be attended by the public on payment of the regular fees. Particulars may be obtained (by letter) from the College librarian, at University Hall, or either of the secretaries. The hours of lectures will be fixed, and may be learnt after the Session has commenced.

R. D. DARBISHIRE, Esq., B.A.,
26, George-street, Manchester;
Rev. CHARLES BEARD, B.A.,
13, South Hill Road, Liverpool.

Manchester, September, 1878.

MANCHESTER NEW COLLEGE.

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The Ainsworth Scholarship is open to any Lay Student of University College who has previously enrolled himself as a Student of Manchester New College, gone through his Undergraduate Course under the direction of the Principal of that College, and attended the classes for Religious and Ethical Instruction which it provides for its Lay Students. Subject to these limitations, the Scholarship is open to every Gold Medalist at the Examination for the Master's Degree in any one of the branches of Classics, Science, or Philosophy.

Payment will be made to successful competitors in two yearly payments of Fifty Pounds. The Scholarship will be continued until notice to the contrary is given. Two years' notice will be given previous to its withdrawal.

Further particulars respecting the Scholarship, and the Plans of Study at Manchester New College, may be obtained on application to R. D. DARBISHIRE, Esq., B.A., one of the Secretaries of the College, 26, George-street, Manchester; or to the Rev. JAMES MARTINEAU, LL.D., D.D., Principal, at University Hall, Gordon Square, London.

ROCHDALE: CLOVER STREET.—On Sunday next, TWO SERMONS will be preached, afternoon and evening, by the Rev. WILLIAM GASKELL, M.A., of Manchester. In the morning an ADDRESS will be delivered by the Rev. J. FREESTON, of Blackley. A Collection will be made at each Service in aid of the School Funds. Morning service, 10.30; Afternoon, 2.30; Evening, 6.30. Tea provided for friends from a distance, 6d. each.

OVER DARWEN: UNITARIAN FREE CHURCH.—The new Iron Church, Bolton Road, will be OPENED on Saturday, September 28th. The Sermon will be preached by the Rev. CHARLES BEARD, B.A., of Liverpool. The Devotional part of the Service to be conducted by the Rev. C. C. COE, of Bolton, and the Rev. C. H. OSLER, resident minister. Service to begin at 3.15 p.m.

At the conclusion of service TEA will be provided in the Temperance Hall, Bridge-street, at a charge of 9d. each; and after tea there will be a PUBLIC MEETING, the chair to be taken by Captain TURNER, of Stockport. The following gentlemen are expected to take part: The Revs. C. Beard, B.A., E. Allen, C. C. Coe, J. B. Lloyd, A. Lazenby, J. H. Matthews, H. S. Solly, E. Turland; Frank Taylor, Esq., of Bolton, &c., &c.

SPECIAL SERMONS will be preached in the New Church on Sunday, September 29th, by the Rev. C. C. COE, of Bolton. Afternoon at 3 o'clock, evening at 6.30. Collections after each service in aid of the Chapel Fund.

PADIHAM: NAZARETH CHAPEL, KNIGHT HILL.—SUNDAY SCHOOL SERMONS.—On Sunday, Oct. 6th, 1878, TWO SERMONS will be preached by the Rev. H. W. CROSSKEY, F.G.S., of Birmingham. Divine service at 2.30 in the afternoon, and at 6 in the evening. In the morning, at 10.30, the Rev. H. W. CROSSKEY will give an ADDRESS to the parents, teachers, and scholars. Collections will be made at the close of each service in aid of the School. N. BRIDGE, Secretary.

MANCHESTER DISTRICT UNITARIAN ASSOCIATION FOR MISSIONARY PURPOSES.—A MISSION SERVICE will be held in CROSS STREET CHAPEL, on WEDNESDAY EVENING, NOVEMBER 6th, 1878, when addresses will be given by Rev. WM. GASKELL, M.A., Rev. CHAS. WICKSTEED, B.A., and Rev. Dr. SADLER. CHAS. T. POYNTING, Hon. JOHN DENDY, JUNR., Secs.

BROOK HOUSE, KNUTSFORD. Mrs. FRANK SHAWCROSS will RE-OPEN her School on Tuesday, September 24th.

SOUTHPORT.—BOARDING SCHOOL for GIRLS, between the ages of 7 and 15: careful attention is given to the education, health, comfort, and happiness of the pupils.—For prospectus, apply to Miss Curtis, Westbourne, Grosvenor Road, Birkdale.

EDUCATION IN GERMANY.—Miss M. WAGNER (17, Helenenstrasse, Wiesbaden, Germany), who has passed the Prussian State Examination, and possesses the experience of several first-class English schools, receives a limited number of YOUNG LADIES for Private Education, or to visit the excellent College of the town, with home assistance. Climate very healthy, with mild winter. Hot and other mineral springs. English and German references. For terms and further particulars address as above.

YORK: 26, HIGH PETER GATE.—Miss AMY HERRING begs to announce that she has OPENED, at the above address, a SCHOOL for the Instruction of Young Ladies in all branches, comprising a first-class education with liberal views. References kindly permitted by the following:—Rev. Dr. G. Vance Smith, The Parade, Carmarthen; the Rev. C. Wellbeloved, 38, Monkgate, York; Miss Swaine, 1, The Crescent, York.—Terms on application. Pupils are prepared for the University Examinations, several having passed most successfully.

MOUNT VERNON HIGH SCHOOL, NOTTINGHAM.
Established 1864.

Mr. EDWIN SMITH, M.A., of the Universities of London and Heidelberg, assisted by Mr. G. H. HENSON, University of London, thoroughly prepares Boys for college, the local examinations, or for business. The school possesses an unusually complete provision of apparatus and specimens for the teaching of science. No means is neglected which the experience of fourteen years has shown to conduce to the progress and interest of pupils in their studies. Good cricket ground and playground.

Nottingham now offers special educational advantages in its Midland Counties' Art Museum, School of Art, Natural History Museum, and Cambridge Lectures.

SCHOOL REOPENS on September 23rd, 1878. Prospectus on application.

HAMPSTEAD: HEATH BROW SCHOOL.

The SESSION 1878-79 will begin on September 25th.

Classics and English Subjects: and Mr. Arch. Ballantyne. German: F. Althaus, Ph.D. French: Miss M. Merington. French, Examiner in, Prof. Ch. Cassal. Mathematics and Natural Philosophy: John Bridge, M.A., Lond. Chemistry: under the direction of Prof. Barff, M.A. Drawing: Mr. W. H. Fisk, Head Drawing Master in Univ. Coll. School. Writing: C. F. King, B.A., Lond., Writing Master in Univ. Coll. School. Music: Miss Christina Squire, R.A.M. Gymnastics and Fencing: Mr. Winterbottom. Dancing: Miss Mary Birch. Classes are taken by Miss E. F. Squire and the Misses Case. A master is in superintendence during the day. There is a Junior Class for children under ten years of age. The arrangements of the School permit of some girls being received with their brothers.

Prospectus on application to Mrs. Case.

A LADY, experienced in tuition (lately returned from a residence in Germany), desires a Re-engagement: good references.—For particulars apply to Rev. R. L. Carpenter, Bridport, or Rev. A. N. Blatchford, Redland, Bristol.

WANTED, a Children's MAID, before the 16th October: must be a good sewer, and fond of children.—Apply, Mrs. Porter, 16, Greenfield Crescent, Edgbaston, Birmingham.

A LADY, who has had experience, wishes for a RE-ENGAGEMENT as COMPANION or LADY HOUSEKEEPER: highest references.—Address Miss H. S. Ogden, 2, Old Road, Dukinfield.

WANTED, a LADY HELP, for the housework and plain cooking in a small family: no servants kept, but another lady help as nurse.—Address Mrs. F. H. Jones, care of Rev. F. H. Jones, Oldham.

A LADY, residing in a beautiful and salubrious part of Germany, wishes to MEET with a Well-bred BOY of 14 or 15, to BOARD in her house, and accompany her son to school: exceptional educational advantages and home comforts.—Apply to B., care of Mrs. Fretwell, South View, Ilkley.

TO WHOLESALE CLOTHIERS.—Wanted, by a young man, aged 20, SITUATION as STOCK-CUTTER in a small firm, where he will be able to learn measure cutting: Unitarian, teetotaler, and Vegetarian.—Apply H. Cosmo (Miss Wood), 45, Portland Crescent, Leeds.

PUDSEY, YORKSHIRE.—A MINISTER is REQUIRED for the MISSION CHURCH, at Pudsey, in connection with the West Riding Unitarian Mission Society.—Applications may be addressed to the Rev. Wm. Blazeby, B.A., Secretary, Rotherham.

THE UNITARIAN MAGAZINE: 24pp. Monthly. Price Twopenny. Single copies post-free for Twopenny-halfpenny in stamps. Orders to be sent to Rev FRANK WALTERS, 10, Cornua-street, Glasgow.

THE NEW LITURGY.—PRAYERS and MINISTRIES for PUBLIC WORSHIP in SIX SERVICES. Selected and arranged by PETER DEAN. 8vo, cloth limp, 3dpp. Walsall: JAMES ANDERSON, 2, Sandwell-street. Sixpence, post free.

Just published.
JOHN SEARCHMAN'S LANTERN; or, a Guide to the Bible, Testament, and Al Koran, being an impartial attempt to investigate the Trinity and Unity of God, with passages referring to the legal, moral, and Scriptural sanction of Polygamy. Price 1s., post free, from A. B. Lownds, Victoria-street, Tunstall, Staffordshire.

Just Published, Price One Penny,
THE BASIS OF RELIGION AND MORALS
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Author of the "Book of Natural Laws."
Published by Messrs. Smart and Allen, 2, London House Yard, Paternoster Row, London. Johnson and Rawson, 89, Market-street; and John Heywood, Deansgate, Manchester.

THE DESTINY OF THE SOUL: A CRITICAL HISTORY OF THE DOCTRINE OF A FUTURE LIFE.
By WILLIAM R. ALGER.

Tenth edition, with six new chapters and a complete Bibliography of the subject, by EZRA ABBOT, librarian of Harvard College, Cambridge, Mass.

Price Ten Shillings.

This work will be forwarded to any address at the price above named carriage free, and the usual discount will be allowed to purchasers in the Bookroom of the British and Foreign Unitarian Association.—Address Mr. Henry Y. Brace, 37, Norfolk-street, Strand, London, W.C.

Now ready, for September, No. 33 of

YOUNG DAYS.
Price One Penny. Numerously illustrated.
Contents: The Bird Trap—Ida Mayhew—The Sailor's Child—Elephants—Two Little Missionaries—Do Thy Little—Puzzle Bag. Published by the Sunday School Association, 37, Norfolk-street, Strand.

THE TRUTHSEEKER, Edited by the Rev. JOHN PAGE HOPPS, and published on the first of every month, is a free and unsectarian Review of all books and events relating to the development of religious life and liberty in the Christian Church. Every number contains original lectures and essays, together with reviews of present and permanent interest. Price Threepence.—London: Williams and Norgate, Cove Garden, Manchester: Johnson and Rawson, 89, Market-street; and John Heywood, Deansgate.

LONDON: SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's Square, Bloomsbury. Beds from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

BLACKPOOL.—CHANNING HOUSE, 39, QUEEN'S SQUARE.
Visitors will find here every home comfort. Tariff sent on application.—Mrs. JOHN MARSDEN, Proprietress.

COMFORTABLE APARTMENTS for a Gentleman dining in town: bath, &c.—50, Brunswick-street, Ardwick end.

ZUCCO.—We again beg to draw attention to this Wine, which we had the pleasure to bring before the notice of the public for the first time last year. It is a Pure, Natural, Light Wine of Madeira character, without any spirit added, the produce of the Sicilian estates of the Duc d'Aumale.

We have pleasure in being able to announce that we can now reduce the price to

24s. Per DOZEN.

JAMES SMITH & CO., Wine Merchants, 26, Market-street, Manchester.

DOING AND SAYING.

In Italy there are from 8,000 to 10,000 Protestant communicants, with 60,000 adherents.

In a somewhat remarkable article, the *Watchman* recommends to the Wesleys the reading of the Book of Psalms by minister and people in alternate verses at morning service, and hints that they might as well be chanted if the congregations would permit it.

The cost of School Board education to the ratepayers is becoming less, as we have frequently pointed out that it must do as the children earned more of the Parliamentary grant. Taking the whole of England and Wales, every child in a Board School cost the ratepayers one and sevenpence less in 1877 than in 1876. On the whole the report for the past year is the most encouraging which has ever been sent out by the Education Department. It proves that the hard work and sacrifices of several years have begun to tell at last.

The *Sheffield Telegraph* says that the question whether the teacher of an infant school at Cromford, near Matlock, Miss Dexter by name, should be allowed to give Scripture lessons on "The Fall" to the children under her charge, came before the Belper School Board on Tuesday week. The Rev. R. L. Lloyd, Unitarian minister, of Belper, said the teacher knew no more about the subject than his shoes did, and he should not allow any child of his to receive instruction from anyone on such a subject. Mr. Smedley generally agreed with Mr. Lloyd, and other members having expressed their ideas, the consideration of the subject was adjourned for a fortnight.

On Wednesday the Congregationalists of Lancashire opened their new and enlarged College buildings at Whalley Range, near Manchester, and Nonconformity has just occasion to plume itself on the possession of one more thoroughly well-furnished scholastic foundation. The extent of the alterations and additions made to the old Independent College may be estimated from the fact that £22,000 has been expended upon the new enlargements. With the generosity that has almost become characteristic in this denomination, about £12,000 has already been subscribed to the Enlargement Fund.

The Roman Catholics in Switzerland are disputing with the Old Catholics for the possession of the churches and the church property in several parishes where the Old Catholics have obtained the supremacy. The Great Council of Berne having been appealed to, has given the following decision: "Church goods have the character of communal property; they belong to the totality of the parish, and, therefore, they must be regarded as indivisible. The churches and church goods belong neither to the Old Catholics nor to the Roman Catholics, but to the church congregations of the parishes in question; to these congregations alone does it belong to declare what form of *cultus* shall be introduced, and the State (as guardian of the principle of communal self-government and the liberty of religious congregations) refuses to mix up itself in an inter-confessional controversy, or to favour one confession rather than another." We commend this decision to the attention of certain loud-voiced Church defenders in this country.

The Pope has addressed to Cardinal Nina, the Pontifical Secretary of State, a letter dated 21st August, and only now published, explaining at length the programme and the policy of the Holy See. Respecting the negotiations between Germany and the Vatican, the Pope says the state of the Catholics in that country called for his special solicitude. The Church, without doubt, will be happy to see peace restored in Germany; but such a result will be fortunate also for the Empire. Relative to the Eastern Christians, the Holy See will make every effort to promote the interests of religion in those regions. Proceeding to touch upon the state of things between the Vatican and the Italian Government, the Pope adverts to the complaints of

his predecessor, Pius IX. on this head, and speaks in condemnatory terms of the suppression of religious bodies, the law of universal military service, and the establishment in Rome of heretical churches and schools. "In this deplorable state of things," he says, "we lift our eyes to heaven and place our trust in God. We are not unmindful of the duty imposed on us by our apostolic office, and shall perform it."

A Unitarian Christian in the *Northern Whig* criticises an article from the London *Examiner* on "Missionaries." The writer in the London *Examiner*, speaking of the extreme rarity of the better class of natives in Calcutta, Bombay, or Madras, or of the highly cultivated young men of India, ever embracing Christianity, says, "Young Bengal or Young Bombay may have lost belief in his own religion, but he takes up with Unitarianism, or a new kind of Deism, and not with Christianity!" "This," says the writer in the *Northern Whig*, "is a very plain assertion that Unitarianism is not Christianity. I really had hoped that in the year 1878 no writer would have, either in insolence or ignorance, thus written of a school of thought which has been the pioneer of religious liberty throughout the civilised world, has produced the ablest defenders of Christianity against the assaults of scepticism, and, though as an organised Christian Church relatively small in numbers, now embraces among its adherents some of the choicest men in the liberal sections of many Protestant denominations, no matter whether such men would repudiate the name or not. Anyone who professes to be a disciple of Jesus Christ must be classed as a Christian. Unitarians most earnestly profess this discipleship, and, therefore, their claim to the name Christian is undoubted. Most Unitarians cheerfully acknowledge the paramount authority of Christ's teachings, and accept him as a special and divinely-appointed Messenger from God. I at once admit that some Unitarians regard him as simply the greatest and best of all the religious teachers who have from time to time appeared on the earth; but still they profess to be his disciples; and, for the exact quality of their discipleship, they themselves, and not their brethren, are responsible."

Mr. Le Page Renouf, her Majesty's Inspector of Schools in the metropolitan district of the Tower Hamlets, in his report for 1877, after stating that the great defect of which all examiners complain is want of intelligence, says: "It is perhaps natural that little children who know what a 'donkey' is, or a 'moke,' should not know what an 'ass' is, or that if asked how many legs a fish has, they should say 'four,' 'two,' or 'one;' but it is almost incredible that great girls, pupil-teachers in the East-end of London, should not know what is a 'mushroom,' or that both boy and girl pupil-teachers should habitually understand as a 'churchyard' the 'rampart' to which the body of Sir John Moore was hurried. One of the most favourite pieces of prose learned by pupil-teachers in their fifth year is the famous speech of Lord Chatham. I have not yet had one who understood what is meant by 'extending the traffic to the shambles of every German despot.' The meanings of the words were not always known, the sense of the entire passage never. An amusing story about a sow was lately given out for the composition of the pupil-teachers. A good many understood 'cow' instead of 'sow,' but the animal, whether as 'cow' or 'sow,' was in almost every case spoken of as 'he' or 'him.' The following is the account of the Indian mutiny given by a female pupil-teacher in her fifth year of service and the eighteenth year of her age: 'There was a dreadful massacre in India, and thousands were slain; it was placed under the hands of a governor, but he did not attend properly after the country, and so the people took the law into their own hands, and the country became in a dreadful state, men and children being killed. The Queen then became Empress of England.'

DUNDEE.—Last Sunday, the Rev. D. M'Collester, of America, preached at the three services in the Unitarian Christian Church, with great acceptance.

SCOTTISH NOTES.

ANOTHER INJUSTICE GONE.

Few English Nonconformists are aware that Scotch Dissenters when desiring marriage must have banns proclaimed in the Established Church, and, of course, pay fees. By Dr. Cameron's Marriage Notice Bill this relic of past inequality will be abolished, and at the beginning of the new year Scotch law will be similar to English law in this respect. To sum up, it releases Scotch Nonconformists from paying fees for nothing at all on the occasion of their marriage.

PRINCIPAL CAIRD ON WOMAN'S EDUCATION.

ADDRESSING the Students on the occasion of the first distribution of certificates, and other awards, in connection with the Glasgow University Local Examinations, on Wednesday week, Principal Caird said that the Examinations were important to the University, as partly supplying the lack of entrance examinations, and in other respects they were an important educational agency. Unfortunately the Universities closed their doors on the sex to which the larger part of his audience belonged. To those who cherished jealousy or silly prejudice against educated and learned woman he said that he had never met either man or woman who had been rendered less attractive by genuine culture.

CIRCUMSTANCES ALTER OPINIONS.

GENERAL GORDON, the member for East Aberdeenshire, and the successful opponent in the Conservative interest of the late lamented George Hope, Esq. of Boardlands, is no great Tory after all; at least in matters bearing on the union of Church and State. Speaking the other day at the opening of a Free Church bazaar in Peterhead, he said that he cordially agreed with Lord Kintore in his hope and wish that the line of division which now separates, unfortunately separates, the churches in this country shall be lowered to such an extent that the wall of division will be no higher than will prevent us shaking hands over it. "I go further than that. I hope and long to see the day when the wall of separation will entirely disappear, and that there will be free access from the one to the other, and no line of division between them. Having thought a great deal on this subject during the last few years, I am convinced that as Christians we ought to arrive at this point. The points of difference are such that they ought and might be got rid of, and any exertion that I can make in that direction I shall most heartily and earnestly make."

AMERICAN NOTES.

THE SUNDAY MOVEMENT.

THE Sunday movement has just secured a great triumph in America as well as in England. In spite of opposition, the Permanent Exhibition at Philadelphia has been opened to the public on Sundays, and that this measure supplies a felt want of the people is undoubtedly proved by the fact that on the first Sunday about 6,000 visitors were registered. On the second Sunday nearly the same number were present, bad weather notwithstanding. The management have provided a series of sacred concerts. The visitors consist principally of clerks and mechanics—the classes on whose behalf similar concessions are pleaded for in England.

CHANNING AND SWEDENBORG.

THE *Christian Register* has seen the advanced sheets of a new book of 284 pages, entitled "Swedenborg and Channing," written by the Rev. B. F. Barrett. It is dedicated "to the Unitarian denomination in America," of which the author was once a minister, and in which he has retained a living interest, notwithstanding the profound modification of religious opinions brought about by long and admiring study of the writings of the Swedish seer, with which he is probably as familiar as any man living. Recurring in recent years to the writings of Dr. Channing, he has been more than surprised to find that on many points the spiritual insight of the Unitarian brought him into harmony with the doctrines of the "New Jerusalem;" and it is the purpose of this book to bring out these points of agreement.

OUR SUNDAY SCHOOLS.

SHALL WE HAVE DOCTRINAL TEACHING?

AN ADDRESS AT A MEETING OF THE LIVERPOOL SUNDAY SCHOOL ASSOCIATION.

I.

I BELIEVE, most earnestly, and for several reasons, that our ideas of religion should be taught in our Sunday schools, that our children should know what our conceptions of Christianity are, and on what basis they stand. I would put the first reason in the form of a personal reference. It is a natural supposition that no thoughtful, devout, and reverent soul has ever stepped out of orthodoxy into Unitarianism without passing through a mental crisis that has seemed to shake his being to its foundations. I can reanimate now the feelings which crept over me when I opened the first Unitarian book I ever saw, lent to me in Shrewsbury by the Rev. J. R. Mc.Kee—a little book of twelve lectures by the Rev. John Scott Porter. I can revivify the fear and dread which began to disturb me. There was the thought that what had been most dear might be put in peril. There was the sense of jeopardising what had seemed to be beyond question, and of loosening what had been secure. As the book was read through and through, and other books that followed—Channing, Theodore Parker, the Liverpool Controversy, and many others—there was the conflict, long and painful, full of sighs and tears, between the faith of youth and of early affections, and the now dawning faith of opening manhood and of more enlightened reason; between the faith of father and mother that had made their lives radiant, but that now was beginning to be anything but a luminous way to God, and the faith of reason that had hitherto been described as no faith at all, but unbelief, but that now was beginning to be a faith of light, and peace, and strength. It all ended in a full assurance that I had taken hold of permanent principles of religion; but it was such that, if I could, I would save every one from passing through such a crisis. Are we saving any? Are we not too much given to allow our children in our Sunday schools to grow up with the old ideas of the Bible, God, Jesus, even of the devil and hell? We do not, of course, teach these old ideas; but do we not too often hesitate to show their error? Do we not, by our silence, allow them to remain and abide? Are we not suffering our children to go on to a terrible experience—the experience of unlearning what they have believed was the truth; the experience of having to part with what they have felt were props; the experience that those are falsities which they have held as realities? See how, for example, we treat the Bible—often as, after all, an infallible book; and when the time comes, as assuredly it does come, when that error is discovered, there follows one of two things: either a sense that religion has lost its basis and totters on a sandy foundation, or a terrible reaction in which the Bible is flippantly and unjustly cast aside. All that, so far as our own children are concerned, we might save them from, at least, we might soften their mental crises, by indoctrinating them in our religious principles.

Then, again, I would give doctrinal teaching to strengthen them amidst the present religious conflicts. We are continually saying that this is a time of earnest religious enquiry, in which old faiths and systems are departing, in which science is displacing the traditional beliefs and revolutionising the creeds, in which questionings about God, the soul, and immortality are the elements of the atmosphere. Some minds regard these phenomena with dread. But we may be full of hope and confidence for the outcome of religion. Our onlook into the future of faith may be brave and fearless. But should we not have our children prepared for the times in which they live? I would ground them on principles which, as I feel with increasing firmness every day's dawn, need fear no discussion—ideas of God, man, human duty, human destiny, which are in harmony with

reason and science, and which not only do not dwarf, but grow with every day's contemplation and use. Does it not seem to you that, not only the value of saving them from the agony of having to abandon an unsatisfying faith, but the very theological chaos of the time also calls upon us to provide our children with the sustaining principles of our own faith?

Then, once more, I would have doctrinal teaching in our Sunday schools to fortify our children with reasons for the faith that is in us. Why is that so many of our young people leave us when they come to manhood and womanhood, and join other churches, or absent themselves from all churches? There are several causes of this; but is not one cause this, that they see we do not hold our principles earnestly enough to inculcate them? We let them go out into the world unprovided with an intelligent knowledge of Unitarian Christianity, and ready, therefore, to fall in the presence of argument and opposition. That is the result in multitudes of cases. Dr. Freeman Clarke, of Boston, United States, tells of a young woman brought up in one of our American Sunday schools who, when one day in the company of a Roman Catholic priest, was asked by him, "What do you as a Unitarian believe?" She answered, "Well, really, I don't know." "But," he replied, "I know what I believe," and shortly afterwards she became a Roman Catholic. Can we wonder at the loss of many of our young people when we leave them open at all points to orthodox influences? I don't say that the teaching of our principles is an infallible preventive of perversion; but I ask you whether the absence of such teaching does not make perversion easy? Too many of our young people, having no firm footing in our Unitarian Christianity, are captured by those whose belief is clear to them, or, what is worse still, fall a prey to that floating but powerful influence of no belief which too easily takes possession of many minds. I hold, therefore that, not an infallible, but a strong security against both orthodoxy and indifferentism is the teaching of doctrines in our Sunday schools. S. F. W.

WEEK EVENING AMUSEMENTS FOR SUNDAY SCHOLARS.

(Continued.)

THE principle suggestions contained in the foregoing reports* will be found, along with a few others, in the following circular which it is proposed to send to the Associated Schools.

CIRCULAR.

At the evening meeting on Good Friday last, the following resolution was passed:—

That this Conference is of opinion that the question of providing suitable amusements for our Sunday scholars during their leisure moments, is of such importance as to justify the Committee of the Association in considering the best means of arousing the different schools to take some action in the matter; and further, that it be a recommendation to the Committee to consider this question.

The committee, after carefully considering the matter and communicating with those who have made practical experiments in the direction indicated, find themselves unable to recommend any uniform plan for general adoption in the schools connected with the Association. The circumstances of each school in regard both to the position of the scholars and to the amount of attention which the teachers may be able to give, must determine what is possible in any particular instance; but the following general principles may be laid down as applicable to all cases alike.

First.—There are only two many cases in which the mere withdrawal of the scholars from the undesirable influences and surroundings in the midst of which they spend their leisure time and seek their pleasure, would be an immense gain; while on the other hand the Sunday school is so connected with all that is purest and best in their lives, that it would exercise a most favourable influence over any amusements associated with it.

Secondly.—The scholars when got to the school must be provided with amusements; and quite apart from the particular kind of amusements provided, the mere fact of being taught to employ themselves, and to amuse themselves in some definite way instead of merely lounging and idling away their time, would be to many a great gain. This invaluable lesson might be taught to even very young children by means of play-afternoons on a Saturday, when they might be set to amuse

themselves with toys and games; and the influence might be perpetuated and carried into the homes if well selected toys and games were given as prizes and rewards. For boys there might cricket and football clubs; and it has been suggested that a drilling class (possibly with the addition of gymnastics) might prove attractive, and might also contribute much to the order of the school, if the discipline were maintained on the Sunday, and the boys' classes organised on a kind of military system, each class, forming a sort of little regiment, and being officered by scholars chosen for their good conduct. For the boys also there might be a reading room provided with games, such as chess, draughts, dominoes, and perhaps a bagatelle board or billiard table. For girls as well as boys there might be, in the summer, walks and short excursions, and in the winter singing classes and recreation-evening, with short lectures, readings (both *to* and *by* the scholars), round games, singing, acting, and dancing. In providing amusements for our young people it should be remembered on the one hand that they require, upon the whole, continual change and variety of amusements, and on the other hand that while, for the moment, they may be carried away by novelties and may be inclined to push them to excess, their enthusiasm in most cases, sooner or later burns itself out, and the balance at length rights itself.

Thirdly.—In all the amusements refinement of manners and feelings should be cultivated as far as possible, and this will require a great deal of personal attention and influence on the part of the teachers. It is not only that games which encourage roughness and over-familiarity should be forbidden altogether, but that quiet and respectful conduct should be cultivated throughout all the games and amusements. And in particular, where dancing is allowed, it may sometimes be necessary to have a dancing class, in order that the scholars may from the beginning be accustomed to a proper style. It must be remembered, however, that our object is not merely to create good tastes, but also to provide for their gratification; and whenever we undertake the former duty, we should try to discharge the latter also, else we may do more harm than good. A dancing class, without proper opportunities for dancing, may arouse and stimulate the desire for dancing, and drive our young people into undesirable company.

Fourthly.—Such recreation-evenings would afford to the scholars, under very favourable influence, the same kind of opportunity of meeting together, and becoming acquainted with one another, and acquiring common tastes and interests, and forming friendships in a simple, frank, and natural way, which is afforded by the social life and visiting of the upper and middle classes, but which is too often impossible in the small and often crowded homes of the working classes. The union of the classes of young men and young women for such meetings has been found in the cases where it has been tried to work satisfactorily. But in this, as in every other part of this scheme, it must be remembered that everything depends upon the influence and the authority of those who undertake to conduct such meetings. Without constant supervision and firm authority they may easily become sources of harm instead of good.

In enumerating these various modes of influencing our scholars in their amusements, your committee, of course, do not expect that any school will adopt them in their entirety, nor do they venture to recommend to any school any particular course of action. Most of the plans here mentioned (all, indeed, except the drilling class and the play-afternoons for the younger scholars) have, however, been practically tried, and for the most part with satisfactory and encouraging success; and the committee are so deeply impressed with the importance of this subject, that they most earnestly commend it to the serious attention of the associated schools, in the hope that during the next winter some experiments may be made in this direction. They will be happy to supply any further information which it is in their power to give, and will be glad to learn the results of any efforts which may be made; and they hope that, by the experience thus gained, they may be able to make more definite suggestions, and to afford more practical help at some future time.

FLAGG.—After the interesting harvest thanksgiving services that were held at Buxton on the 15th, and briefly reported in the *Herald*, Mr. Creery was invited to re-deliver his excellent morning sermon at Flagg last Sunday. Though the time for preparation was short, our friends at Flagg gathered together a considerable quantity of the fruit of the earth. The ample supply of corn, vegetables, and flowers helped the preacher to bring home to the people the great truths he desired to impress upon them. Notwithstanding the very stormy day, the attendance at the service was very good, and the utmost gratification prevailed at having the seasonable and interesting service.

*See *Unitarian Herald*, September 20th.

OLD SAINTS.

'Tis not alone from legend and old story,
'Tis not alone from canvas, dark with time,
That holy saints, crowned with celestial glory,
Smile down upon us from their height sublime.

Not only from church-windows, coloured brightly,
Do their blessed shadows fall across our way;
Ah, not alone in niches gleaming whitely,
With folded hands, do they stand night and day.

Who is there in this world who has not, hidden
Deep in his heart, a picture, clear or faint,
Veiled, sacred to the outer world forbidden,
O'er which he bends and murmurs low, "My Saint!"

A face, perhaps, all written o'er with sorrow,
Whose faded eyes are dim with unshed tears;
And yet they hopefully look toward the morrow,
And far beyond it, into brighter spheres.

A face whence all the sunshine of the morning
And brightness of the noon have passed away;
And yet, where clearly, surely, there is dawning
The wondrous radiance of that perfect day.

That perfect day—when, crowned with heaven's bright-
ness,
Without a pain, or care, or mortal need,
With conqueror's palm, in robe of snowy whiteness,
Our blessed shall stand as very saints indeed.

Yes, God be thanked! though the pure saints of story,
And holy martyrs that the artist paints,
Are veiled in radiance and crowned with glory,
There still are halos for these unknown saints.

—*Christian Union.*

The Unitarian Herald.

FRIDAY, SEPTEMBER 27, 1878.

A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power.

WILLIAM ELLERY CHANNING.

THE AIMS AND MEANS OF JESUS.

II.

FROM the means JESUS employed let us pass to refer to the principles he taught. The spiritual truths that fell from his lips may be comprehended in these three: the Fatherhood of God, the Brotherhood of Man, the Reality of a Future Life. That GOD is the father of the human race is the basis and essence of Christianity. It is the sublimest of truths. It was known to the Aryan and Semitic races of old, who worshipped the Infinite under names that reveal some apprehension of His paternal relations to mankind. But it is only through its consecration in the teaching of JESUS that it is has become the conception which has superseded all others, which has been deepening through the Christian ages, but the height and depth and length and breadth of which we yet only faintly comprehend. The world rejoices in it and is glad. It is as the dawn of morning upon a darkened world. It is the pearl of great price, the unspeakable gift, the everlasting consolation. It harmonises so well with the wants and aspirations of all ages and religions, it has so much to recommend it in the teaching of nature, it receives such re-inforcement from the course of divine guidance over human life, it is such a source of peace and rest, joy and hope amid the shocks and convulsions of the world and amid the changes of individual experience, that surpassingly wonderful as it is, men have clasped the doctrine to their bosoms, and lived and died in its persuasion and trust.

Out of it arises the second grand principle, that all men are brethren, their fraternal relationship resting not upon natural equality, which is a baseless dream, nor upon social equality, which is an impracticable vision, but upon the fact that GOD is the Father of all, who are therefore all alike his children, born with equal spiritual rights, born to promote each other's good in various ways of mutual

service, born to attain through varied experience and discipline a destiny of good to themselves and of glory to Him. Here is a solid and satisfactory reason for cultivating a spirit of universal benevolence, and for doing good to all men within reach of our opportunity. That this truth of human brotherhood has exercised a genial and humanising influence over modern civilisation is testified by numberless public movements for obtaining justice to the oppressed, or ministering help to the helpless and the outcast. The civilisation of Greece and Rome was marked by a certain hardness and want of benevolent feeling. Its surface was highly polished, but its heart gave no quick response to the touch of the kindlier sympathies of our nature. Its features were those of a face exquisitely chiselled, but which has a lack of geniality. Its manners were graceful, but characterised by a sad want of moral warmth. In a word, ancient civilisation lacked tenderness. But since the coming of CHRIST civilisation has become more genial, more gentle, more prolific of benefits, more redolent of the heart. And with every century the exercise of benevolence becomes more general, movements and institutions multiply to raise the depressed, to succour the wretched, to shelter the unfortunate, to reclaim the erring, to instruct the ignorant. It is indisputable by any fair-minded man that we owe this fuller development of the humane and kindly sympathies of our nature to the influence of CHRIST's teaching and life.

JESUS taught the reality of a future life. Immortality was not a new truth. He did not disclose it as a novelty. It had been in the mythologies, religions, and philosophies of the world before his time. But he took it out of the region of shadows and brought it into light. He did not argue it. Philosophising was not his habit. There is nothing of the logical method in any of his teaching. His appeal was not to the intellect. With a quiet faith he affirmed the immortality of man. With him it needed no argumentation: nor do the deep things of GOD answer to that test. The light of immortality shone upon his inward eye with a serene brightness. And he lived in it with a quiet confidence, which, in its rest and stillness, is to him that hath it strength beyond all logic, and certainty beyond all demonstration. The wealth of satisfaction with which JESUS has met the yearning of our being for perpetual life is manifested in the historical circumstance that the idea of immortality has prevailed in society not only more extensively, but in a form more operative than at any period anterior to the advent of CHRIST.

These are the three fountal truths with which CHRIST sought to attain his comprehensive aim. How they started a movement which rapidly extended itself throughout the civilised world; how they kindled a fire amongst a people to whom the idea of GOD's universal Fatherhood was obnoxious, and who erected themselves into a sacred caste; how they exerted an influence over polished Greek and haughty Roman in spite of forces to obstruct it; how, notwithstanding the lowly origin of their expounder and representative, they compelled the educated to cast aside prejudices, and elicited the admiration of the intellectual; how they exerted a plastic power among the common people of the Gentile nations, sunk in animal indulgences and debasing superstitions; how, in the first three centuries of the Christian era, they tore up deeply-rooted habits, and brought into subjection appetites and desires, affections and ambitions, by which men are wont to be governed; how, in that period, they

grasped the very will of humanity, and controlled it as with the hand of God; how, after that period, they began to be overloaded with follies, and corrupted with absurdities, and burdened with crimes; how, nevertheless, they have not passed away nor spent their strength, but still live as permanent and imperishable powers: all this is a thrice-told tale. But there is one significant fact, giving promise of their triumph, to which sufficient attention has perhaps not been paid, and to which we would advert. It is the fact that they have won their greatest success amongst those races where intelligence has been most developed, and intellect has been most active. Where civilisation has been most advanced, there they have made way. Where the mind of man has been widest awake, there they have reached their most potent sway. No race under heaven has exhibited the mental activity and the restless energy of the Anglo-Saxons; and it is a significant fact that, not amongst theorists and dreamers, but amongst the Anglo-Saxons, amongst practical men of action, amongst men whose intellects have become strong from constant and healthful exercise, the power of these truths and of CHRIST's life has reached its highest vitality, notwithstanding constant and severe investigation. And we look upon it as full of hope for the fulfilment of CHRIST's aim. Those who now most firmly hold these truths are the Anglo-Saxons, with their active intellect, their strong will, their enterprising spirit. And when we see that this restless family is multiplying itself in America, in Australasia, in India, in China, in Japan, in Africa, that it is opening up highways into the very heart of the Old World, that its moral influence is extending beyond calculation, that it is supreme in intellectual and commercial power among the several races of mankind—we see in these circumstances providential movements concurring to favour the grand conception of JESUS of a universal conquest, when his spiritual kingdom shall be established, and when to him every knee shall bow, and every tongue confess, to the glory of GOD the Father.

THE PROTESTANTEN VEREIN AT HILDESHEIM.

THE Committee of the British and Foreign Unitarian Association has appointed the Rev. A. Chalmers, of Cambridge, as delegate to the forthcoming annual meetings of the German Protestanten Verein. These are to be held at Hildesheim, in the province of Hanover, and in view of the present religious and social troubles in Germany, are expected to be of unusual interest and importance. The following is an outline of the proceedings:—Tuesday, October 8, meeting of committee and social gathering; Wednesday, meeting of delegates, conference and debate on "Church Freedom and Congregational Rights," divine service, and in the evening the reception of the guests and foreign delegates in the concert hall of the Assembly Rooms; Thursday, divine service, second conference, and debate on (1) "Religion in Relation to the Life of the People," and (2) "The Sunday Question," and collation in the large hall of the Assembly Rooms; Friday, excursion of the delegates and their friends to Goslar. The two special preachers will be Professor Dr. Pfeleiderer, of Berlin, and Pastor Klapp, the travelling lecturer of the Verein.

BOOKS AND AUTHORS

Mr. Arthur H. Moxon, of 12, Tavistock-street, has just published in his series of "Popular Novels" (crown 8vo., 2s.) a new and revised edition of *The Master of Riverswood*, by Mrs. Arthur Lewis.

A daily Protestant paper is projected in France at the price of a sou a day. It will be thoroughly Republican in tone. While sup-

plying general news, it will be the special organ of the Protestant movement. The general direction and editorship will, says the prospectus, be in the hands of converts who have renounced Romanism and formally joined the Protestant ranks. The dogmatic and ecclesiastical questions now rife in the Protestant churches of France will not be touched upon. In regard to Church matters, its business will be to say to proselytes, go to the nearest church and get your families inscribed on the register as Protestants; the paper will wage war on Clericalism and Materialism. A capital of 130,000f. has been raised, but it is not proposed to begin the paper till nearly double that sum is forthcoming. The proposed name is *Le Signal*. The prospectus is signed by Leon Pilatte, editor of the *Eglise Libre*; by MM. Pillon and Remouvier, the editors of *La Critique Philosophique*, and by Eugène Réveillaud, who is to be the editor.

UNIVERSITY OF LONDON.

A New Supplemental Charter having been granted to the University a few months since, on the joint application of the Senate and of Convocation, empowering the Senate to admit woman to graduate in its several faculties (Arts, Science, Law, Medicine, and Music), on such conditions as the Senate, with the concurrence of the Home Secretary, should deem expedient, the Senate lost no time in passing a resolution which made all the existing regulations, relating not only to Graduation, but also to the various honours and rewards granted at the several examinations, open to female as well as to the male candidates. This resolution having been now approved by the Home Secretary, female candidates will be admitted forthwith to the matriculation examination; and all such as have already passed the General Examination for Women will be considered as having matriculated, and will be admissible (after the required interval) to the First Degree Examination in either of the Faculties. Further, with a view to the special encouragement of female candidates desiring to go through a regular academical course, the Trustees of the Gilchrist Educational Trust have instituted two exhibitions, one of £30, the other of £20, per annum, tenable for two years, to the female candidates who pass highest in the Honours Division at the Matriculation Examination; and two exhibitions, one of £40, the other of £30 per annum, tenable for two years, to the female candidates who pass highest at the First B.A. Examination (provided that they obtain in the first case two-thirds, and in the second three fifths, of the total number of marks), to assist them in pursuing their studies at some collegiate institution approved by the Trustees; with the further reward of a gold medal of the value of £20 (or of a book prize of the same value) to the female candidate who passes highest at the Second B.A. Examination, if she obtains not less than two-thirds of the total number of marks. These rewards are quite independent of those granted by the University, and may be held in conjunction with them. Further particulars may be obtained by application to the Registrar of the University, London, W.

SERMONS AT THE SEASIDE.

REV. W. H. CHANNING ON PRAYER.

WE may consider ourselves very fortunate if when away for the benefit of our bodies we also receive refreshment for our souls. Having had the pleasure of listening two or three times to the Rev. W. H. Channing during his invaluable services at Hastings, I have endeavoured to jot down some recollections of a sermon at one of these on "The Transforming Influence of Prayer."

The minister commended to our most serious attention the very great importance of prayer. He spoke of the opinions current at the present day, among a large and increasing section of the community, on this subject, and classified these adverse opinions under three headings:—

1. Those who say if God is good, He will give us all we need without prayer.
2. Those who say God is so wise that he knows what we need better than we do; therefore it is folly to pray.
3. Those who say that we cannot alter anything if we do pray.

This last the preacher said was the central question of the whole, and would give the key to

all he had to say. He acknowledged that *we* by prayer could not alter God's decrees, "*but*," said he "*prayer alters our relations to God.*" Prayer is the central meeting point between God and man. The man who strives really to be at one with God in prayer is thus lifted above himself, and could look down from that height and see himself as he really is. It makes all the littleness and meanness of life vanish. Prayer is the only means of gaining true strength, calmness, peace. The man who prays is an immeasurably superior man to the man who does not pray. At the same time that prayer humbles the man and takes him out of self, it gives him true nobleness and dignity; it takes from him all selfishness. Selfishness is the great evil of the world; the one central cause of all other evil. If a man by prayer loses himself in oneness with God, he must hereby forego all self-will, and in so doing becomes more and more what God intends him to be. The man who is one with God has lost self-love, has lost fear, trusts wholly in God, becomes a new creature, is regenerated. The preacher had no hesitation in saying it was his belief that if there could be formed a community of *really praying people*, that community would transform the world. We should then have heaven on earth. Man would lose himself, his prejudices, selfishness; evil would vanish; men would become like little children, kind, loving, and good, and each would strive not for himself but for the good of others. By prayer the preacher did not mean the utterance of mere words, but the giving up of our will to be directed by the will of God; the losing ourselves in God.

E. C.

On Sunday evening last Mr. Channing preached the last of a series of discourses in the Unitarian Church at Hastings, from Ephe. iii., 14-19, which is fully reported in the *St. Leonard Times*.

FIRESIDE READINGS.

"SORRY IS NOT 'NUFF."

"ALLAN? Where is Allan?"

A moment ago he was playing with his little cart in the yard, hauling dirt to the currant-bushes. I cannot tell how many cartfuls he carried. He was as busy as a little man. But Allan was gone; there is his cart.

"Allan! Allan!"

"I'se here," at last said a small voice from the back parlour.

"What are you there for?" asked his mother, opening the door and looking in.

Allan did not answer at first. He was standing in the corner with a very sober look on his face. "Come out to your little cart," said his mother; "it is waiting for another run."

"I'se not been here long 'nuff," said the little boy.

"What are you here for at all?" asked his mother.

"I punishing my ownself. I picked some green currants, and they went into my mouth," said Allan.

"Oh, when mother told you not to! Green currants, will make my little boy sick," said his mother in a sorry tone.

"You needn't punish me," said Allan; "I punish my ownself."

His mother often put him in the back parlour alone when he had been a naughty boy; and, you see he took the same way himself.

"Are you not sorry for disobeying mother?" she asked Allan.

"I sorry, but sorry is not 'nuff. I punish me. I stay here a good while and thinks."

Is not Allan right? Sorry, if it is only sorry, is not enough. How often children say they are sorry, and yet go and do the same thing again! That is a very short, shallow sorrow. Allan felt this; so he was for making serious work of it.—*Christian Register*.

CURIOSITIES.

A lawyer once asked the late Judge Pickens, of Alabama, to charge the jury that "it is better that ninety and nine guilty men should escape than that one innocent man should be punished." "Yes," said the witty judge, "I will give that charge; but in the opinion of the court, the ninety and nine guilty men have already escaped in this county."

NO "DEVIL" ON THE "NIGHT SHIFT."—One evening, when visiting the *Dundee Advertiser* office with some strangers, Mr. Gilfillan got heartily merry over an amusing incident. In

the absence of the entire literary staff he was shown into the editor's room by an occasional contributor. On seeing the system of electric bells arranged on the wall at the back of the editor's chair he asked an explanation, and finding that the editor could by a touch of his finger summon into his room all or any of the heads of departments from all parts of the establishment, above or below, Mr. Gilfillan exclaimed with a pass of his hand—"The Editor here can therefore call devils from the vasty deep or draw an angel down." The guide having touched the devil's bell several times without that personage entering appearance, Mr. Gilfillan said, "The devil must surely be from home or taking a nap." The guide having again touched the bell, a sedate compositor entered and informed the astonished visitors that there were no devils there after six o'clock. The amusement of the visitors was still more heightened when on being asked for the reason, the grave compositor explained, "By Act of Parliament, no devil is allowed to work on the night shift, or after six o'clock at night." The idea of the devil being under Act of Parliament caused roars of laughter.

THE NOTTINGHAM DEBATE.

THEISM AND ATHEISM.

"IS IT REASONABLE TO WORSHIP GOD?"

(Continued from last week.)

MR. ARMSTRONG: Mr. Bradlaugh has just been rebuking me for my laxness with respect to definitions, and has come down upon me with a great authority. Now, it is a habit of mine not to think much of authorities as authorities, but rather of the value of what they say. Mr. Bradlaugh came down upon me with Max Müller, and read a sentence in reference to the value of definitions, to the effect that they were wonderful things for preventing and avoiding controversies and disputes. Is it, I ask, Mr. Bradlaugh's experience that the number of definitions given from public platforms in his presence has tended to less controversy or to more? Has there been more or less talk with all these definitions, than there would have been without them? I fancied that Mr. Bradlaugh's career had been one very much connected with controversies, and that the definitions which he has been accustomed to give have not had the effect of leaving him in peace from controversy. I am perfectly amazed at Mr. Bradlaugh's memory, at the wonderful manner in which he manages to remember, with tolerable accuracy, what I have said, and to get down as he does the chief points of my speeches. I have, unfortunately, a miserable memory, although I have an excellent short-hand which I can write, but which I cannot generally read. (Laughter.) Trusting, however, to those two guides, I must endeavour to reply. Mr. Bradlaugh unintentionally misrepresented me when he alleged that I had said that the voice of God, called conscience, was not always clear. I did not say that that voice was not always clear—what I said was that it was not always clearly heard. I illustrated this by the simile of the bell, the sound of which was perfectly clear of itself, but which was not heard by those who would not heed. Mr. Bradlaugh also accused me of going in for the authority of majorities, because I quoted a number of names and said that I might quote many more who concurred in the belief in Deity grounded upon the sort of experience which I said that I had myself enjoyed. Now, the opinions of the majority have no authority—at least they go for what they are worth, but are not a binding or an absolute authority. But the experience of a majority, or of a minority, or of a single individual, has authority. The experience of a single man is a fact, and all the rest of the world not having had that experience, or thinking that they have not had it, does not make it less the fact. Therefore, if you have half-a-dozen men upon whose words you can rely, who say that they have had a certain experience, because Mr. Bradlaugh says he has not had such experience, that makes it no less the fact. Now I approach that awful question which stares in the face of the Theist—and which often seems to stare most cruelly—this question of the evil in the world. It is a question upon which the greatest intellects of mankind have broken themselves, one which has never been really explained or made clear, either by the Theist or the Atheist, but which is probably beyond the solution of the human faculties. All that we can do is to fringe the edge of the mystery, and to see whether the best feelings within us seem to guide us to anything approaching a solution. Do you think that these things of which Mr. Bradlaugh has spoken do not touch me as they touch him? Look, say, at the poor child born in misery, and living in suffering; it would absolutely break my

heart if I thought that this could be the end of all. I believe that it would weigh me down so that I could not stand upon a public platform, or perform the ordinary business of life, if I believed that there were beings in the world of whom misery and sin were the beginning and the end. But I thank God that I am enabled to maintain my reason upon its seat, and my trust intact. I know, or I think I know, God as a friend. If he be a friend to me, shall he not be a friend to all? If I know by my own experience his wondrous loving kindness, can I not trust him for all the rest of the world, through all the ages of eternity? You may see a son who shall be familiar with his father's kindness, who shall always be kindly treated by his father; and there shall be a great warm love between them. But the child sees certain actions on the part of his father which he cannot explain. He beholds suffering apparently brought by his father upon others, and is, perhaps, inclined to rebel against his father's authority. But which is the truest child—the child who, having himself experienced his father's love, says: "Well, this is strange, it is a mystery; I would it were not so, but I know that my father is good, and will bring some good out of this which could not have been obtained otherwise;" or the child who says: "All my experience of my father's goodness shall go to the winds. I see a problem which I cannot explain, and I will, therefore, throw up my trust, rebel against the paternal goodness, and believe in my father's love no more!" It would be base in such of you as may be Atheists to rest in such a trust, since you do not know the love of God; but were you touched with that love, this trust would come to you. It would come to you in your best and truest moments, the moments when you feel that you are most akin with all that is good and holy, and when you feel, as it were, lifted above what is base. This problem of the evil in the world, I have said, surpasses the faculties of humanity to solve, either from the platform of the Theist, the Atheist, or the Pantheist. I ask you what you conceive to be the highest good to humanity? Is not the highest good, virtue? You say, it may be, happiness is better. Take the Huguenot. One way, with him, led to happiness, the other to destruction. Was the choice he made the better or the worse? You say the better. Then you hold that virtue is better than happiness. With regard to virtue, imagine, if you can, a world free from every sort of suffering, from every sort of temptation, every sort of trial, what a very nice world to live in, but what very poor creatures we should all be! Where would be virtue, where valour, where greatness, where nobility, where would be all those high functions which call forth our reverence, and make us look up from men to the man of God? The world is not made of sugar-plums. I, for my own part, cannot conceive how virtue, the highest good which we can conceive, could possibly come about in human character unless human character had evil against which it had to contend. (Applause.) If you can tell me how we could have a world in which men should be great, and good, and chivalrous, and possess all such qualities as raise feelings of reverence in our bosoms, where nevertheless all should be smooth and easy, you will have told me of something which, I think, has never been told to any human being. (Applause.)

Mr. BRADLAUGH: A large number of definitions lead to more controversy or to less. If the definitions are offered to the minds of people well educated, and thoroughly understanding them—to much less controversy and to more accuracy; and when they are offered to people who are yet ignorant, and have yet to understand them, then they lead to more controversy, but even there, also, to more accuracy. I am asked—Can you tell me how to make a world? I cannot. Do you intend to base your conclusions on my ignorance? If there be an *onus*, it lies on you, not on me. It is your business to show that the maker you say ought to be adored, has made the world as good as it can be. It is not my business at all to enter upon world-making. Then I am not sure—while I am quite ready to be set right upon a verbal inaccuracy—I am not sure there is very much distinction between the voice not being heard and not being clearly heard. It is said to be the voice of God that speaks; but he made the deafness or otherwise of the person to whom he speaks, or he is not the creator, preserver, "the dearest friend in whom I trust, on whom I rely." These are Mr. Armstrong's words. If God cannot prevent the deafness, then the reliance is misplaced; if he made the deafness, it is of no use that he is talking plainly; if he has made the person too deaf to hear his voice, then the voice is a mockery. Then I had it put to me that the opinions of majorities were not binding as authority; they only had their value as expressions of opinion, but that the experiences of individuals are binding. What does that mean? Is there such a certitude in consciousness that

there can be no mistake in experience? What do you mean? When you have a notion you have had an experience, and I have a notion you have not had it? Supposing, for example, a man says, "I have experience of a room which raced with the Great Northern train to London; it was an ordinary room, with chairs and tables in it, and none of them were upset, and it managed to run a dead heat with the Great Northern express." You would say, "My good man, if you are speaking seriously you are a lunatic." "No," he would say, "that is my experience." Mr. Armstrong says that that experience deserves weight. I submit not unless you have this—that the experience must be of facts coming within the possible range of other people's experience; and must be experience which is testable by other people's experience, with an ability on the part of the person relating to clearly explain his experience, and that each phenomenon he vouches to you to be the subject possible of criticism on examination by yourself, and that no experience which is perfectly abnormal, and which is against yours, has any weight whatever with you, or ought to have, except, perhaps, as deserving examination. When it possibly can be made part of your experience, yes; when it admittedly cannot be made part of your experience, no. A man with several glasses of whisky sees six chandeliers in this room; that is his experience, not mine. I do not refuse to see; I cannot see more than three. Mr. Armstrong says the problem of evil never has been made clear by Atheist or Theist. There is no burden on us to make it clear. The burden is upon the person who considers he has an all-powerful friend of loving kindness, to show how that evil exists in connection with his statement that that friend could prevent it. If he will not prevent it, he is not of that loving kindness which is pretended. Mr. Armstrong says—"My dear friend is kind to me, shall I not believe that he is kind to the little lad who is starving?" What, kind to the lad whom he leaves unsheltered and ill-clad in winter, whose mother is drunken because the place is foul, whose father has been committed to gaol? Where is the evidence to that lad of God's loving kindness to him? God, who stands by whilst the little child steals something; God, who sets the policeman to catch him, knowing he will go amongst other criminals, where he will become the more corrupted; God, who tells him from the Bench, through the mouth of the justice, that he has given way to the temptation of the devil, when it is the very God has been the almighty devil. (Applause.) That may be a reason for Mr. Armstrong adoring his friend, but it is no reason for this poor boy to adore. "Ah," Mr. Armstrong says, "my reason for homage is this: I should be dissatisfied if this were going to last for ever, or if this were to be the whole of it; that it is so bad I should be in anguish were there no recompense." You condemn it if it is to continue. How can you worship the being who allows that even temporarily which your reason condemns? Has he marked his right to be adored as God by the little girl who is born of a shame-marked mother in the shadow of the workhouse walls, who did not select the womb from which she should come, and whose career, consequent on her birth, is one of shame and perhaps crime too? Ah! that friend you love, how his love is evidenced to that little girl is yet to be made clear to me. Then comes another problem of thought which I am not sure I shall deal fairly with. Is the highest good virtue or happiness? But the highest happiness is virtue. That act is virtuous which tends to the greatest happiness of the greatest number, and which inflicts the least injury on any—that which does not so result in this is vice. When you put happiness and virtue as being utterly distinguished, in your mind they may be so, but not in my mind. You have confused the definition of morality which I gave on the first opening; you have, without explaining it, substituted another in lieu of it. You would be right to say my definition is wrong, and give another definition, but you have no right to ignore my definition and use my word in precisely the opposite sense to that in which I used it. A very few words now will determine this question for this evening, and I will ask you to remember the position in which we are here. I am Atheist, my friend is Theist. He has told you practically that the word "God" is incapable of exact definition, and if this is so, then it is incapable of exact belief. If it is incapable of exact definition, it is incapable of exact thought. If thought is confused you may have prostration of the intellect, and this is all you can have. Our friend says that he prays and that his prayer is answered daily, but he forgot the millions of prayers to whom God is deaf. In his peaceful mountains and lakes, Vesuvius and Lake Michigan escaped him. The fishers in Torre del Grecco, they on whom the lava stream came down in the night, had their lips framed no cry for mercy? Did not some of those hundreds who were carried to death on the tide of the muddy

Thames, did they not call out in their despair? and yet he was deaf to them. He listened to you, but it is of those to whom he did not listen of whom I have to speak. If he listens to you and not to them, he is a respecter of persons. He may be one for you to render homage, but not for me. First, then, the question is, "Is it reasonable to worship God?"—and the word "worship" has been left indistinctly defined. I defy anyone who has listened to Mr. Armstrong to understand how much or how little he would exclude or include in worship. I made it clear how much I would include. Our friend has said nothing whatever relating to the subject with which we have had to deal. His word "God" has been left utterly undefined; the words "virtue" and "happiness," and the words "right" and "wrong," are left equally unexplained; the questions I put to him of cause, and intelligence have been left as though they were not spoken. I do not make this a reproach to him, because I know it is the difficulty of the subject with which he has to deal. The moment you tell people what you mean, that moment you shiver the Venetian glass which contains the liquor that is not to be touched. I plead under great difficulty. I plead for opinions that have been made unpopular; I appeal for persons who in the mouths of their antagonists often have associated with them all that is vicious. It is true that Mr. Armstrong has no such reproach. He says that God will only try me by that judgment of my own reason, and he makes my standard higher than God's on the judgment day. God made Bruno; do you mean that Bruno's heresy ranks as high as faith, and that Bruno at the judgment will stand amongst the saints? This may be high humanity, but it is no part of theology. Our friend can only put it that because in his own goodness he makes an altar where he can worship, and a church where he would make a God kind and loving as himself, and that as he is ready to bless his fellows, so must his God be; but he has shown no God for me to worship, and he has made out no reasonableness to worship God except for himself, to whom, he says, God is kind.—Alas! that so many know nothing of his kindness. (Applause.)

GENERAL BAPTIST ASSEMBLY.

BAPTISM AND RELIGIOUS REVIVALS.

THE annual meeting of this Assembly was held at Dover on Monday and Tuesday the 16th and 17th September. Among those present were the Revs. John Howard, A. Brinkworth, John Marten, J. C. Means, John Felstead, John Ellis, Thos. Rix, and Thos. B. W. Briggs; H. P. Buckler, Esq., and Messrs. J. E. Mace, jun., B. A. Igglesden, John Agate, James Gilfillan, John Browne, Edward Philpott, A. Wilson, Miss Chatfield (Ryde), Miss Squier, Mrs. G. W. Chitty, Miss Briggs, Mrs. Igglesden, Miss Pound, Miss Marten, &c.

On Monday evening a powerful and eloquent sermon on "Life and Light," founded upon John i. 4, was preached by the Rev. John Felstead, of Trowbridge, successor to the late Rev. S. Martin. The devotional exercises were taken by the Rev. John Ellis, of Portsmouth.

On Tuesday morning business commenced at ten o'clock, after prayer by the Rev. J. Howard, of Long Sutton. A paper was read by the Rev. J. Ellis, on the "Early Corruptions of the Rite of Baptism in the Christian Church, during the first Ten Centuries." It was replete with historical information, pointing out the fidelity of our forefathers to the apostolic practice of believers—baptism—showing the position held by the General Baptists as pioneers of religious liberty during the first thousand years of the Christian era. He traced the dogma of Baptismal regeneration to North Africa in the middle of the third century, and the practice of infant baptism, which sprung out of it, and its extension through the influence of Augustine. He spoke of Constantine, who deferred his baptism to the latest possible time in order that all his sins might be washed away at once; who converted Christianity into a State machine, put down religious controversy by force, set up the idol uniformity, and persecuted all who would not fall down before it. The General Baptists resisted the corruptions of the age, among whom he mentioned the Novatians, the Donatists, the Pelagians, and others, who were true Protestants long before the Reformation. He said that men should have been found in those dark days to defend freedom of thought and liberty of action was a credit to humanity—and he felt proud of their relationship.

Discussion by the brethren followed for some time, when the second paper was read by the Rev. J. A. Brinkworth, of Saffron Walden, who had chosen the subject of "Religious Revivals." This paper referred to the low condition of religious life in our General Baptist churches; it pointed out that the revival of religious life depended upon the use of means suited to the time, place, and conditions of the several churches. Earnestness, activity, prayer, with entire consecration on our part to Christian work were required. It was ably and impressively delivered, and at the close one of the brethren requested that all would join in singing the hymn, "O Spirit of the living God," as the most suitable response thereto. At two o'clock the company adjourned to Fuh's London Hotel, where they sat down to an excellent dinner. Provision was generously made for all the ministers by Mr. Archibald Wilson, to whom a hearty vote of thanks was given on the proposi-

tion of the Rev. J. Marten, seconded by the Rev. J. C. Means, of London. Several speeches, with some reminiscences of the past, were given by several veterans of the Assembly, after which the friends went down to the Admiralty Pier, The Castle, Shakespeare's Cliff, with other of the many points of interest here.

In the evening, at six o'clock, a good number of friends partook of tea in the chapel. This was followed by a special service, in which the newly-appointed messenger of the Assembly, the Rev. T. B. W. Briggs, of Dover, was ordained to the important work belonging to that office. Scripture was read by the Rev. J. A. Brinkworth. General prayer was offered by the Rev. T. Rix. The duties of the office were stated by the Rev. J. C. Means, to which the Rev. T. B. W. Briggs responded, formally accepting the office in a warm-hearted address.

The ordination prayer was offered by the Rev. John Howard, of Long Sutton, during which, according to ancient custom, the two messengers, the Revs. J. C. Means and John Marten, placed their hands upon the head of their newly-appointed brother, and after another hymn the benediction was pronounced.

Immediately afterwards a communion service was held. A hymn was sung; the Rev. John Ellis read the Scripture; the Rev. J. C. Means gave the address; the Rev. T. B. W. Briggs broke the bread and poured out the wine, which was handed round by deacons, and partaken of by a large and devout assembly, many of whom partook for the first time. Another hymn was sung, a parting prayer was offered, and the assembly separated after kindly adieus.

A more delightful meeting has never been held. Not one unkind expression, not one uncharitable remark, characterised any part of the proceedings. Every one felt that it was good to be there, and the language of all might have been well expressed in the words of Scott—

When shall our happy eyes behold
Thy people fashion'd in thy mould,
And charity our lineage prove
Derived from thee, 'O God of Love.'

DUKINFIELD OLD CHAPEL SUNDAY SCHOOL.

THE annual parents' party of this old-established and excellent school took place on Saturday evening, the 21st inst., in the large room of the school. At half-past five, over 200 parents and friends partook of a substantial tea.

At the meeting afterwards there was a large attendance, especially of mothers. On the platform, besides the chairman, the Rev. G. H. Vance, we noticed Mr. M. Wild (one of the three directors of the school), the Revs. H. E. Dowson, B.A., F. H. Jones, B.A., J. K. Smith, N. Green, and J. G. Slater.

The CHAIRMAN, in his opening address, after welcoming the parents and friends, said parents, teachers, and directors had a common bond of interest—the children who attended the school; and the purpose of these annual gatherings seemed to him to be how were they to help each other in doing their duty to the children committed to their charge? The character of that school had changed considerably from what it was at the beginning of its career. Since then good elementary schools had become commoner, and parents were now compelled to send their children to the day schools. It was no longer necessary for them to pay so much attention to secular instruction in the Sunday school. We now want to pay more regard to the moral and religious training of children, and he wished in a very few words to tell them how they could help in this. The speakers who were to follow would doubtless have something to say on that point, but he wished to refer briefly to one or two ways by which they were going to attempt to interest children and parents in the work of this school. They had drawn up an examination scheme for work to be done in the school during the next three months. There would be for the eldest scholars prizes offered for the best essays, or, if that be too grand a word, for the best papers on the life and character and lessons to be drawn from the story of Joseph. For scholars who were not quite old enough to write an account of Joseph's life they were going to offer prizes for a good verbal account of the same story; and for the youngest of all there would be repetitions of hymns and verses out of the Old and New Testaments. Now parents could help by taking an interest in all this, and by encouraging girls and boys to employ their long winter evenings in writing papers or in learning their repetitions. The next thing is that a night school for lads and young men between the ages of 14 and 22 is to be held. A night school also for girls and young women will be opened in the Astley-street schoolroom, by Miss Graham, a certificated mistress. And lastly, a Thursday evening class for dress-making and cutting-out and making of clothing will shortly be begun.

The Rev. H. E. DOWSON, after referring to the pleasing contrast the platform presented to what it was a year ago when not a single minister who had been invited had put in an appearance, took up the question of examinations in Sunday schools, with special reference to the scheme of the Manchester District Association. Out of 200 candidates sent in for examination last year, the school in Dukinfield only sent in five. That must have arisen either from want of ability or from disinclination. That it was not the first he was certain, from the fact that all the candidates from the Dukinfield school passed in honours, and the report of their lamented friend Fred. Ashton, who was the examiner, spoke in the highest praise of the papers of those five candidates. One of the teachers—Mr. John Richards—at a meeting at Gee Cross about a year ago made one of the best speeches he ever listened to on that occasion, but unfortunately it was on the wrong side. In Gee Cross, since they began the examinations,

they had had better work from teachers and scholars, and increased interest in the progress of the school. He quite agreed with those who said that our work is not to make the scholars sharp and clever, but to elevate the spirit and tone of their lives. He believed that no teacher, however learned, could do the right work unless he had the spirit of love in his heart. A teacher with some culture but the right spirit might be a blessing to his scholars. But would such a teacher be the less qualified if he had more knowledge and greater skill in imparting it? We are sometimes told we must go in for either making our scholars learned or good. But the best teacher will aim and succeed in both. Some object to prizes and competitions in the Sunday school on the ground that there should be such a desire for knowledge that stimulus is unnecessary. But what man or woman is there who would not like to excel? It is a legitimate passion, and ought to be judiciously gratified. He did not believe that prizes encouraged jealousy between those who do and those who do not succeed in obtaining them. If they were right-minded and generous in character, they could only admire the man who beats us in the college examination. No boy or girl is fit for life who cannot afford to be beaten. Then the examinations at Gee Cross had resulted in better and more systematic teaching. He therefore hoped that Dukinfield school would not only enter with spirit into the examination scheme mentioned by the chairman, but would in future send forward a larger number of candidates to the Manchester examinations.

The Rev. F. H. JONES, B.A., spoke as follows: When I was a bachelor I thought I would beautify my solitary sitting-room by having some flowers. I procured two beautiful fuchsias and placed them in my window, and paid them great attention, and watered them regularly. But somehow they drooped and died, and I took my once beautiful flowers and placed them in the back garden. They had been lying there some time, and I had nearly forgotten all about them, when one day I noticed that they had begun again to flower, and by and by they hung with beautiful flowers. How was it that with all my care I could not keep them alive, and when they were left to the exposure of the weather they prospered? Just this: In the back garden they had plenty of sunshine, but in my sitting-room window they had none. Men and women, when little children will die without sunshine, so the soul requires the sunshine of God's love if it is to be healthy and strong. I see about 100 mothers before me: they represent 100 households: allowing three children to each family, and with the fathers who were not present, that gave 500 souls. If they were all at chapel tomorrow, what a cheering sight it would be. You are hearing on all sides the complaint from men and women that the pressure of life is getting so heavy that they have never a quiet moment for thought. The cares of family life are so wearying—it is work, work for the fathers, and scrub, scrub for the mothers—that no quiet can be got. Well, now, there is a quiet retreat open for you every Sunday, where you can go in and listen to the reading of the Bible and the soothing voice of the organ, where there is peace and calmness—and yet how few avail themselves of it. When we ministers invite you to come to chapel you think we are asking you to come and hear us preach. No, no, it is not that. But we believe if you will come the holy influence that will bear in upon you will strengthen you for your week's work.

Mr. INGHAM, a former scholar of the school, but now settled in Canada, said: I am an entire stranger to most of you, but not to this school. Thirty-eight years ago I can remember coming, a little orphan boy, in my clean pinafore, and getting my name entered in the books by that good man John Whittaker. (Applause.) Whatever success I have had in life I owe to the lessons in truthfulness, honesty, and industry which I received, and I am sure the memory of the hours I spent here, and the associations of my childhood, have been a great help to me, and I feel that I cannot go back to my distant home without adding my testimony to the value of Sunday-school instruction.

During the evening there was some very good singing by the chapel choir, and songs by Mrs. Rooke and Miss Lomas, Mr. Jno. Moorhouse, Mr. Bentley, and Mr. Shirley. Mr. John Ogden presided at the piano. Before closing the report we should like to say that this large and useful school is deserving of better and more commodious premises. The present large room is at the top of a three-storeyed building, access to which is reached by a narrow staircase. The ceiling is far too low for purposes of ventilation. We hope the day is not far off when our Dukinfield friends may see their way to build a schoolroom as elegant as the chapel and better adapted to their requirements.

NEWS OF OUR CHURCHES

THE REV. ROBT. COLLYER.

VERY many friends in Manchester and neighbourhood have regretted that the Rev. Robert Collyer did not find it possible to visit this part of the country. Mr. Collyer desires that the following letter, addressed to one of us, should be laid before our readers:—

Leeds, September 20th, 1878.

I got your note yesterday asking me to come to Manchester. Will you let me say through the *Herald* that the only touch of heart-ache I have in me as I turn my face homeward, lies in the fact that I have not been able to come into Lancashire as I intended, to see a host of old friends, and preach in many churches to which I was invited, to some of which also I made a tentative promise, which must stay tentative, as I sail to-morrow. One does not like to tell these things! "out of meet'n," still it may stand for a slight excuse for this failure for lack of a reason, that I have preached every Sunday

since I came to England, save one, when I was in France, and more week days than I would like my people to know about, who sent me here to rest. I have been very glad to do this, and to see so many I never hoped to see in this world, and shall think of it all when I get into harness again with exceeding joy, and believe that you and many others will accept the will for the deed and give me your blessing where I deserve your ban perhaps, for not doing what, after all, as things lay with me, was not possible.—Yours indeed,

ROBERT COLLYER.

The *Yorkshireman* has the following interesting paragraph: "Here is a 'striking' incident.. The Rev. Robert Collyer, pastor of the Unity Church, Chicago, is now on a visit to the home of his boyhood. Once a poor lad, working in the blacksmith's shop at Ilkley, he has risen to be one of the most celebrated men of his profession in America. He is a fine type of a Yorkshireman—as brother Jonathan would term it he is 'clear grit,' which, by the by, is the title of a lecture with which the rev. gentleman has been delighting the hardy sons of toil employed on the Washburn Valley Waterworks, and the natives of Pudsey, Ilkley, and Holbeck. Hundreds of Mr. Collyer's American admirers have visited Ilkley for the purpose of having a peep at the old smithy in which Mr. Collyer worked, and some of them went so far in manifesting their admiration for the original-minded, outspoken, eloquent man, as to purchase the anvil at which he worked as a young man, to carry it back with them to Chicago, and to set it up in the vestibule of his church, as a memento of what their pastor had sprung from. Queer folks these Americans. Mr. Collyer has his admirers here as well as across the water, however. One of them created quite a sensation the other Sunday, when the rev. gentleman preached at Mill Hill Chapel, Leeds. Whilst the swell congregation was dispersing, and as Mr. Collyer was also leaving the church to take his seat in the carriage which one of his well-to-do hearers had sent to convey him thence, a rough-looking working man accosted the preacher and said, 'Tha dusen't know me, Bob, dus ta?' 'No, I think not,' said Mr. Collyer, as with a curious twinkle of his eye he surveyed the man. 'Why, am Joe Wright 'at used to strike for thee.' Wasn't there a shaking of hands by these two old smithy friends? Mr. Collyer was to be the guest of the Mayor (Mr. Carbutt) that day, but having met Joe he begged to be excused, and accompanied his old fellow-workman to his home."

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

"THE THEOLOGICAL MOVEMENT IN SCOTLAND." An article on this subject, by the Rev. S. Fletcher Williams, of Liverpool, appears in the September number of the *Unitarian Review* of Boston, United States.

BIRMINGHAM: FREE CHRISTIAN SOCIETY.—The seventeenth anniversary was celebrated on Sunday, September 22nd, by special musical services. Sermons were preached in the morning by Mr. G. R. Twinn, in the afternoon by the Rev. Chas. Leach, and in the evening by Councillor Sam. Edwards. Though an extremely wet day, the congregations were large: total amount of offertories, £13. 12s. 3¼d.—The following evening there was a public tea meeting, when the annual report was read, showing 392 scholars in the schools, and 40 teachers to instruct them. Total amount saved by boys, £233. 3s. 1d.; by girls, £74. 8s. The library is increasingly useful. The congregation has suffered some few losses by death and removals, but the gain of new members exceeds the loss. A Dorcas society has been established; two poor boxes placed at the church entrances, with good results; and two members of the church engaged as visitors for the large district around the schools. Sixty-eight dispensary tickets have been supplied for the sick, and five eye hospital tickets for deserving cases. The total of offertories for the year is £70. 10s., exclusive of all grants for the relief fund.

CAMBRIDGE.—During last term a series of special sermons were given by the Rev. A. Chalmers on some distinctive points of Unitarian theology. The subjects were God, the Bible, Salvation, and the Story of the Fall, and the discourses awakened much interest and inquiry.—In August the first congregational excursion took place. The Rev. A. Chalmers and nearly all the members went by Great Northern rail to Royston, where they were hospitably received by the Rev. R. Shaen. The afternoon was spent in visiting the heath, Royston Cave, and other places of interest. Mr. Shaen threw open his grounds to the visitors, and kindly provided a most liberal supply of fruit for tea. The party returned to Cambridge about nine o'clock, highly delighted with their outing.—On the Sunday after William Cullen Bryant's funeral, Mr. Chalmers preached a most appropriate discourse, showing how through his long life the great poet had remained faithful to liberal Christian principles, and tracing their influence on his verse.—On September 8th, Professor Upton preached here the most eloquent among the many eloquent sermons he has given us. A strong wish was expressed by all that it might be printed.—On September 15th, Mr. Chalmers gave a very able and instructive discourse on Scotch Ecclesiasticism; and last Sunday, September 22nd, he preached a most appropriate sermon on the loss of the Princess Alice.—Special courses of sermons are being arranged for the October term; and it is in contemplation to considerably improve the musical part of the services.—The church here has lost during the summer two of its most active members, Mr. Burton, who has removed to London, and Mr. Stoddart, B.A., who has accepted the pulpit of Stockton. The latter

especially has been most unwearied in his endeavours to promote the cause of liberal Christianity in Cambridge, and has lost no opportunity of spreading its principles. It is almost an unprecedented circumstance that this young congregation should have developed six lay preachers. Two of these—the Revs. H. T. Basford and W. Stoddart—are now in the regular ministry, and two others—Messrs. W. Clarke, B.A., and Herbert Burrows—are now well known all over the Eastern Counties and in other parts of England.

DENTON.—On Sunday last the annual sermons were preached, that in the afternoon by the Rev. H. E. Dowson, B.A., and that in the evening by the Rev. G. H. Wells, M.A. The congregations were good on both occasions. The choir at Gorton gave their services in the afternoon, and that at Gee Cross in the evening. The collections and donations amounted to £10. 7s. 7d.

DUNFERMLINE: LIBERAL CHRISTIAN CHURCH.—As intimated last week, an attempt was made on Sunday last to revive the mission in this town, which had from various causes fallen into a state of torpor. The Rev. H. Williamson (of Dundee) and Mrs. Soule have resolved to work together, and unite, if possible, both parties in a liberal Christian church. From local reasons it was determined to invite no immediate co-operation from either remnant of former parties. The first service was announced to take place at eleven o'clock. There was an attendance of twelve persons. Mr. Williamson discoursed on the "grain of mustard-seed," as an appropriate illustration of the new mission. In the afternoon, at two, another service was held, when twenty-four persons were present. Mrs. Soule delivered a sermon upon Jesus Christ and Him crucified. Several names were given in, and invitations offered to visit the homes. In the evening the attendance reached over 130, and gave good ground for the hope that with hard work, tact, skill, ingenuity, and every other available aid, with Christian faith and love, a church can be formed in this ancient town.

GLASGOW: SOUTH SAINT MUNGO-STREET.—On Sunday last the Rev. Wm. Mitchell preached the annual sermon in aid of this school. There was a good attendance, and a collection in aid of the school was made. Mr. Mitchell pleaded for the necessity of teaching our young the great and living truths of pure religion. Some, he said, objected that children were apt to be biassed in the Sunday school. But he denied that it was wrong to bias children in favour of truth. It was a duty to teach the children to love and serve God, their Maker and Father; to understand and obey the laws of nature, to set the highest value upon personal purity, honour, and truthfulness; to do their duty at home, at school, or at work; and to follow in the footsteps of Jesus Christ. That was what the school in connection with which they had met strove to do. No catechism or creed was used, and no theological dogmas beyond the comprehension of children were taught; and such noble and elevating truths must help to form the church of the future—a church which must rest on the sure foundation of truth, purity, and reason.

KING'S LYNN.—On Sunday, September 22nd, Mr. Herbert Burrows, of Cambridge, preached here morning and evening to most attentive congregations, who gave him their warmest thanks for his kindness in filling the pulpit at very short notice.

LEICESTER: FREE CHRISTIAN CHURCH.—The teachers and elder scholars took tea together on Friday night week, in the above place. Mr. and Mrs. Wright were invited as guests, the occasion being to bid farewell to three Sunday-school teachers—Mr. H. B. Smith, who has now entered upon his work as a student of the Home Missionary College, Manchester; Mr. J. J. Bowles, who has removed to Nottingham; and Miss Graveson, who has obtained a situation in Lincolnshire. After tea, which was provided by the teachers, Mr. J. Cooper, as superintendent of the Sunday school, wished the three teachers God speed in their new spheres. Other teachers and friends spoke in the same spirit, among whom were Messrs. T. Chattaway, Dale, Pratt, and Thos. Roberts. Mr. Wright also addressed the meeting, and gave some advice to the three teachers of whom they were taking leave. Mr. H. B. Smith responded. On Saturday afternoon the friends went off for an excursion to Swithland Woods. Two waggons conveyed the company, numbering about thirty.

MANCHESTER SUNDAY-SCHOOL UNION.—On Sunday last the first meeting of the present session was held at Blackley, the president, the Rev. J. Towle Marriott, in the chair. Over one hundred persons were present. A hymn having been sung, Mrs. Freeston read a paper on "Girls and Sunday Schools," which we reserve for a future occasion. A number of ladies and gentlemen took part in the discussion, which was closed by a few remarks by the Rev. J. Freeston. A vote of thanks was passed to Mrs. Freeston for her paper; and the meeting, in every way a success, was closed with prayer.

READING.—The anniversary services were held on the 8th inst. They were conducted by the Rev. H. Rylett, but the sermon in the morning was delivered by Miss Frances Power Cobbe on the subject, "The Kingdom of God." The address, which was a forcible and eloquent one, was delivered with much earnestness and feeling to a good and appreciative congregation. On the 10th the annual picnic of the children and their friends took place in a delightful park, the use of which was kindly granted by J. W. White, Esq. About 100 of all sizes enjoyed themselves immensely. The Sunday school is progressing satisfactorily. On the 15th inst., the church was decorated for the harvest festival, and sermons were preached by the Rev. H. Rylett.

MOSSLEY.—During the past three weeks revival services have been conducted in the churches here, and in the open air and the factories, and the old-fashioned orthodoxy has been preached for the conversion of the

people, and some little bigotry has been displayed. On Sunday last, September 22nd, the Rev. J. G. Slater preached in the Free Christian Church two discourses bearing on the revival; in the morning on "What must I do to be saved?" and in the evening on "Are not we Christ's also?"

PADIHAM.—On Monday last a tea party was held in Nazareth Chapel schoolroom, for the purpose of presenting Mr. Thomas Holland with a portrait of himself. The portrait, which was generally pronounced an excellent likeness, was an enlarged photograph, life size, contained in a handsome oval gilt frame, and was accompanied by a framed card bearing the following inscription: "Presented to Thomas Holland, for forty-five years a teacher in Nazareth Chapel Sunday School, Padiham, by the first class of females, which he has taught for thirty-five years, as an expression of their gratitude for his services, and their high esteem and admiration for his character." The entire arrangements for the evening had been left in the hands of a committee of ladies, and it need hardly be said that the tea was particularly good, and that the most business-like capacity was displayed in proposing the election of a chairman, and moving him a final vote of thanks. A varied programme of songs and recitations occupied most of the evening, the only speeches being that of the Rev. H. S. Solly, M.A., in presenting the portrait on behalf of the class, and that of Mr. Holland in acknowledgment of the gift.

POOLE.—Harvest thanksgiving services were held here on Sunday last, the chapel being elaborately decorated with fruit, flowers, wheat, and barley. Appropriate sermons were preached by the Rev. W. Agar, and collections made on behalf of the funds of the Bournemouth Dispensary. We understand that the temporary engagement made with Mr. Agar has been renewed, the congregation hoping to be able to retain, as their permanent minister, one whose services are so highly esteemed and appreciated.

RAWTENSTALL.—On Saturday afternoon, September 21st, the teachers and elder scholars of the Sunday school, together with the friends of the Newchurch Sunday school, had a most pleasant ramble up Cribden Clough with the Rev. Joseph Freeston, who gave some very interesting descriptions of the trees and flowers. After the ramble, about fifty met in the school and had tea, and then the Rev. J. Freeston gave an instructive lecture on the flowers, ferns, and grasses that had been gathered. The meeting was also addressed by Mr. Thomas Aitken, of Bacup, Mr. John Ashworth, of Newchurch, and others, after which the Rev. Henry Hill closed the proceedings with a hymn and prayer.

SOUTHAMPTON.—A Philosophical and Musical Society has been formed at the Church of the Saviour, under the presidency of the Rev. D. Amos, and a varied programme has been printed of its work to be gone through weekly from October 3rd, 1878, to March 27th, 1879, ending with a musical soirée.

STOURBRIDGE.—The occasion of the marriage of Mr. James P. Maginnis, of London, eldest son of the Rev. D. Maginnis, of Stourbridge, was taken advantage of by his numerous friends to express their high appreciation of his character, and their hearty good wishes for his future happiness and prosperity. Not only in private life, but in congregational and Sunday-school work, and in the fulfilment of his professional duties, Mr. Maginnis has won the respect and regard of all who have been brought into connection with him. In addition to many wedding gifts from personal friends, there were two other interesting presentations. On Saturday evening last a deputation waited on Mr. Maginnis at the Old Parsonage, and presented him, on behalf chiefly of co-workers in the congregation and Sunday schools, with an elegant drawing-room timepiece; and, on the following day, he was much gratified to receive from the children of the Sunday schools (in which he had been for many years a teacher, and more recently superintendent) a handsome inkstand.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

Letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, 20, Cannon-street, and not to the private addresses of the Editors.

No anonymous letters inserted: the writer of every letter must append his name for publication. No letter should be more than half a column.

J. R.—Received.

AN OFFER.

To the Editors.—As this is not a money-making announcement, but purely "for the good of the cause," will you allow me to say that I have a large quantity of my "Confession of Faith, concerning God, Jesus, Salvation, the Bible, and the Future Life," to give away, that I invite applications, and that I will forward them to any address. I only stipulate the applicants pay for postage. For every fifty asked for, twopence halfpenny in halfpenny stamps should be enclosed. People who can distribute the tract need not be afraid of asking for too many. It is stereotyped, and I will print and give away any quantity that may be asked for up to the end of October.—Yours, &c.,

J. PAGE HOPPS.

Truro House, Leicester, Sept. 16, 1878.

UNITARIAN HOSPITALITY.

To the Editors.—Having frequently read in former times, both in the *Herald* and the *Inquirer*, complaints of uncivil treatment of strangers in Unitarian chapels, especially in London, may I be permitted, as a matter of justice to English Unitarians, to say that in a five months' stay in England my wife and I have attended

some ten or twelve Unitarian places of worship in the metropolis and in the provinces, and that in every instance we have met with the greatest courtesy and attention, sometimes from the ordinary pew-opener, but more markedly from the regular attendants at the various churches. I may also add, in reply to another charge frequently brought against Unitarians, that we have had many offers of kindly hospitality, where our only claim was that of being co-religionists.—I am, &c.,

WILLIAM KAY,

of Adelaide, South Australia,

Torrington Square, London, W.C.,

Sept. 24, 1878.

SUNDAY SCHOOLS AS READING ROOMS.

To the Editors.—Will you kindly grant me space to bring forward a suggestion which I think may be found useful in our towns during the coming winter months? It is with regard to the use that might be made of our schoolrooms on Sunday evenings. Is there any objection to their being opened as reading rooms when the Sunday school is over? We complain that free libraries and places of innocent amusement are closed on Sundays, and we ought to try and supply the want. A very small expense for fire and gas would make the schoolroom a comfortable resort on Sunday evenings for numbers who at present have only the streets or the public-house open to them. If members of the congregations were asked to lend books or papers (which they might bring with them to morning service), a good supply of reading would be obtained with very little trouble.

The experiment was tried here for one winter with success, and we found no difficulties in the way.—I am, yours obliged,

EDITH REID.

Swansea, Sept. 17th, 1878.

NON-SUBSCRIPTION IN IRELAND.

We have received another letter on this subject, which, however, adds no new element to the previous correspondence. Mr. Gordon once more explains the rules of the Northern Presbytery of Antrim, and says: "In satisfying themselves with regard to the theological mind of a candidate, our people do, undisguisedly, after their own fashion, no more in principle, and no less, than every Unitarian congregation in the world is in the habit of doing in the way which it deems most consonant with the duties of thought, of freedom, and of progress."

COMING WEEK.

BLACKPOOL.—On Sunday, at 10.45 and 6.30, the Rev. A. B. Camm will preach.

LONDON: MANCHESTER NEW COLLEGE.—On Wednesday next, October 2nd, at nine a.m., commencement of the college session, 1878-79.

OVER DARWEN.—On Saturday (to-morrow), opening of the New Iron Church, Bolton Road, by the Rev. Charles Beard, B.A. Afterwards, tea and public meeting. On Sunday, at 3 and 6.30, special sermons by the Rev. C. C. Coe.

ROCHDALE: CLOVER-STREET.—On Sunday, school sermons. Preachers: morning at 10.30, Rev. J. Freeston; afternoon at 2.30, and evening at 6.30, the Rev. Wm. Gaskell, M.A.

SCARBOROUGH.—On Sunday morning, at 10.45, and in the evening at 7, the Rev. Denny Agate, B.A., will preach.

Marriages.

GRAINGER—EACHUS.—On the 9th inst., at the Old Meeting House, Coseley, by the Rev. Henry Eachus, William, son of Mr. John Grainger, to Emma, daughter of the Rev. Henry Eachus, both of Coseley.

MAGINNIS—HUGHES.—On the 24th inst., at the Presbyterian Chapel, Stourbridge, by the Rev. D. Maginnis, father of the bridegroom, assisted by the Rev. D. Thompson, of Belfast, James P. Maginnis, of Brixton, London, to Annie, elder daughter of the late James Hughes, of Wollaston House, Stourbridge.

ORRELL—HIRST.—On the 10th inst., at Cross-street Chapel, by the Rev. Wm. Gaskell, M.A., Robert Orrell, of this city, to Marion Julia, only daughter of the late Wm. Hirst, of Dun Edin, Old Trafford.—No cards.

RUPTURES.—Exhibition Prize Medal, 1862, was awarded to R. WESTBURY, inventor and sole maker of the IMPERCEPTIBLE CURATIVE TRUSS.

Deformity Instruments, Artificial Limbs, Crutches, Elastic Stockings, and Ladies' Supporting Belts, Chest Expanders for round shoulders, &c., 26, Old Millgate, Manchester.

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Printed for the Proprietors by JOHN PHILLIPS, of The Terrace, 22, River-street, Eccles New Road, Salford, at the *Unitarian Herald* Printing Office, No. 20, Cannon-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 20, Cannon-street aforesaid, in said Parish of Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house Yard, Paternoster Row.—Friday, September 27, 1878.

The Unitarian Herald.

EDITED BY

REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

Vol. XVIII.—910.

FRIDAY, OCTOBER 4, 1878.

Price 1d.

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SCARBOROUGH: WESTBOROUGH CHURCH.—On Sunday next, October 6th, Rev. DENDY AGATE, B.A., will preach. Morning, 10.45; evening, 7.

PADIHAM: NAZARETH CHAPEL, KNIGHT HILL.—SUNDAY SCHOOL SERMONS.—On Sunday, Oct. 6th, 1878, TWO SERMONS will be preached by the Rev. H. W. CROSSKEY, F.G.S., of Birmingham. Divine service at 2.30 in the afternoon, and at 6 in the evening. In the morning, at 10.30, the Rev. H. W. CROSSKEY will give an ADDRESS to the parents, teachers, and scholars. Collections will be made at the close of each service in aid of the School. N. BRIDGE, Secretary.

NEWCASTLE-ON-TYNE.—THE ANNUAL SERMONS of the Northumberland and Durham Unitarian Association, will be preached in the Church of the Divine Unity, on Sunday, October 6th, by the Rev. WILLIAM HENRY CHANNING, B.A. On October 7th the SOIREE will be held: tea at 5.30. Chair taken at 6.45 by JOSEPH CLEPHAN, Esq., President of the Association. Addresses will be given by Rev. W. H. Channing, and other ministers and friends. C. Eiloart, Esq., will attend as a deputation from the British and Foreign Unitarian Association.

A SERVICE OF PRAISE (the last) will be held in Unity Church, Upper-street, Islington, on Friday, October 11th, at 8 o'clock. All seats free.

STAND.—CHOIR SERMONS, Sunday, October 13th; morning, Rev. D. WALMSLEY, B.A.; evening, Rev. W. HARRISON. Collections.

BLACKLEY.—THE HARVEST SERMONS will be preached on Sunday, October 13th, by the Rev. JAMES McCONNOCHIE, of Sale. Morning service at 11, evening 6.30. There will be a CHILDREN'S FLORAL SERVICE, conducted by the Rev. J. FREESTON, in the afternoon, at 2.30.

BLACKPOOL: BANKS STREET. Rev. A. B. CAMM, Minister. RECOGNITION TEA MEETING on Wednesday, October 16th. J. S. DUCKWORTH, Esq., Mayor of Bury, will preside.

A SOCIAL MEETING of the Members and Friends of the London District Unitarian Society will be held on Wednesday Evening, October 16th, in the Schoolroom of the Hackney Chapel. Tea at 7 o'clock, and the chair to be taken at 7.45 by the Rev. J. T. WHITEHEAD, when a paper will be read by the Rev. T. W. FRECKELTON—subject: "The Question of Liturgy in Public Worship." Tickets, sixpence each, to be obtained of any member of the committee.

MANCHESTER DISTRICT UNITARIAN ASSOCIATION FOR MISSIONARY PURPOSES.—A MISSION SERVICE will be held in CROSS STREET CHAPEL, on WEDNESDAY EVENING, NOVEMBER 6th, 1878, when addresses will be given by Rev. WM. GASKELL, M.A., Rev. CHAS. WICKSTED, B.A., and Rev. DR. SADLER. CHAS. T. POYNTING, Hon. JOHN DENDY, JUNR., Secs.

MINISTERS' BENEVOLENT SOCIETY.

President: JAS. HOPGOOD, Esq., Clapham.
Treasurer: TIM. KENRICK, Esq., Edgbaston, Birmingham.

REPORT OF ADDITIONAL DONATIONS AND SUBSCRIPTIONS:			£	s.	d.
Carpenter, The late Miss, London (legacy)	200	0	0		
Sharpe S., London (third donation, for immediate distribution)	100	0	0		
Yates W., Liverpool (donation)	5	0	0		
Watson Mrs., London (fourth donation)	10	0	0		
Hart Mrs. S. H., London (donation)	1	0	0		
Filiter Mrs., Tunbridge Wells (third donation)	3	3	0		
Pearson C. F., London (annual subscription increased)	2	2	0		
Pearson Miss, London (annual subscription increased)	2	2	0		

FREE CHRISTIAN CHURCH, COLNE.

The above Church, which has been recently established, and which promises soon to become a strong society, has hitherto met for worship in the Cloth Hall, and the committee now earnestly appeal to the Unitarian public for help in the erection of their New Chapel and School Building in Stanley-street. The estimated cost is £2,000.

Subscriptions already advertised..£1,482. 18s.			£	s.	d.
John Armitage, Sheffield	1	0	0		
Subscriptions, which will be duly acknowledged, will be thankfully received by					
Rev. W. Matthews, Derby-street, Colne, Minister.					
Mr. James Hartley, Skin Yard, Colne, Secretary.					
Mr. W. Spencer, Shackleton-street, Colne, Treasurer.					
Mr. Harry Rawson, Market-street, Manchester.					
Rev. C. C. Coe, Highfield, Bolton.					
Rev. D. Walmsley, Manchester Road, Bury.					
Rev. W. C. Squier, Whitefield, near Manchester.					
Rev. H. S. Solly, Albert-street, Padiham.					

PUDSEY, YORKSHIRE.—A MINISTER is REQUIRED for the MISSION CHURCH, at Pudsey, in connection with the West Riding Unitarian Mission Society: salary, £150.—Applications may be addressed to the Rev. Wm. Blazey, B.A., Secretary, Rotherham.

HAROLD VILLA SCHOOL, HORSHAM. The Rev. T. W. Scott has VACANCIES for a Few Additional PUPILS.—Terms on application.

BROOK HOUSE, KNUITSFORD. Mrs. FRANK SHAWCROSS will RE-OPEN her School on Tuesday, September 24th.

SOUTHPORT.—BOARDING SCHOOL for GIRLS, between the ages of 7 and 15: careful attention is given to the education, health, comfort, and happiness of the pupils.—For prospectus, apply to Miss Curtis, Westbourne, Grosvenor Road, Birkdale.

EDUCATION IN GERMANY.—Miss M. WAGNER (77, Helenenstrasse, Wiesbaden, Germany), who has passed the Prussian State Examination, and possesses the experience of several first-class English schools, receives a limited number of YOUNG LADIES for Private Education, or to visit the excellent College of the town, with home assistance. Climate very healthy, with mild winter. Hot and other mineral springs. English and German references. For terms and further particulars address as above.

YORK: 26, HIGH PETER GATE.—Miss AMY HERRING begs to announce that she has OPENED, at the above address, a SCHOOL for the Instruction of Young Ladies in all branches, comprising a first-class education with liberal views. References kindly permitted by the following:—Rev. Dr. G. Vance Smith, The Parade, Carmarthen; the Rev. C. Wellbeloved, 38, Monkgate, York; Miss Swaine, 1, The Crescent, York.—Terms on application. Pupils are prepared for the University Examinations, several having passed most successfully.

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HAMPSTEAD: HEATH BROW SCHOOL.

The SESSION 1878-79.

Classics and English Subjects: Fredk. Stock, M.A., London, and Mr. Arch. Ballantyne. German: Prof. F. Althaus, Ph.D. French: Miss M. Merington. French, Examiner in, Prof. Ch. Cassal. Mathematics and Natural Philosophy: John Bridge, M.A., Lond. Chemistry: Mr. Willmore, under the direction of Prof. Barff, M.A. Drawing: Mr. W. H. Fisk, Head Drawing Master in Univ. Coll. School. Writing: C. F. King, B.A., Lond., Writing Master in Univ. Coll. School. Music: Miss Christina Squire, R.A.M. Gymnastics and Fencing: Mr. Winterbottom. Dancing: Miss Mary Birch. Classes are taken by Miss E. F. Squire and the Misses Case. A master is in superintendence during the day.

There is a Junior Class for children under ten years of age. The arrangements of the School permit of some girls being received with their brothers.

Prospectus on application to Mrs. Case

BRIGHTON.—Miss WOOD, 12, Lower Rock Gardens.—Board or Apartments. Terms on application.

COMFORTABLE APARTMENTS for a Gentleman dining in town: bath, &c.—50, Brunswick-street, Ardwick end.

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A LADY, experienced in tuition (lately returned from a residence in Germany), desires a Re-engagement: good references.—For particulars apply to Rev. R. L. Carpenter, Bridport, or Rev. A. N. Blatchford, Redland, Bristol.

WANTED, a Children's MAID, before the 16th October: must be a good sewer, and fond of children.—Apply, Mrs. Porter, 16, Greenfield Crescent, Edgbaston, Birmingham.

WANTED, a LADY HELP, for the housework and plain cooking in a small family: no servants kept, but another lady help as nurse.—Address Mrs. F. H. Jones, care of Rev. F. H. Jones, Oldham.

WANTED, a Situation as HEAD NURSE: first-class needlewoman: 20 years experience: good reference: would be valuable to children deprived of maternal care.—Address A B C, St. Saviour's Lodge, Hamilton Road, Lower Norwood, London, S.E.

THE CAUSES of Life, Structure, and Species. By the Rev. Edward C. Towne, B.A. 70 pp.; 1s., post free. An Announcement of New Biological Discoveries. Tubbs and Brook, Manchester; Simpkin, Marshall, and Co., London.

THE UNITARIAN MAGAZINE: 24pp. Monthly. Price Twopence. Single copies post-free for Twopence-halfpenny in stamps. Orders to be sent to Rev FRANK WALTERS, 10, Corunna-street, Glasgow.

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Now ready, for October, No. 34 of
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Contents: Ida Mayhew, chaps. xiii. and xiv.—Little Acts of Kindness—A Fable—Among the Partridges—Steering Home—The Rain Tree—God is Love—The Adventures of Whisky and Frisky—Froggie's Plea—Puzzle Bag, &c.
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NOTE.—In the Press, and will shortly be issued by the Association, *The Prophets and their Interpreters.* By Dr. G. Vance Smith. Price Sixpence.

THE THEOLOGICAL REVIEW:
A Quarterly Journal of Religious Thought and Life. Edited by CHARLES BEARD, B.A. Price 2s. 6d. Ten Shillings per Annum, post free.

No. LXIII. OCTOBER, 1878.

1. The Goel. By JOHN FENTON.
2. The Archaic Solar-Cult of Egypt. Part I. By ROBERT BROWN, Jun.
3. The Philosophy of Kant. By THOMAS WOODHOUSE LEVIN, M.A.
4. The Religion of the Sikhs. By T. W. RHYS DAVIDS.
5. James Hinton and his Philosophy. By C. B. UPTON, B.A., B.Sc.
6. Notices of Books.
Williams and Norgate, 14, Henrietta-street, Covent Garden, London; and 20, South Frederick-street, Edinburgh.

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DOING AND SAYING.

The grand prize of 2,500*fr.* by the congress of Orientalists for the best essay on the different phases of Aryan civilisation in India has been awarded to Dr. Immer of Germany.

The health of Babu Keshub C. Sen has of late caused his friends much anxiety. From the *Indian Mirror* of last month we learn that his condition had at that time slightly improved, though he still passed sleepless nights, and his physician required him to be kept in perfect rest.

The discussion between the Rev. R. A. Armstrong and Mr. Bradlaugh, the account of which we have given, with very slight abridgement, from the columns of the *National Reformer*, has attracted so much interest among Unitarian circles that our agents inform us they could have disposed of many more copies of our paper than were supplied to them.

Lord Carnarvon presided on Tuesday evening at the opening of the winter session of the Salt Schools, Saltaire. His Lordship said he agreed with the view that it was right to make religion the foundation of all education. No man, however, could fail to recognise that just in proportion as society grew more artificial and complex, so the difficulty of making religion an integral part of our school education grew greater and greater. The obligation of inculcating religious teaching rested, therefore, all the more heavily upon the parent.

The letter recently addressed to the Porte by Cardinal Nina has been the object of several inquiries on the part of the different foreign governments, and the Pontifical Secretary has in consequence despatched an explanatory note to the Papal Nuncios abroad. In this it is declared that the intention of the Pope was to show his willingness to assist the foreign governments in overcoming the existing spirit of insubordination against the altar and the throne. As regards Italy, the note says:—"His Holiness claims perfect liberty for the Vatican, contending that this is necessary in the interest of the other Powers themselves." The Vatican has decided that the concordat with Austria shall not be applied to Bosnia and Herzegovina until their complete organisation has been effected by Austria.

A Church Congress is being held at Sheffield, and at Wednesday's meeting a very lively and interesting discussion followed the reading of a paper by the Hon. C. Lindley Wood, president of the English Church Union, on "The just limits of comprehensiveness in a National Church." Canon Ryle discussed the subject from an Evangelical as opposed to the Ritualist point of view. The Archbishop of York said that at present the Church of England was so full of life and was doing such an enormous work in leavening the population with the "true leaven of the Gospel of Christ" that it seemed to him deplorable, a thing to make angels weep, that they should be pursuing a course which would cause the candle of the Church of England as a National Church to be taken away.

The "Rutland," a second coffee and cocoa house, was opened in Leicester last week. It is eleven months since the first place, the "Granby," was started. The whole business was begun and is carried on by a company, of which E. Shipley Ellis, Esq., is the chairman. The capital is taken up in £1 shares, so arranged that working people may easily, safely, and profitably invest their money. The houses are conducted on two cardinal conditions—(1) to sell no intoxicating drinks; (2) to be self-supporting; and these conditions are adhered to, and the business pays well. In eleven months the "Granby" has been visited by 304,000 people; 72,000 have paid pennies to go into the game rooms, £4,400 have been received. The refreshments are good and cheap, the situation and accommodation excellent. Two other houses are to be opened. May they prosper!

Mr. Gladstone has contributed to this month's *Contemporary Review* an article entitled "The Sixteenth Century arraigned before the Nineteenth: a Study on the Reformation." The paper is a reply to Abbé Martin's article in the

August number of the same magazine. Mr. Gladstone denies the general proposition of the Abbé which was, he says, "that the Ritualists much resembled the Latin Church in ritual, usage, and doctrine, and that it was therefore matter of astonishment that the resemblance did not merge into identity." The same argument, he contends, would apply to the Eastern Church, and yet nothing is so rare as a conversion from the body to the Latin Church. Mr. Gladstone expresses his conviction that there is in this country a great mass of positive belief, both within and without the Church of the nation. Theology, he says, is on the rise, and culture is held in increased esteem.

No little stir has been created in France by a pamphlet entitled *Le Grand Peril de l'Eglise de France au Dix-Neuvieme Siecle*, published by the Abbe Bougand, Vicar-General of Orleans, an ecclesiastical writer of some note. He shows that, apart from 3,000 communes which have no church or priest, there are 2,881 vacant cures, and he raises a cry of alarm at this clerical famine. The Radical papers have made great capital out of this pamphlet, and have drawn from it the inference that departments with the most education produce the fewest priests; but in a letter published subsequent to his pamphlet M. Bougand disputes this conclusion. The *Times* Paris correspondent writes that in the French Protestant Church there is also a scarcity of pastors, and that both bodies are evidently suffering from a common cause, partly, perhaps, the inadequacy of clerical stipends and partly the prevalence of theological doubts.

The Rev. W. Robinson, of Runcorn, who has just seceded from the Congregational body and joined the Church of England, preached on Sunday night a most remarkable "farewell sermon" to his old congregation. Mr. Robinson said that Nonconformity had been a passion with him, and he had for eighteen years been a Nonconformist minister. His present opinion was that Independency was sublime as a theory, but as a practice it was deplorable. It would do exquisitely for the Millennium, but in this age something else was required. Dissenting ministers had to submit to an "awful degradation" in occupying "on approval" a pulpit for which there might be half-a-dozen candidates. In some of their churches the ministers were cruelly tortured by their deacons; but it seemed to him (Mr. Robinson), in "his altered frame of mind," that "the greatest curse of Independency was their church meetings, which sometimes beggared description."

Monsignor Capel, in a recent sermon, mentioned a fact which he considered to be typical of English Sabbatarianism. When in Paris lately, the distinguished preacher visited the Exhibition on a Sunday, and went to the British section. Of course it was closed. Works of art, works of beauty, and works of skill were all carefully concealed from view because it was Sunday; but the English refreshment saloons were opened, and the visitors were at liberty to console themselves for their disappointment by indulgence in "English beef and sandwiches, British beer and London stout, and the rest of it." Englishmen, who see every Sunday an exactly parallel state of things at home, are too familiar with the spectacle to be shocked by its inconsistency; but it must strike the foreigner as a most ludicrous piece of pietism. It might have edified the frivolous Frenchman to know that we closed our museums on Sundays. But he is hardly to be fascinated by our example when he finds that, while pictures are strictly prohibited, porter is freely allowed.

The "Bulletin de l'Association de St. François de Sales" mentions among the most recent cures effected by the agency of the late Pope Pius IX. that of a young nun at Paris, who was relieved of a frightful attack of colic by the application to her body of a pair of white silk drawers which had belonged to the late Pope, and happened to be in the possession of the convent; also that of an Augustine nun at Sienna, who was cured of a bad cancer in the face by the application to it of a portrait of Pius IX.; and that of a medical man at Malaga,

who was cured of a number of diseases by touching an old stocking of Pius IX., and who took immediately an oath never to apply to his clients any other means of cure but that which has succeeded so well with himself. In Texas a stillborn child was brought to life by the touch of the cross blessed by Pius IX.; and in the convent of the *Enfant Jésus* at Corie, near Lyons, a nun who had a cancer in the tongue and serious internal disease, invoked one night, when suffering acute pains, the aid of the late Pope, and, after being comforted by his apparition, was found completely cured next morning. These cures are cited, among others, to make good the claim of immediate beatification set up for Pius IX.

SCOTTISH NOTES.

THE KIRK IN THE WESTERN HIGHLANDS.

A CORRESPONDENT of the *Nonconformist*, writing on the Western Highlands of Scotland, says: "On Sundays, at least, it was easy to see what an anomalous institution the Establishment in Scotland is. Go to what Presbyterian place of worship you might, the worship was the same, and very often the preaching in the parish kirk was as evangelical and earnest as in the churches of the unestablished bodies. Why, then, should one be established and the others not? was the question which naturally suggested itself. But if there were resemblance in other respects, the difference in the matter of attendance was great indeed. The Free Church minister at Gairloch told me that he had a congregation of 900, while the parish church was attended by but three families, consisting of about a dozen persons; yet the former was maintained by voluntaryism, and the latter by a State endowment. There were also other places in which the parish churches were almost deserted; while the Free and other churches seemed to attract nearly all the inhabitants. I saw, too, some parish burial-places in a wretched state of neglect, and though I cannot speak to the fact myself I saw in a Glasgow paper the statement that in a kirk in Mull the grass grows as freely as in the churchyard, and the minister has to leap over a gap of four stairs before he can 'wag his pow in the pulpit!'"

AMERICAN NOTES.

Dr. Laird Collier, who has been in England for some months past, has been compelled, on account of ill health, to tender his resignation as pastor of the Second Church of Boston. More than a year ago his medical advisers urged his leaving the Boston climate, and at that time he placed his resignation in the hands of the vestry of his church, but they declined to consider it. It is now understood that his physicians consider a change of climate and rest from work absolutely necessary, and that Dr. Collier will not return to Boston. The *Boston Journal* says:—"This community will learn with surprise and regret of Dr. Collier's resignation, and his withdrawal from the Boston pulpit will be seriously felt, not only by the members of the Second Church, but by the public at large."

The Rev. W. E. Griffis, an American clergyman, who has spent about twelve years in Japan, has published an interesting paper on social progress in that wonderful country. His facts about religion are of peculiar interest. Whereas Japan was, for over two centuries, a shaking of the head to Christian nations, and a proverb to the historian of persecution, she has, since 1873, withdrawn her public edicts against Christianity, and to the Protestant, Roman, and Greek forms of that faith the country is practically and equally as open as to foreign trade and commerce. There are now fifteen organised Protestant churches, with a membership of nearly as many hundreds, and a following of many thousands in Japan. Russian missionaries have at least three churches, and a following of probably 5,000 souls. French missionaries report a following of over 12,000 persons, with several handsome church buildings. Then the translation of the Bible has been "like building a railway through the national intellect; though, after all, we

suspect the tendency among educated Japanese is not to adopt any special form of Christianity, but to construct for themselves a sort of selected religious creed, drawn from a variety of sources. Still, the churches, schools, colleges, hospitals, dispensaries, Christian literature, and Romanisation of the language, established and carried on by a small army of philanthropic ladies and gentlemen, must have their effect. In the work of national education, elementary and special, first-class private schools maintain a healthy rivalry with those established by Government."

A UNITARIAN CHURCH.*

BY REV. CHARLES G. AMES.

I HAVE come from the art gallery of the Exposition at Philadelphia, and have here a little painting of my own which I am stimulated to put on exhibition, which professes to represent, in very rough outline, an average Unitarian church in an American town,—the average church; a good sort of a church you know; no archangel up in the pulpit, and no very big thing down in the pews; but made of good, honest, plain, regular-going sort of people, such as makes up the majority of Unitarian churches.

One feature of this average Unitarian congregation, in the average town, is a certain vital relation of the life of the people who belong to the church with the life of the town, which does not seem to me to belong to the other sort of churches. The Unitarian church such as I describe is an extension of the home, of the school, of the shop, of whatever else is legitimate in the life of the town; and these various departments in the town are related to whatever religion there is in that Unitarian church. Whatever religion there is in it is good for home consumption. So the population, as far as this Unitarian church affects it, is under a system of culture which rests on faith in man,—faith that it is well to take whatever is good in man and make the best of him. It sets itself to work to do that; and so it trusts to the orderly growth of the human individual. It believes, indeed, a good deal in growth, and therefore it expresses its faith in God and good men as truly as it expresses its faith in human nature.

Another feature of this Unitarian church is that it does not promote religious paroxysms. There are not many in it who took their religion in a fit. And so they never connected religion with the smell of brimstone. They never swallowed religion as though it were a medicine to be taken with wry faces, but had a sort of notion that it was the good bread of life which the Father appointed for the nourishment of his children. And along with this there is a theory that religion is not something outside of man, grafted on to him, but that it is a complete and vigorous condition, unmixed by evil influences from within or without, of his own spiritual nature. Then along with this would be a general notion that the way to have religion is not to "open your mouth and shut your eyes," and take it from somebody else, from priestly authority, dead or living; but that the more you keep your eyes open and the less you put your head in a cloud, the more you will have God's own truth. There will be a caution about swallowing things wholesale. There will be a notion that this is God's world, and that if there is any truth around it will be a good thing.

In the Unitarian church there will not be a great many professions of religion. Love to God and fidelity to man, and fitting into general relations of living the best we know how, will be regarded as likely to win approval up there, and a good thing down here. The doors will be held open for general progress in an intellectual direction. There will not be a great amount of suspicion that the knowledge which has been developed by science, and which is yet to be developed by the human mind, is likely to turn out a profane and cursed thing. It will be understood that whatever science shows will be incorporated into the general religious life of the community.

There will not only be a conviction that knowledge is not profane, but there will be a general hankering after it. So the mental life of the town will be very largely represented by that Unitarian congregation. There will be no particular shock felt by the development of religion in that town, because it will not be tortured by the theory that there is a probable conflict between faith and reason or between religion and science.

Now, under the conditions, let me say reverently that I think the Spirit of God has an unembarrassed chance to promote the religious life of the people in this congregation which it would not have under other circumstances, and under the theology which assumes that men are all run out of one bullet-mould into one pattern. Then there will be in this average Unitarian church a centre of religious life and thinking, where honest men of all opinions find themselves treated with a certain respect. There will be no element which is related to the Inquisition, even of a moral kind. So there will be no baneful, corrupting necessity of pretending to agree. If there are five hundred different people in this congregation, there may be five hundred different ways of looking at a question, and they will tolerate each other. The right of free inquiry will be maintained in close relationship to the blessing of free fellowship. The majority of people don't know exactly what to think about the subject of religion; when it comes to theories they are more or less afloat. In this community which I describe there will be this freedom of dissent and freedom of inquiry closely connected with the great blessing which all human hearts hunger after, of being related in fellowship, in hope and sympathy, with people from whom, in many ways, there is an intellectual difference. The emphasis in such a church being on right living, it will be a blessing not only to its own members, but it will be a sweet, reconciling element in the bickerings and antagonisms which infest the life of our towns.

Let this go on for half a century, and then judge this tree by its fruits. Your judgment will be generally just. You will find that the church is never the main thing. They value it as a means and take care of it as a means. As a rule, it will be a church whose internal affairs are as well administered as those of the community. The church will go for little; but so do the sunlight and the common air of God. But the church has created a moral and intellectual climate in that town which has been favourable to the growth of general intelligence, habits of honesty and sobriety, and, on the whole, of good citizenship.

Now our business is to maintain and multiply these centres of religion. Too long our Unitarian lamp has merely smoked. God grant his own pure breath may kindle it in a calm, pure flame like that of his own spirit. In God's name when he says forward, let us march.

REMINISCENCES OF THE LATE REV. GEORGE PUTNAM, D.D.

[UNITARIAN REVIEW.]

EVERY man has his own work. Happy is he who does it, and not another man's work! Thrice happy when he does it so well, so perfectly, so grandly, that the fame of it creeps from household to household, from church to church, and we see how it is that he who shunned the general gaze, who loved not the applauding crowd, took supreme rank as a preacher of our liberal faith, and moulded the character of so many men and women. We who love our organised Christianity, and feel that we must put our shoulders to the wheel, all together, in the machinery of the church, are in danger of censuring a man who works in his own place, and takes little notice of our work. But it depends upon *how* he works. If he is building up human character every day, and also strengthening his own local religious society—a society metropolitan in its character—he is actually doing, in the quickest and best way, the very things which our machinery is made to accomplish. Dr. Putnam belonged to a race of ministers who cared much less about organisation and denominational unity than we of this age. We think we are right in principle, and that a great, comprehensive, liberal church is better than a denomination of isolated societies. But, practically, let us ask

ourselves how the average societies that we form nowadays compare with some of those old and prosperous churches, in full sympathy with their pastor, knowing what they believed, and doing it. Poorly, we are afraid.

Who ever built up a church so well as Dr. Putnam, and stayed by it to the last, in spite of all the allurements from abroad? It was a beacon light for years. Listeners came in from all the neighbourhood to hear this gifted man, who gave his whole soul and life to his pulpit, which was his joy and throne. But his pulpit was not all. His Sunday school was as successful and effective as any in the country. His scholars generally became teachers; and a goodly company of young men and women have gone forth from his society to serve the world in the far West, tracing their first inspiration to him. The Roxbury Home for Aged Women was maintained in his society; also the Benevolent Society for Poor Women, of which Mrs. Putnam was President. The Freedmen's Aid Society and the Sanitary Commission, during the war, were more aided by his church than by any other in Roxbury; while Mr. Ritchie's Mission to the Poor was for many years chiefly sustained in his society, and was, in fact, started by Dr. Putnam himself. If we may trust the words of his people, of those who knew him best, he was the very noblest type of the parish priest and minister. The book of eternity only can tell of the households which he entered to bless. He carried the power, the majesty, of the Christian religion into disordered, broken-hearted families, laid out his life's strength to reconcile those who were separated, nor could he rest until he had "seen of the travail of his soul and was satisfied." Who could keep up his unchristian animosities in the face of such a wonderful man as this, who was willing to leave the enjoyment of his study and his home and friends, and spend hours in desolate houses in order to bring peace? He reminds us of Bossuet in the majesty of the mission which he carried; but we cannot imagine Bossuet to have possessed that tenderness which he showed to those whom he could serve or love.

A friend quotes from a parishioner's diary as follows:—

I stopped at —'s to-day and heard some new traits of Dr. Putnam's unwearied goodness and pastoral services. She knows of many instances of youths whom he has reclaimed, and family differences which he has smoothed, by his magic power over the hearts and minds of others. She read me a letter to her son with a few of those golden sentences of advice which can never be forgotten, so from the heart they come. I know well enough what he is; but what he does, how imperfectly I know, as I feel, when these revelations come! What is a mere parish routine to these services where the heart is poured out like water, and to so noble an end, by wisest means!

Nothing could exceed his tenderness in his own home, where he was worshipped by wife and children:—

His word was law to them; but it was the law of kindness and wisdom. Even in his busiest years his study was never closed to them. His boys loved to take their books and sit there in the privileged corner. There was the utmost confidence in the mutual relations of father and sons, and to his wise counsels and mingling of due restraint with loving indulgence and constant sympathy was greatly due the admirable success of their training, aided no doubt by pure and noble natures inherited from gifted and excellent ancestry on both father's and mother's side. As they grew older that study was still, and to the last, the favourite "place of refuge" for his children, as they loved to call it.

It has been said that Dr. Putnam loved the company of business men. It is true that he had reason to value among his friends many men in the active business of life. They sought him far more than he sought them; and why? Not because he flattered or spoke smooth things to them, but rather because he had touched their consciences and hearts, and led them to seek higher aims and joys than money or success could yield. It was their veneration for his character and delight in his preaching which induced two such men to leave him legacies, which, added to the little inheritance from his father and the salary which he so well earned, laid the foundation for the property which gave him the comforts of life, and enabled him to leave a moderate competence for his children.

Perhaps if more of our young ministers could escape for an hour or day entirely from a purely intellectual and professional atmosphere, and mingle and sympathise with those engaged in the struggles and active business of the world, it would save them from morbid or narrow views of life and bodily or mental dyspepsia.

Many a modest school-teacher or worthy farmer counted him a friend. In his native town of Sterling the reverence and love for him were unbounded. The people there were proud and fond of him, and loved to relate anecdotes of his pure and happy childhood. The farmer who bought the old Putnam farm, and for many years was his host in the summer months, was always welcomed to his home in Roxbury; and touching was the grief of the good old man as he once more entered that dwelling a few hours after the

* From notes of an address delivered at the Saratoga Conference.

death of his venerated friend. He remembered how the great preacher was a kindly man, and loved to make hay with him in his summer holidays, and chose to sit down with the hay-makers at their noonday meal, or rest with him in the porch after sunset, to see the evening shadows creep over the beautiful, sloping meadows.

A life-long friend writes: "I wish I could give you an idea of him, *my ideal*, as it has dwelt clear and undimmed in my mind for over forty years, changing and varying in aspect, indeed, from youth to age, assuming new colours and lights and shades as the great experiences of life, its joys and sorrows, brought them out; but always noble, true, consistent, and expanding."

At last the end came; and very fitting was the close of a noble Christian life. It was cheerful and serene, full of patience, gratitude, and faith. On his last birthday he wrote to a friend:—

There are two kinds of happiness for man. The first and best is in work—useful, unimpeded work. This is highest. It gives a sense of life and growth. With reasonable success, it is God's best boon. The second is rest. When the powers flag and work cannot be done, to sit still and think, and remember, and hope. This last kind I am trying, and I succeed in it. I enjoy life about as well as ever I did. I get reconciled to doing nothing. I miss the bounding delight of exertion, but I escape the partial sense of failure—the haunting feeling that I do not quite come up to the mark—and the anxious uncertainty about future efforts. I sit waiting. Friends are kind, children good, and the world goes fairly well with me. I think, on the whole, I never liked living better. The summer is beautiful. I wait for winter, and for summer again if it comes, with placid expectation, but shall not be disappointed if it do not come. Then I shall have the great beyond instead. . . . My cup is full. Providence is kind. If I am dying, it is euthanasia.

FIRESIDE READINGS.

THE LITTLE FOXES.

A SERMON FOR THE CHILDREN.

CHILDREN! it is to you I am to talk. This is the text. Listen! "The foxes, the little foxes that spoil the vines; for our vines have tender grapes." Vine trees and little foxes. Vine trees on which the grapes grow; foxes that steal into the garden and suck the juices out of the grapes.

I suppose every boy and girl likes grapes. Grapes are good when you are thirsty; juicy when you are tired; cool and pleasant when you lie sick in bed, and your head is hot, and your tongue is dry.

Wouldn't it be nice to live in a country where the grapes grow? What would you do with *your* vineyard; your garden full of red-purple fruit? Why you would just have to do like the people do in the East. They make their grape garden at the top of a little hill. Then they build a wall all round it, and a hedge; and then, right in the middle of the grape garden—right on the top of the hill—they build up a tower, like a tiny house, with windows all around it, and then the man in tower can look out, and see every way over the grape garden.

What is all this for? All round the garden outside the walls and hedges are hundreds of foxes, and foxes are fond of grapes, and they are sly and swift. They will slip in any way—over the walls, through the hedges. But that watchman in the tower won't let them. He sees all round; and so he keeps out the cunning little foxes, and keeps the grapes unspoiled. And by and by, when the fruit grows rich and ripe, there is a glorious grape gathering. The people sing their happy songs, gather the juicy grapes into baskets, and in gladness carry them home.

You and I can't have a vineyard like those people in the East, because we live over here in the West. But we have a kind of grape garden after all; and in this grape garden of ours the grapes never grow green and sour; never get dry and withered, unless we choose to let them. Don't you know that you have something within you which thinks good thoughts and loves good people? Something, I mean, you have in you that wants to do right; that hates a lie, and that makes you brave and gentle and sweet and true. Something that is within you that doesn't like boys and girls or men and women who say bad words and tell what is not true. What is it within you that makes you feel all this? It is

your heart that does all this. Some people call it your soul; and is it not a wonderful, curious thing that heart of yours within you! It is *your* grape garden. Within there juicy fruit will grow—fruits of goodness, truthness, bravery and love. All grow there; and that is fruit which everybody likes. But look! There are some sly little foxes always ready to creep cunningly into your heart—that is your grape garden. And what would these foxes do? They would spoil all the beauty and the purity, all the richness and winsomeness of your young heart. But I want you to learn to look out for these foxes, and to say to everyone of them, "You shall not!" Don't you try to come inside here. I'm looking out in my watch-tower, and if you come ever so silently, if you come on tip-toe, I won't let you in. My heart is my grape garden; you sly, cunning foxes want to get in, but *you shall not!*

Well now, you may wonder what these little foxes are that would steal into your heart and suck away your goodness. There are many of them. Hundreds? Thousands! I dare say everybody here has had one fox in his heart to-day. I mean a Bad Thought, a Bitter Feeling, a Wicked Wish. These are the foxes that get into the grape garden of the heart and suck up the juicy goodness inside. But I can only tell you about two of these foxes to-day. One is called *Disobedience*, the other is called *Deceit*.

You know what this fox Disobedience does. Your mother tells you to go straight to school; you start off, and then you forget, the fox steps in; you begin to play on the road; you reach school late, and lose your mark.

Your mother asks you, in such a kind way, to take care of baby, or play a bit with your little brother and sister, and you think you will, because your mother is so kind; and then, after a little while, you forget, or think you won't, and so like a thief run off. Ah! then the fox has stolen in; the sly, cunning, cowardly fox that doesn't stand to its duty, but runs away and is Disobedient.

Whenever your workmaster or your school-master, your father or mother tells you to do anything, and you don't do it, then you have let in this cunning fox Disobedience, and he will spoil all the sweetness and goodness out of your heart—very soon.

Then I said there was another fox called Deceit. This fox is more wicked than the other, I think. Do you know it is this fox that tempts you to tell a lie? It is Deceit which helps you to do anything not true. This fox Deceit nearly always slips into your heart on the other side, just when the fox Disobedience has crept in on the hither side. I'll tell you how. Boys sometimes play truant. The fox Disobedience has slipped in. Then they go home just when school or service is over, and in jumps the second fox Deceit, and from their hearts they utter a lie, telling their parents they have been to school and church. Girls are sometimes left to mind the house. You promise to be good and take care of the little one, and then you get tired of toys and games, you look up all round the house. What can there be in the drawer, you wonder? Father's watch. How you have longed many a time to look inside that watch! You take it out; you try to open it; you can't. You pull and squeeze and tug and twitch—Smash! Crash! What now? Watch-wheels, watch-fingers, glass, case, chain, all lie shattered and scattered on the floor. How *your* heart trembles! How the tears spurt out of your eyes! Why what is the matter? Is it not that the fox Disobedience had slyly slipped into your heart just when you weren't thinking? and so you touched the watch. And see what a mess and a waste it has made. You look at the broken bits upon the floor, and then, ay then, worse than all, the second cunning fox Deceit is ready to creep into your heart, and if you don't drive him off, he'll tempt you to tell a lie about that watch, and say you didn't touch it.

Children! what would you do with your good heart—your own grape garden? Would you have it spoiled, and all the red-purple fruit of pure feeling, brave thinking, bright

lovingness, be withered up within you? No! You want to be a true-minded boy, or a tender-hearted girl. Then I tell you what to do. Take care of the little foxes: keep a sharp look out from your inside watch tower. Bad temper, Tell-a-lie, Idle hands, Wicked tongue—these are cunning little foxes creeping about everywhere around you. And they want to get into your heart—your grape-garden. And if they do, and you don't drive them out, they will surely suck up all the goodness in you. Take care of the foxes, and then you will grow in sweetness, bravery, and beauty, branching upward into men and women; until, by and by, you may branch still higher up among the angels in the happy, happy "Harvest Home."

J. J. WRIGHT.

WILLING TO LIVE HONESTLY.

"PRAY for us," said the apostle, "for we trust we have a good conscience, in all things willing to live honestly."—We may conclude from this that men who are willing to live honestly need praying for, in such a world as this; and we can certainly pray with some confidence for persons of this description. But unless men are "*willing to live honestly*," it is doubtful whether our prayers will do them much good.

To live honestly in all things, we must first be willing to earn our own living. God said that man should eat his bread in the sweat of his face. Paul said, "If a man will not work neither shall he eat." The man who is "willing to live honestly" in all things, accepts these primary conditions of existence, and rejecting the bread of idleness, labours, working with his hands and with his brains, that he may earn his daily bread. The man who is not willing to win his bread by honest labour, is *not* willing in all things to live honestly.

Again, a man who is willing in all things to live honestly, is willing to accept *such* a living as he *can* earn. There are very few people who cannot live honestly, if they will be content with such a living as they can earn. Many a man can live honestly, in a cottage or a cabin, who cannot live honestly in a costly mansion. He can live honestly in the quiet country, when he cannot live honestly in the roar and rush of the crowded city. He can live honestly by dressing himself in comfortable raiment, and his family in clean and decent apparel, but he cannot live honestly while he robes himself in broadcloth, and decks his wife in satins and in silks. He can live honestly if he is willing to live on roast potatoes and corn cakes, but he cannot live honestly if he must fare sumptuously every day. He can live honestly if he will go on foot; he cannot live honestly if he must have his coachman and his carriage.

The man who is willing to live honestly in all things, is a man who submits to the necessities of his position, and who limits his desires and brings them within the range of his means. The man who resolutely determines to do this; to live within his income, to earn his money before he spends it, to labour diligently and dispense with things which he cannot purchase and pay for; the man who has given up the idea that the world owes him a living, and has set himself to earn a living, by hard and diligent labour; the man who will persist in such a course as this, though he may not be able to gratify every taste, nor follow every fashion, nor move amid the gaiety and hollowness of a wicked and perverse generation, may yet be blessed in the enjoyment of good health, a good conscience, a good appetite, and a good living. For he who lives honestly in all things, has little fear of the afflictions and troubles which come upon dishonest souls, and which make the way of the transgressor so hard.—*The Christian*.

Charles Lamb, sitting next some chattering woman at dinner, she observed he didn't attend to her. "You don't seem," said the lady, "to be at all the better for what I am saying to you!"—"No, ma'am," he answered; "but this gentleman on the other side of me must, for it all came in at one ear and went out at the other!"

OUR SUNDAY SCHOOLS.

SHALL WE HAVE DOCTRINAL TEACHING?

AN ADDRESS AT A MEETING OF THE LIVERPOOL SUNDAY SCHOOL ASSOCIATION.

II.

LET us now touch on the question—*How* should doctrinal teaching be given?

It may be given in the course of Bible lessons by explaining such passages of Scripture as have a doctrinal relation. I have in my mind one teacher, not in this part of Lancashire, who told me he was in the habit of passing over with as little comment as possible all passages that had any doctrinal significance—a course which I ventured to say was unworthy of him in his important position—a course which was mischievous in its effects, and which produced among his scholars an impression that such and such passages were incapable of interpretation in any but an orthodox sense. Well, we may teach our ideas in this way, little by little, line upon line, and I believe those who adopt that plan find that, as a rule, a genuine interest, and an ever fresh and living interest, is taken in such teaching. It is not set and formal. It does not set out with a mere cut and dried system, but it presents frequent opportunities, in an incidental way, of bringing out some points believed among us.

Or, again, such teaching might be given by taking a tract, or a lecture, as a basis, and thoroughly discussing its subject both on its rational and scriptural side. Take, for example, on the Deity of Jesus, Brooke Herford's lecture, *The Christ of the Gospels and the Christ of the Creeds*, or Mr. Gaskell's lecture on *The Person of Christ*. Here we have the Scriptural evidence that multitudes of minds still need—for it is a great mistake to suppose that the textual argument is out of date—put in a brief and concise way. Or, on the Bible, take Mr. Millson's thoughtful and thoroughly informing lessons in *Teachers' Notes*. Or, on Eternal Punishment, Dr. Vance Smith's pamphlet, *W. Miall's Can it be True?* Samuel Cox's *Salvator Mundi*, or Canon Farrar's Introduction to his *Eternal Hope*. So with Carpenter's or Scott Porter's lectures on the Atonement, or Dr. Martineau's *Scheme of Vicarious Redemption* in the Liverpool Controversy. On our theological position generally take Dr. Vance Smith's *Bible and the Popular Theology*, and on our conceptions of religion Mr. Armstrong's very suggestive and helpful lessons in *Teachers' Notes*.

Then, again, such teaching might be given to young scholars by a systematic use of such books as Page Hopps's *First Principles*, or of such a little tract as Mr. Crosskey's *Principles of Religion*—an admirable, altogether excellent tract, free from all objections on the score of Unitarian sectarianism, broad, suggestive, devout.

Such teaching might be given in the form of periodical addresses to the scholars, each address to be mixed up with, or to be followed by, questions on what is said; and each address, too, to be opened by references to, and questions on, the preceding one. I am sure that this association might do excellent service if its committee could induce some gentleman or lady to visit each school in turn, say for a few Sundays in each winter, to give a series of such addresses, and if it could induce the teachers of such schools to accept such a service. If we could only get hold of the right person, and throw aside that excessive assertion of individuality, that jealousy of all thought that is not exactly after the pattern of our own, which are the bane of all associated work, the blight of all union, and the depression of earnest souls, do you not think that such addresses would be fruitful of good to our scholars' future lives, to ourselves, and to our Union?

Now, having thrown out these hints for discussion, two observations, by way of objection, must be mentioned.

The first is that, with the perfect freedom of our teachers, a variety of doctrinal ideas may be presented, the only result of which will be confusion in the minds of the scholar. One

teacher may hold one view of God, of Jesus, of immortality, of the Bible, of miracles; another teacher may hold another. We must have perfect freedom. We must put away that spirit which was manifested in one of our schools, where a teacher was expressing his disbelief in miracles, as they are usually understood, and explain a particular miracle in an allegorical sense, when the superintendent, hearing him, entered the class, and warned the scholars against what they were then hearing as infidelity. We must have room for all opinions; and I hold that it is better for a class to hear six contradictory opinions than to hear no opinion at all. Appeal to their intelligence, and we shall find them quicker to discriminate between one opinion and another than we imagine.

The second observation is this: that I have no regard at all, not the slightest, for the charge of making little Unitarian sectarians. It is said: leave them free, let them determine for themselves. Agreed. Perfectly right. But they cannot determine for themselves *until* they have the *materials* to determine upon. They cannot form their own views until they have the knowledge, the thought, and the data on which to form them. It is thoroughly inconsistent to say, let them have freedom to decide for themselves, and yet to withhold from them the evidence on which to decide. It is thoroughly inconsistent to say that we are giving them a bias. Why, the undoubted reality is that the minds of the young cannot be unbiassed. While we say, don't predispose them, their own reading, their schoolfellows, their companions, that influence which we call "the course of things"—all these are predisposing them. The demand that we should leave them free from our own theological tendency would be commendable only in a condition of entire freedom from bias all round. Such a condition is impossible in the constitution of the mind; and hence it so often happens that minds which we will not bias towards us become biassed away from us. No, I would not make them into Unitarian sectarians; though a Unitarian sectarian is better than a Unitarian nondescript, anythingarian or nothingarian. I would try to instil into them a faith which in my heart and soul I believe is calculated to save them from the hard struggle between the conceptions of ripened age and the sweet and cherished feelings of childhood—a faith which is imperishable amidst all the controversies of the time, and so give them anchorage amidst the tempests of discussion. I would fortify them with the grounds of that faith that they might be strong against both aggressive orthodoxy and insidious indifferentism. Above all, I would try and train them into religious men and women; and believing that what theology is good for is to make piety, and that Unitarian theology is calculated to produce the highest style of piety, as it makes morality and religion one, as its aim culminates in character not creed, I would teach them Unitarian theology.

S. F. W.

TASTE—THE FITNESS OF WORDS TO MUSIC.

THE Irish Presbyterians last year appointed a committee to consider in their psalmody the matching of words and music. The result is that Messrs. Novello are to be asked to publish a new volume for them, edited by Sir R. Stewart. The Rev. A. C. Murphy, of Londonderry, in recommending the work of the committee to the Assembly, said: It is not easy to estimate the advantage which will arise from having the same tune sung invariably to the same psalm throughout all the congregations of the Church. It will not be denied that there is some tune which, on the whole, goes better than any other tune with each particular psalm. We have laboured to find that fittest tune. It may be affirmed that the fitness of a tune to a psalm is a mere matter of taste, and that tastes differ. I do not admit that it is a matter of taste in the sense in which it is said that tastes differ. True taste is not arbitrary. It is not one thing in one place, another thing in another. It is not one thing in one person, another thing in another. It is not the accident of a land, or an age, a civilisation or a religion. It is founded

on principles of the human mind, which are as fixed and as ascertainable as the principles which lie at the root of physical or moral science. Taste, like every other natural endowment, is one of those good and perfect gifts which come down from the Father of Lights, with whom there is no variableness, neither shadow of turning. If, then, there be some tune which is fittest for each particular psalm, and if we have done our best to find it out, it is obvious that, through the use of a common book embodying the best results we have been able to reach, the general culture of the church will be advanced in a far more effectual way than through the happiest hap-hazard arrangements of separate congregations. Besides, it will be an incalculable benefit that a member of the church, in passing from one congregation to another, should meet everywhere the same familiar strains uniting themselves to the psalms of the sanctuary. A bond of union, tender, and strong, and permanent, will thus weld together the entire praise element in our public worship.

BOOKS AND AUTHORS

Yes; But What Does Scripture Really Teach Concerning the Sabbath? Sermon by Alexander Gordon, M.A. Belfast: William Henry Greer, 43, Donegall Place.

THIS sermon, we are told in a note, was given extemporaneously and without thought of publication, and is now printed at the earnest desire of some who heard it. The occasion was the appearance of a Memorial, addressed to the Belfast Carriage Company, deprecating the tramway traffic on Sundays, recently commenced. Mr. Gordon gives his reasons for declining to sign the Memorial, and for not recommending others to sign it. The Memorial asserts that the running of tram-cars on the Lord's Day is "a violation of the Divine Law, requiring us to remember the Sabbath Day and keep it holy." Mr. Gordon shows that the Lord's Day and the Sabbath Day are two entirely different institutions; that the Mosaic commandment was for the Jews alone; that, while the Sabbath was to be a day of rest from all labour, the least violation of which was to be punished with death, there was no restraint put upon recreation. "Anything more unlike the 'let us all be unhappy on Sunday' of our 'substituted' day, could not be imagined than the ordinary unrestraint and mirth of a Hebrew Sabbath. The good souls who lift up their hands in horror at the thought of a Continental Sunday, have surely very little idea of the actual Sabbath as held under the vines and fig-trees of Judea." Mr. Gordon recognises, in the Sabbath, apart from its special character, the conservation of a custom far older than the Sabbath law, and of durable and important utility—"the rule of proper and proportionate rest for man and beast, for rich and poor, for brain-worker and hand-worker alike." He thinks that tram-cars may render effectual aid to the religious culture of many worshippers, "by placing increased facilities for the weak at all times, and for the lazy (I suppose lazy people have souls to be saved), and even for the strong in wet weather, to convey them to their accustomed houses of prayer." Besides, they will do good by taking people out of the town, "where a paternal government gives us open whiskey shops on the Lord's Day." In conclusion, the preacher gives utterance to his own deep feeling of the sacred associations and the sweetness of the Lord's Day; but "religion, nevertheless, is not a matter of days: it is to live to God in the Spirit of Christ."

"Now, Johnny," says grandma, "I want you to sit still as a mouse." "Mouses don't sit still, grandma."

"I hope you will take care of the Constitution," said a reeling citizen to John Quincy Adams, on a presidential tour. "Yes," was the answer, "and I commend to your good keeping your own!"

A melting fast day sermon being preached in a country church, all wept except one man, who on being asked why he did not weep as well as the rest, replied, "Oh! I belong to another parish."

WAIT AND SEE.

WHEN my boy, with eager questions,
Asking how, and where, and when,
Taxes all my store of wisdom,
Asking o'er and o'er again
Questions oft to which the answers
Give to others still the key,
I have said to teach him patience:—
"Wait, my little boy, and see."

And the words I taught my darling
Taught to me a lesson sweet;
Once, when all the world seemed darkened,
And the storm about me beat,
In the children's room I heard him,
With a child's sweet mimicry,
To the baby brother's questions
Saying wisely, "Wait and see."

Like an angel's tender chiding
Came the darling's word to me,
Though my Father's ways were hidden,
Bidding me still wait and see.
What are we but restless children,
Ever asking what shall be?
And the Father in his wisdom,
Gentle bids us, "Wait and see."

Christian Treasury.

The Unitarian Herald.

FRIDAY, OCTOBER 4, 1878.

A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power.

WILLIAM ELLERY CHANNING.

THE NOTTINGHAM DEBATE.

In one point the discussion between Messrs. ARMSTRONG and BRADLAUGH stands almost without parallel, viz., in the temper with which it was conducted from first to last. There may be room for doubt whether a public debate produces any direct result, on one side or the other, towards a conclusion of the argument. But if it be in this case, as in the famous tussle between ROBIN HOOD and FRIAR TUCK, when ROBIN could not worst the Friar and the Friar did not worst ROBIN, still the doughty and good-natured antagonists learn to respect one another. They know each other as they did not before; and if they have acquired nothing new in the way of reasons and rejoinders, they have had experience of that which brings out the best in man, the conflict of high thought with thought.

Throughout the discussion, indeed, we have been more interested with the men than with the matter, or rather with the matter as revealing the men. On the one hand there was the Sceptic; for the name is applicable in this case under its proper signification,—that of the Inquirer who will take nothing for granted, who will have everything explained, and who, when perfect explanation fails, will either doubt or boldly deny. This turn of mind is essentially what the mental philosopher would call of the *objective* kind. It deals with external facts and uses the hard logic which is fit for the outward mechanism of observed facts. On the other side we see manifested the Religious mind; accustomed to self-contemplation; seeking its experience in the depths of the soul; which scientific analysis has not reached, perhaps can never reach. It would be unfair to Mr. BRADLAUGH to imply that he is unaware of the existence of such facts of the inner consciousness. He admits them to a certain place in his system. He gives full credit to the good that is in humanity. The sacrifices of the martyrs, the love and pity which good men have for the unfortunate and the bad, the promptings and rebukes of conscience are all recognised by him as facts; he thinks well of human nature and is a lover of his kind. But he has no way of seeking

communion with the "soul of goodness." Against the facts that go for good, he pits other facts that go for bad; cruelty against compassion; selfish sin against self-sacrifice; storm against sunshine; pain against pleasure. Having thus ranged his two groups of facts, he leaves them. Classification and logic have done their work. This contentment of the reasoner with a mere arrangement of things, is a cause of infinite wonder to the religious mind. Conscious of an imperative voice distinguishing utterly the right from the wrong, it cannot see how it is possible that wrong and right should be in the universe as two equal potencies. It knows them to be altogether opposite in kind. Its own nature affirms the one to be law, the other to be breach of law. Within its own consciousness, therefore, there is an inevitable conviction that God, the Supreme Being, is good.

Mr. BRADLAUGH does not find a place for God. The state of scientific contentment here again astonishes the mind which has grown under religious culture. If there is no place for God, there is place for simply inscrutable mystery, which mystery includes the existence from everlasting of that Fountain of Being, out of which the things we see have flowed. This you may not name God. You may say it is metaphysical to speak of it. It no less remains before the mind as an inevitable presence. Mr. BRADLAUGH surely did not rise to the fair treatment of this subject when he once and again put forward the demand for a definition of God. He ought to have recognised at once and candidly, that in the nature of the matter no definition is possible. If any Theist had gone so far as to define God, a fair and free thinker not bound by a dogmatic state of belief should have corrected him. Whatever belongs to the thought of God at all, belongs to the region where scientific thinkers like Professors TYNDALL and HUXLEY acknowledge a mystery beyond the reach of their science. Mr. Armstrong, therefore, was perfectly justified in refusing to define God, and Mr. Bradlaugh's weakest point will be felt by candid and thoughtful readers of both sides to lie in the demand for definition in such a case.

This is, indeed, the peculiar weakness of the sceptical mind. It works with logic upon facts; but it comes to ignore all facts that do not adapt themselves to its logic. It seems to begin with facts; it really begins with definitions. Logic first; facts afterwards. The religious mind, on the contrary, finds its difficulty in the nature of the facts on which it rests. Its weakness is that it cannot define them. It is found bowing before the Great Wonder and Awe of the Universe, naming the Infinite source of being Father of its spirit; acknowledging its own conscious law of good to be Law of His. These are constructive efforts of the mind; the highest work of that imagination which Professor TYNDALL has taught us to admire as chief agent in all fruitful thinking. When questioned, the only answer that may be possible to a mind full of such contemplations may well be—I am naming the Fact beneath all facts, the Being of all beings, the Life of all life; but this I cannot and do not pretend to analyse.

Mr. ARMSTRONG's direct concern was not with the question of the being of God, but with that as to the character of God, though the question as to the existence of Deity was involved in the other. He was engaged, too, on the positive side of the argument, else he might have insisted, in reply to his opponent's demand for definitions, that Mr. BRADLAUGH should help him to his own explanation of the

origin of things. This, however, was out of the question, and the discussion turned principally on the problem of good and evil. It does not appear how Mr. BRADLAUGH accounts for evil. He may think it a result of things being as they are. Good for mankind he defines to be the greatest happiness of the greatest number, with the least injury to any one of them. But what is happiness? and on the other hand, What is pain? The man of science has told us that "pain is the prayer of the nerve for healthy blood." Our range of experience shows that most of the ills and accidents of life, to which we can trace an origin, arise from the same sort of causes as the accidents that befall our little children. The children are ambitious, and love enterprise, and delight in risks and dangers. They play with tools which are beyond their present skill. They dare the force of swollen river-currents, and will balance themselves to the verge of falling headlong from perpendicular rocks and towers. From time to time they come to grief, and their parents are left to bitter and unavailing tears. Just such are the miseries of human life—the results, in very great part, of free action misdirected in the pursuit of pleasure. A parent may ask himself, Is such freedom better than restraint? But if he ventures to think "no," where is he? He finds himself following the absurd advice—

If you would have them safe abroad
Pray keep them safe at home.

Pain, and accident resulting in pain and death, are things the nature of which we may admit to be beyond our power to explain. But at least we can go a little way towards understanding how they come to us—enough to see that they come not out of altogether unfriendly circumstances. But this feeling after some intelligent sympathy with their cause and meaning, which is the first impulse of the religious mind, does not seem to afford any satisfaction to the sceptical.

We may be unfair to Mr. BRADLAUGH. Our own position is one of such cordial agreement with Mr. ARMSTRONG that we may easily fail to obtain an unbiased view of the controversy. It appears to us, however, that after all it was something of a triangular duel that was fought. While Mr. BRADLAUGH set his face against Mr. ARMSTRONG, Mr. ARMSTRONG set his face against the Problem. But by this arrangement the Problem ought simultaneously to have its revenge on Mr. BRADLAUGH! Our serious belief is that it had. The Everlasting Yea will be too much for him yet.

The late B. P. Gundry, Esq.

MR. BENJAMIN PEARKES GUNDY died at his house in West-street, Bridport, on Sunday, September 22nd, in his fifty-seventh year. He was a member of a family which has for centuries held a conspicuous place in Bridport; and since the death of his elder brother, last year, was head of the well-known firm of Joseph Gundry and Co., in the trade of the town. He had been for twenty years a magistrate of the county of Dorset, had twice been mayor of the borough, and had filled many offices of trust. He was highly respected for his integrity, for his ability and readiness to render service, and for his charitable disposition. In politics he was a Liberal, but the Conservative paper, as well as the *Bridport News*, paid an ungrudging tribute to his worth. His remains were attended to the sepulchre of his fathers in the parish churchyard by the Corporation, magistrates, &c., and by a large assemblage of persons of all ranks and parties. On Sunday last, the Rev. R. L. Carpenter referred to the loss of one in whom the Unitarian congregation,

in common with all the institutions for the welfare of the town, had lost a generous friend. He never married, and was the last of his family to remain among the Nonconformists. The Rev. Hugh "Gundry" was one of the "Two Thousand," having been ejected from the rectory of Maperton, near Bridport, in 1662.

THE TRIALS OF A STATE CHURCH.

DR. E. DE PRESSENE describes the increasing perplexity of the French Minister of Public Worship, M. Bardoux, over the claims of the rival parties in the Reformed Church, in a very effective way. New elements are coming into the problem, making it more and more difficult of solution, and adding to the chances that it will be postponed from time to time, till a new minister comes in, who, of course, will have the right to plead for a year or so to permit him to become acquainted with the matters at issue. M. Bardoux appears almost in the light of a persecuted official. A man of liberal sentiments in the right sense, he desires to do what is just to both parties, and in his attitude of impartiality finds himself swayed first to the one side, then to the other. To-day the orthodox party presents its case in such a light and with so much force that the minister is inclined to accede to its demands at once; but to-morrow the Liberals come, and succeed equally well in convincing him that the contemplated action will do them great injustice. Thus perplexed, his only refuge is in delay; but time in this case has no healing powers. How simple a solution seems to us on this side of the Atlantic! The Gordian knot cannot be untied, but it can be cut; and the moment that it is cut the struggling parties will be free from each other and free from a hurtful bondage—the connection with the State. So long as they draw upon the Treasury of the State, so long must they submit to State control.

In the latest phase of the question the Liberals appear to have the advantage, gained in this indirect way: owing to the loss of the Rhine provinces to France, the Lutheran Church was deprived of a very considerable part of its adherents, and a reorganisation on the plan of the Reformed Church was deemed necessary. It had formerly been governed by a directory, in which representatives of the Church and of the State sat side by side. The Lutherans drew up the constitution they wished, and obtained the consent of the minister to present it to the Senate for ratification as a whole. But in the commission which the Senate appointed to consider it were several friends of the Liberals of the Reformed Church, who reasoned that if the constitution was summarily approved it would open the way to the approval of everything the synod of the Reformed Church might adopt to the detriment of the Liberals. It was decided, therefore, that it must be examined and voted upon article by article, and this plan the Lutherans have accepted with regret. This, however, has roused the orthodox party in the Reformed Church, who have made energetic protests against what they regard as an unwarrantable interference with the liberty of the Lutheran Church, creating a precedent for an infringement of the rights of the Reformed Church. Some modifications of the constitution have been proposed by the commission and accepted by the Lutherans, and the orthodox party saw that they must make a determined fight in the Senate, or be beaten on what they regarded as an important point. It would have been natural for them to have selected some of their own number in the Senate—Baron de Chadband Latour, for example—to conduct their case for them; but they did nothing of the sort, but proceeded to the very unusual and suspicious resource of an alliance with the Ultramontanes. They succeeded in their negotiations, and Count de Richemont, representative of the

Ultramontane Bishop of Orleans, appeared as their spokesman, and demanded that the discussion, which involved such important matters, should be deferred until next fall. It is probable that this motion will prevail. Meantime the position in which the orthodox party is placed is not a pleasant one. It is the device of the cunning and unscrupulous politician which it has adopted and not the straightforward policy of men representing a Christian Church. Unhappy Reformed Church of France!—*New York Independent*.

THE NOTTINGHAM DEBATE. THEISM AND ATHEISM.

"IS IT REASONABLE TO WORSHIP GOD?"

SECOND NIGHT.

THE chair was again taken by Mr. G. B. Rothera. The room was filled to excess, and both debaters were loudly cheered on entering.

After a brief address from the Chairman, who spoke of the high tone and excellent temper of the debate as a healthful sign of the times, the discussion was resumed.

Mr. BRADLAUGH occupied the first half hour, and the following is an abstract of his speech:—If he were meeting an antagonist who strove to take every verbal advantage, he might be tempted to pursue only the same course; but when he found a man speaking with evident earnestness, using language which seems to be the utter abandonment of his cause, he would rather ask him whether some amendment of the language he used might not put his case in a better position. No definition whatever is given by him of the word "God." There was not even the semblance or attempt of it. The only words bearing even the semblance of a definition are "an awful inscrutable somewhat." Now, what is the definition of which Mr. Armstrong says that he is incapable of saying whether or not it is correct? "That God is a self-existent, eternal being, infinite in power and wisdom, and perfect in holiness and goodness, the maker of heaven and earth." Does Mr. Armstrong mean that each division of the definition comes within his answer? Does he mean that in relation to no part of that which is predicated in this definition is he capable of saying whether it is correct or not? Because, if he does, he is answered by his own speech, as a portion of this defines God as being perfect in holiness and goodness, in power and wisdom; and it defines him as eternal in duration, and infinite in his existence; and also defines him as being the creator of the universe. If Mr. Armstrong means that "as a whole, I can't say whether it is correct or not," or if, in defending his position, he means that, having divided the definition in its parts, he cannot say whether it is in any one part correct or not, then he must be reminded that in this debate the onus lies upon him of saying what it is he worships, and what it is he contends it is reasonable for us to worship. If he cannot give us a clear and concise notion of what he worships, and of what he says it is reasonable for us to worship, his case has fallen to the ground. It must be unreasonable to worship that of which you in thought cannot predicate anything in any way, accurately or inaccurately. What is meant by God should be given us in such words that we can clearly and easily identify it. If you cannot even in thought identify God, it is unreasonable—absolutely unreasonable—to talk of worshipping "it." What is "it" you are going to worship? Can you think clearly what it is you are going to worship? If you can think clearly for yourself what it is, tell us in what words you think it. We shall then have an opportunity of testing for ourselves how little or how much clear thought you may have on the subject. If you are obliged to state that it is impossible to put your thoughts in words so clear and so distinct that we may understand the meaning of it as clearly as you do, or that a person of ordinary capacity cannot comprehend the words in which you describe it; if that is impossible, then it is unreasonable to ask us to worship it. (Applause.) It is unreasonable to ask us to worship an unknown quantity—an unrecognisable symbol expressing nothing whatever. If you know what it is you worship—if you think you know what it is you worship—it is your duty to put into words what you think you know. We have had in this debate some pleas put forward which, if they had remained unchallenged, might have been some sort of pleas for the existence of a Deity, but each of those pleas has in turn failed, each in turn has been abandoned. We must have consistency of phraseology. Either the problem is soluble, then the onus is upon you to state it in reasonable terms; or it is insoluble, and then you have abandoned the point you set out to prove, because it must be unreasonable to worship an insoluble proposition. How do you know anything of that

God you ask us to worship? After listening carefully to what has fallen from Mr. Armstrong, he had been unable to glean what he knows of God, or how he knows it. He has said something about a "voice of God," but he has frankly admitted that the voice in question has spoken differently and in contradictory senses in different ages. Mr. Armstrong said that in one hundred years there had been a purification, and an amelioration, and a clearing away; and that that change had been vaster still since one thousand years ago. Now, what God is it that you are to worship? Is it the Jewish God? Is it the Mahometan God? Is it the God of the Trinitarian Christian? Is it one of the gods of the Hindus? Or is it one of the gods of the old Greeks or Italians, and, if so, which of them? And in each case from what source are we to get an accurate definition of either of those gods? Perhaps Mr. Armstrong will say that it is none of these. He will probably decline to have any of these gods fastened upon him as the proper God to worship; but the very fact that there are so many different gods, different with every variety of people, contradictory in their attributes and qualities—the very fact that there is a wide difference in believers in a God makes it but right that we should require that the God we are asked to worship should be accurately defined. Mr. Bradlaugh then quoted from Professor Monier Williams's article in the current number of the *Contemporary Review*, to show that a definition of God cannot be given that does not originate in the ignorance of man as to the causes of phenomena which are abnormal to him, and which he cannot explain. The wonderful, the extraordinary, the terrific, the mysterious, the mighty, the grand, the furious, the good, the highly beneficent—all these that he did not understand became to him God. He might have understood them on careful investigation had his mind then been capable for the search, but instead of that he attributed them to huge personifications of the Unknown, the word behind which to-day is God, and it is the equivalent for all he observed but did not comprehend, of all that happened of which he knew not the meaning. (Applause.) It was not education but ignorance which gave birth to the so-called idea of a God. And in truth, all forms of worship have arisen from exaggeration and misapplication of what men have seen in their fellow-men and fellow-women. A man found that a big furious man might be pacified and calmed by soothing words; that a big avaricious man might be satisfied and pleased with plenteous gifts; that this one might be compelled to do something by angry words or harsh treatment; and that this one could be won by supplications to comply with his wishes, and what he imagined or observed as to his fellows he applied to the unknown, thinking, no doubt, that that which he had found efficacious in the known experience might also be efficacious in that in which he had no experience. And what did you find? You found the sailor at sea, who did not understand navigation, offering candles to his Deity, or special saint, and promising more offerings of a similar character if the Deity brought him safe into port. It is more reasonable to teach him how to steer than how to worship, and also more reasonable to know something about the science of navigation. That would prove much more serviceable than worship, for when he relied upon candles he ran upon rocks and reefs, but as soon as he understood navigation he could bring his own ship safely into port. Prayer is spoken of by Mr. Armstrong as an act of worship. What does it imply? It implies a belief held on the part of the person who prays that he may be noticed by the being to whom he prays; and it also implies that he is asking that being to do something which he would have left undone but for that prayer. Then does he think that he can influence the person whom he addresses by his rank or by his position? Does he think he can influence his Deity by his emotion? Does he think that as he would win a woman's love so he would gain God by passionate devotion? Does he think that as he would frighten a man so he would influence God through fear? Does he appeal to God's logic or to his pity? Does he appeal to his mercy or to his justice? or does he hope to tell God one thing he could not know without the prayer? We want an answer here clear and thorough from one who says that prayer is a reasonable worship to be offered to God. Something was said last night about a cause being necessarily intelligent. Nothing was said to explain what was meant, nothing was done to further explain the matter. He had seen a hut crushed by an avalanche falling on it as he had been crossing the Alps. Does Mr. Armstrong mean to tell us that the avalanche which crushed the hut was intelligent, or that it had an intelligent wielder? If the avalanche is intelligent, why does he think so? If the avalanche has an intelligent wielder, please explain the goodness of that intelligent wielder who dashes the avalanche

on the cottage. If you tell us that it is a mystery which you cannot explain, it is unreasonable to ask me to worship such a mystery, and as long as you call it a mystery, and treat it as that which you cannot explain, so long you have no right to ask us to adore it. There was a time when man worshipped the lightning and thunder, and looked upon them as Deity. But now he has grown wiser, and, having investigated the subject, instead of worshipping the lightning as a Deity he erects lightning conductors and electric wires, and chains the lightning and thunder God: knowledge is more potent than prayer. (Applause.) As long as they were worshipped science could do nothing, but now we see to what uses electricity has been brought. When they knew that the lightning conductor was more powerful than the God they worshipped, then science was recognised the mighty master and ruler, instead of ignorant faith. Mr. Bradlaugh concluded as follows:—Delusions on religious matters are open to the remark that of all hallucinations of the senses—as Dr. H. Maudsley shows in the *Fortnightly Review*—of all hallucinations of the senses those on religious matters only keep current with the religious teachings of the day. Sight, touch, smell, hearing, feeling—all are the subject of illusion, as is shown over and over again. Any man bringing as evidence to us the report of experience which is only of an abnormal character is bound to submit it to a test which is something beyond in severity that which we should apply to normal events. The more abnormal it is the more particularity in detail do I wish, in order to examine it, so that I may be able to identify it, and the more curious the statement the more carefully do I wish to test it. Loose words in theology will not do, and here I submit that at present we stand with, at any rate on one side, nothing whatever affirmed against me. I gathered last night—I hope incorrectly—I gathered last night—I hope the words were spoken incautiously—that Mr. Armstrong held it to be natural that a man should have to struggle against wrong, vice, and folly for the purpose of bringing out the higher qualities, and that it was alleged that it was to that struggle we were indebted for our virtue. If that were a real thought on the part of Mr. Armstrong, it is but a sorry encouragement to any attempts at reformation and civilisation. Why strive to remove misery and wrong if the struggle against them is conducive to virtue? It would take a long time to bring about any ameliorating change in society if such doctrine were widely held. (Loud applause.)

The Rev. R. A. ARMSTRONG, who was applauded on rising, after some introductory remarks, said that the doctrine of Atheism had indeed the very ablest defender that its friends could wish; and if what he says is not enough to demolish Theism, then we may be sure that Theism cannot be demolished. Mr. Bradlaugh either did not listen to, or did not understand, what he endeavoured to put in plainest words about the function of that voice of God which we call conscience. Observe, that while in different climes and ages, aye, in the same man at different times, the conceptions of the particular deeds that come under the head of right differ; the idea of rightness itself, of rectitude, is always and invariably the same from its first faint glimmer in the savage, little removed comparatively from the lower animal, from which he is said to be developed, to the season of its clear shining, luminous and glorious, in hero, prophet, martyr, saint—in Elizabeth Fry, in Mary Carpenter, in Florence Nightingale. To speak metaphysically, the abstract subjective idea of right is the same and one, but our ideas of the concrete and objective right develop and progress ever towards a purer and more beautiful ideal. We have by our own powers to satisfy ourselves as best we can what is right. But when we have made up our minds, the voice of God sounds clear as a bell upon the soul and bids us do it. The latter part of the first night's debate turned on the mystery of evil. But Mr. Bradlaugh did not then venture to allege the possibility of a world in which noble character could be developed without the contact with suffering and pain. He said he was not called upon to make a world. Happily not; but at any rate he should not question the excellence of the world in which he lives unless he can at least conceive a better; and I say that where evil had never been, or what we call evil, manliness, bravery, generosity, sympathy, tenderness could never be. A world without temptation would be a world without virtue. A world all pleasurable would be a world without goodness, and even the pleasurable itself would cease by sheer monotony to give any pleasure at all. A world not developed out of the conflict of good and evil, or joy and pain, would necessarily be an absolutely neutral world, without emotion of any sort. Unless the whole tint is to be neutral, you must have light and shade; and the only test by which to judge whether the power controlling the world is good or evil—God or Devil, as Mr. Bradlaugh says—is

to note whether light or darkness preponderates; and not only that, but whether the movement, the tendency, the development, the drift of things is towards the gradual swallowing up of darkness by the light, or light by darkness; whether freedom, happiness, virtue are in the procession of the ages losing their ground, or slowly, surely winning ever fresh accession. If we are to have a final predominance of goodness—nay, even of happiness, if you make that the highest good—it can only be by these things winning their way by degrees out of the evil which is their shadow. After giving some illustrations of faith and trust in the goodness of God in the darkest experiences of life, Mr. Armstrong continued as follows:—To the Atheist the world's sorrow must, indeed, be insupportable. If he be sincere and have a heart, I do not know how he can ever eat and drink and make merry, still less how he can make a jest and raise a titter in the very same speech in which he dwells with all the skill of practised eloquence upon that woe. If I were an Atheist I hardly think I could ever throw off the darkness of this shadow. But, believing in God, whom I personally know, and know as full of love, I am constrained to trust that though this evil be a mystery the full significance of which I cannot understand, and though relatively to the little sum of things here and now it seem great, yet that relatively to the whole plan and sum of the universe it is very small, and that that poor child, born of sin and shame, who knew no better than to steal the loaf, shall one day wear a diadem of celestial glory, and be by no means least in the Kingdom of Heaven. And when I see the Atheist smiling, laughing, having apparently a light heart in him, I am bound to suppose that he too, somehow, trusts that goodness and happiness are going to win in the end—that is, that goodness is the ultimately overruling power. And if he believes that, he believes in the power which men call God. Now, Mr. Bradlaugh has castigated me with some severity for not obliging him with definitions. It is impossible, he says, to be too precise in the use of words, and I agree with him. But by definitions I cannot even make the simplest words in the English language more plain to you. He himself has given us some specimens of definitions which I do not think have made things much clearer than they were before. There are three words of importance in the title of this debate, and I will try, since Mr. Bradlaugh has experienced difficulty in understanding me, whether I can tell him more distinctly what I mean by them. Those three words are “reasonable,” “worship,” “God.” When I say it is reasonable to do a thing, I do not mean that I can demonstrate to you with the precision of mathematics that every proposition, the truth of which is assumed in that act, is true; but I do mean that the propositions, on the assumption of which the act proceeds, are at least sufficiently probable to win the verdict of an unbiased judgment, and that the act itself is likely to be found to be a good. Mr. Bradlaugh himself has defined “worship” as including “prayer, praise, sacrifice, offerings, solemn services, adoration, and personal prostration.” If Mr. Bradlaugh will kindly occupy his next fifteen minutes by defining to me exactly what he means by each of those terms, I may be better able to tell him whether I include them all in worship, and whether he has left anything out. But at present I do not find that any one of them is simpler or more comprehensible than the term worship, while “prayer, praise, sacrifice, and offerings” each might mean at least two very different things; “solemn services” is hopelessly vague; “adoration,” as I understand it, is included in some of the others; and before we know what “personal prostration” means, we must define a “person”—no easy matter—and then explain what we mean by the “prostration” of that person. Meanwhile, I have described, at the very outset, that energy of my soul which I call worship—namely, that in which I address myself to God as to one immeasurably surpassing me in goodness, in wisdom, in power, in love. I don't think this is plainer than the good old Saxon word “worship;” I think that word conveys a pretty clear meaning to most men. God: You ask me to define God, and you say I have not in any way done so. You quote the metaphysical definition of Flint, and want me to enter into metaphysics. What do you mean by defining? Do you mean to draw a circle round God, so as to separate him from all else? If you do, I reply, I can't, because as far as I can see, or my imagination can extend, I discern no boundaries to God. But if you mean to ask simply what I mean by God, I mean—and I said this again and again last night—the source of the command that comes to me to do right, to abjure wrong; the source of the peace that comes to me even in pain, when I have done right, and of the remorse that comes to me even in prosperity when I have done ill. I mean also the source—which I believe to be identical—of the wondrous sense of a divine pre-

sence which seizes me in the midst of Nature's sublimest scenes—aye, and even of Nature's awful catastrophes. I mean also the source of the moral and spiritual strength that comes to me in response to the worship which my soul pours forth; and if you want to know what I mean by my soul, I mean myself. What else besides the source of these things God may be, I cannot tell you. It is only so, in his relation to me, that I directly know him. Beyond that he is the subject of philosophy, but not of immediate knowledge. I believe him to be very much more; but that does not affect the reasonableness of worshipping him, and that is the subject of our debate. So that I cannot define God in the way I can define Nottingham, or Europe, or the earth. I cannot tell how much is included in his being, how much, if any, is excluded. I can tell you what he is to me, in relation to me, and that is the only way in which any entity can be defined, and I can tell you what other men testify by word, by deed, by martyrdom, he is to them. Beyond that I have no instruments by which to measure, and therefore I take up no pen with which to write down the measurements, or define. But Mr. Bradlaugh says if we cannot exactly define an object we are incapable of exact thought or belief concerning it. Did Mr. Bradlaugh do algebra at school? That most exact and prosaic science consists largely in reasoning about unknown quantities—that is, about some x or y , of which you only know that it has some one or perhaps two definite relations to certain other things. You don't know what x or y is in itself, only some function by which it is related to a and b and c . From that relation you reason, and sometimes from it you get by subtle processes to infer a vast deal more, and it will perhaps prove just from that relation that x must be such and such a number, or that it must be infinite. Does Mr. Bradlaugh say we can have no exact thought about the x in the algebraic equation before we have worked out the whole sum? Yes; we know it in its relations, or some of them. Yet the very essence of algebra is that x is undefined. The human soul is the a , b , or c , the well known, the familiar. God is the x , related wondrously thereto, yet none has ever yet worked out that sum. The supreme philosophers, who here are school-boys indeed, have only displayed workings on their slates which, to use again mathematical language, show that x approaches towards a limit which is equal to infinity. But Mr. Bradlaugh says there should be no belief in that which we cannot define. Now, I challenge Mr. Bradlaugh in all respect and sincerity to define *himself*. If he declines or fails, I will not say we must cease to believe in Mr. Bradlaugh, but that is the necessary inference from his maxims. By “cause” I mean—and you mean, if you will search your thought—the initiating power, that which begins to produce an effect. Now, my mind is so constituted that to speak to me of a power which initiates effects, yet is not conscious, intelligent, is sheer nonsense; therefore, I hold the power which displays itself as one in the uniformity of the laws of nature, and lies behind all phenomena—the growth of the grass, the rush of the cataract, the breath of the air, the stately sailing of the stars through their geometric paths, to be intelligent, conscious, to do it all by distinct purpose, and I can in no way otherwise conceive. I conceive this source of the geometric motion of all the spheres and of the minutest dance of protoplasm in the nettle's sting as always, everywhere, of purpose producing these effects. And the worship which I give God as I know him in relationship to me is refined and glorified by the conception which thus dawns on me of his being. And in the words of François Marie Arouet Voltaire, I commune thus with myself: “Where,” says he, “is the eternal geometrician? Is he in one place, or in all places without occupying space? I know not. Has he arranged all things of his own substance? I know not. Is he immense without quantity and without quality? I know not. All I know is, that we must adore him and be just.” (Loud applause.)

Mr. BRADLAUGH: I have been told to-night that the idea of righteousness and rectitude has always been one and the same amongst all human beings, from the savage to the highest intellect. If telling me so is evidence of it, then, of course, I must be content. But, unfortunately, I am not content, but say that the evidence is all the other way. I have read carefully Wake's latest book on the Evolution of Morality, tracing out the growth of notions of morality amongst savages. I have read Tylor, Broca, Lubbock, Agassiz, Giddon, Pritchard, Lawrence, and I think I am familiar with the best of ancient and modern authors on the subject; and I say it is absolutely contrary to the fact that the notions of morality are, and always have been, identical from the lowest savage to the highest intellect. It is absolutely contrary to the fact that one and the same idea of right always and everywhere prevails. It is not a question of my opinion; it is a question

of the conclusive evidence laboriously collected on the subject, and I am sorry to have to put it in that plain and distinct way. Mr. Armstrong, in his speech, pointed out what he terms an intelligent purpose. It may be for an intelligent purpose that millions of the Chinese should die of starvation, and actually eat one another for want of food; but if it is, I cannot understand the goodness of the intelligent purposer. You cannot take one illustration and say that it is the work of an intelligent person, and then take another and say that it is not. If it is the intelligence of God displayed in one case, it must be in another, unless Mr. Armstrong contends that there are a number of Gods, amongst which number there must be a good many devils. There are many things of a similar kind I could point out, and ask the same question with regard to; where is the intelligence of God as displayed in permitting the Bulgarian atrocities, the Russo-Turkish war, the Greek insurrection—or in the world nearer home, its crime, misery, and want? Then there was an astounding assumption that freedom, happiness, and virtue, through the power of God, were continually winning their way. How is it that an intelligent and omnipotent God does not look after them more, and see that they overcome opposition a little faster than they have done? Mr. Armstrong has been trying to put himself in the Atheist's place, but he has not been very successful. The Atheist does not think that all the evil which exists in this world is without remedy; he does not think that there is no possible redemption from sorrow, or that there is no salvation from misery. He thinks and believes that the knowledge of to-day a little, and to-morrow more, and the greater knowledge of the day that will yet come, will help to redeem, will help to rescue the inhabitants of this world from their miserable position; and further, that this is not to be in some world that is to come, but in the world of the present, in which the salvation is self-worked out. The Atheist will not make promises of something in the future as a compensation for the present miseries of man. Instead of saying that for prayers and worship the poor woman or man will have the bread of life in future, he tries to give her and him the strength to win bread here to sustain and preserve life as long as it is possible to do so. The diadems, too—which our friend has to offer to the poor—which are to be worn in heaven by those who have had no clothes here—possess no attraction to the Atheist; therefore he does not offer them, but, instead, tries to develop such self-reliant effort as may clothe and feed those who are naked and hungry while they are here. He directs his efforts towards human happiness in the present, and believes that in the future humanity must be triumphant over misery, want, and wrong. A diadem of celestial glory may or may not be a very good thing; of that I do not look upon myself as a judge, so long as I have no belief in its possibility. That there is much misery and suffering in the world I know, and it rests with Mr. Armstrong to prove whether it is better to try and remedy it here or to worship its author in the doubtful endeavour to obtain as recompense a crown of celestial glory. But which God is it that we are to worship? Is it the Mahometan God, or the Jewish God? Is it one of the Gods of the Hindus? Is it the Christian's God? If so, which sect of Christians? You must not use phrases which mean different things in different mouths. We have worship defined as "the energy of my soul." Well, but you have not explained your soul. Why do you call it soul? Where is its place in your body? Is there anything about soul you can notice so as to enable me to know anything at all about it? Will you take your definition of soul from Voltaire, whom you have quoted against me? When you reply, will you tell us what Voltaire, Professor Newman, Paine, or Martineau say upon the subject of God, and in which of their writings you will find that which all the others would accept as a definition? You must remember the Theist of Paine's time is not the Theist of to-day, and I want you to tell us what are the specific opinions of each of those you have quoted—of Francis William Newman, of John Henry Newman, of Martineau, of Thomas Paine, of Voltaire—as to the questions I have asked. Which of the Gods is it that I am to understand Mr. Armstrong as defending and asking me to worship? (Loud applause.)

MR. ARMSTRONG: We have been told by Mr. Bradlaugh what the Atheist will do; how he will give the bread of this life to the hungry child; the Theist will do the same. The Theist will—but no, I will not institute these comparisons; we are each, I feel sure, striving to do our best. Mr. Bradlaugh says it is unreasonable to worship an insoluble proposition. A proposition is a grammatical term signifying a statement, and I am not aware that I asked anyone to worship a statement or proposition at all. I have called upon you to worship God. He says I did not separate the

lower instincts from the higher mental qualities in man. I do not say I did. But I did separate the lower instincts from the voice of God in conscience. I said that it was entirely distinct from the lower instincts in man. I said that the voice had a right to command and rule these lower instincts. He asks me which God it is that I am preaching. I will tell you what God I ask you to worship—the best that you can conceive, whichever it is. I want you all to worship the best that you can conceive. If the Hindu's idea is the best he can conceive, let him, by all means, worship it. If the Jew's God is the best he can imagine, let him pay homage to it. If the Christian's idea of God is the highest he can conceive, let him be true to it and worship it, and it will make him a nobler man. It is not mere names which signify in a matter of this kind. Though each sect may give him different names, it is still the same God. Mr. Bradlaugh wants to know which of them all I uphold as God; which of the different types I acknowledge, or ask you to acknowledge. Is it the God of Martineau, of Newman, of Parker, or of whom else? I say it is that which is common among them all—namely, the conception of goodness and excellence which you will find in every one of their definitions. It is that God which they all recognise, and concerning which they only go wrong when they begin to try and define it metaphysically. Mr. Bradlaugh wants me to define God; further than I have done so, I cannot. In the words of the Athanasian Creed an attempt is made to define the undefinable. The Athanasian Creed tries to explain the whole of that which overrules the universe instead of describing simply that which is in relationship to you. I have always been under the supposition that that was a practice of the theologian which had greatly retarded the progress of the world. Mr. Bradlaugh says that prayer implies a hope of inducing God to do what he would not do without it. For my part, I doubt whether some things that have been called prayers—such as the prayers for the recovery of the Prince of Wales, for wet weather, and for fine weather—have very much influenced the divine counsels. But what do I mean by prayer? As I have said before, the addressing of my soul to this power which I feel and recognise above me; and the law of the answer of prayer—and it is as much a law as any law of nature—is, that they who do thus energise themselves towards God become thereby more susceptible to the energising of God towards them. The law is that he who energises or addresses himself towards God, conscientiously, reverently, and of set purpose, thereby sets in motion a law by which he becomes more susceptible to God's addressing of himself to him, and so he gains to himself the strength, moral and spiritual, which we find in prayer. I have striven to the best of my power to be precise and clear in my words. It is true I have not dealt with the matter from a platform purely metaphysical. I am a positivist in most things, understanding by a positivist one who founds his philosophy on observed phenomena. I have passed out of the stage in which men believe that theological theories will solve all the problems of the universe. I have passed out of the stage in which Mr. Bradlaugh now is, in which metaphysics are looked upon as the best ground of reasoning we can have. I have passed into the stage in which positive thought, the recognition of phenomena, is recognised as the best starting point we can have from which to get at the truth. Auguste Comte traces the progress of the thought of the world, and of the individual, from the theological stage to the metaphysical stage, and from that to the positive stage. I invite Mr. Bradlaugh to look at things from that stage, and to see whether he cannot make his thoughts clearer by the use of the positive method than by the use of the metaphysical. (Loud applause.)

MR. BRADLAUGH: The curious thing is that I have never used the word metaphysics, and I have offered to affirm no proposition that does not relate to phenomena. I am astounded to hear that I am a metaphysician. Is it because I only used language which I can make clear that my opponent gave me that title? It is because he does not use language that is related to phenomena that he is obliged to commend his Theism by speaking of it as a problem which is insoluble. I have not done anything, as far as my case is concerned, except use language relating to phenomena. What God is it that we are to worship? Oh, the God it is reasonable to worship is the best we can conceive; but no conception has yet been put before us. You have been told a great deal about stars, but the more important facts and arguments still remain unchallenged. Now, I am asked, does belief in God hinder philanthropy? Yes; when it is held as those do hold it in some parts of the world who think that God has designed, in his thought and intelligence, and for good purposes, that a famine should take place, such as the one in China. There are at least people among the Mahometans and the Hindus

whose virtue has been clearly shown to have suffered much more from religion than from civilisation. The case put as to prayer is one which I think has something peculiar about it. We are told first of the law of prayer, which is said to be as much a law of nature as any other law. Well, now, by law of nature I only mean observed order of happening. Law of nature is order of sequence or concurrence, the observed order of phenomena. What observed order of phenomena is there in the order of prayer? When the prayer prays "himself he sets a law in motion." Is this so? We are told that the prayer for the recovery of the Prince of Wales did not much tend to alter the divine counsel. Mr. Armstrong did not tell you how he knew that. His own admission here proves that prayer is sometimes offered in vain, taking the observed order of its phenomena. He spoke of the holy discontent in pious men which set them to seek to remedy evil. Holy discontent against the state of things which God in his intelligent purpose has caused! Then the holy discontent is dissatisfaction with God's doings. How can you worship the God with whom you are dissatisfied? But what is the truth of the matter? In the early ages of the world man saw the river angry, and prayed to the river-god; but science has dispelled the river-god, and has substituted for prayer weirs, locks, dykes, levels, and flood-gates. You see the same thing over the face of nature wherever you go. What you have found is this: that in the early ages of the world gods were frightful, gods were monstrous, gods were numerous, because ignorance predominated in the minds of men. The things they came in contact with were not understood, and no investigation then took place; men worshipped. But gradually men learned; first dimly, then more clearly, and god after god has been demolished as science has grown. The best attempt at conception of God is always the last conception of him, and this because God has to give way to science. The best conception of God is in substituting humanity for deity, the getting rid of, and turning away from, the whole of those conceptions and fancies which men called God in the past, and which they have ceased to call God now. Mr. Armstrong thought that it was because men had given different names to God that I tried to embarrass him by bidding him choose between them. It was not so. It is the different characteristics, and not the different names, that I pointed out as a difficulty. We have gods of peace, gods of war, gods of love, a god of this people, or of that tribe, a god of the Christians, a god of misery, of terror, of beneficence—these are all different suppositions held by men of the gods they have created. It has well been said that the gods have not created the men, but the men have created the gods, and you can see the marks of human handicraft in each divine lineament. I cannot hope, pleading here to-night, to make many converts. I can and do hope that all of you will believe that the subject treated wants examination far beyond the limits of this short debate. I have a very good hope indeed, and really believe that some good has been done, when it can be shown that two men of strong opinions, and earnest in their expressions, can come together without one disrespectful word to each other, or want of respect in any way; without any want of due courtesy to the other; and with a great desire to separate the truth and the falsehood. If there has been unwittingly anything disrespectful on my part, I am sorry for it. I have to thank Mr. Armstrong for coming forward in the manner in which he has done, and I can only ask all to use their services in making the spread of virtue, truth, and justice easier than it has been. I am aware that I have nominally a vast majority against me, but I do not fear on that ground, and still shall continue to point out falsehood wherever I may find it. At any rate, the right of speech is all I ask, and that you have conceded. I have only an earnest endeavour to find out as much as I can that will be useful to my fellows, and to tell them as truly as I can how much I grasp. It is for you—with the great harvest of the unreaped before you—who can do more than I, to gather and show what you have gathered; it is for you who have more truth to tell it more efficiently; and when you answer me I put it to you that so far as the world has redeemed itself at all, it has only redeemed itself by shaking off in turn the Theistic religions which have grown and decayed. So far, it seems to be a real and solid redemption. When religion was supreme through the ignorance of men, the people were low down indeed, and a few devoted men had to grapple with the hereafter theory and all the content with present wrong which the belief in it maintained. Take a few hundred years ago, when there was little or no scepticism in the world. Only a very few—the mass unable and too weak to doubt or endure doubt. Look at the state of things then, and look at it now. Could a discussion like this

have taken place then? No. But it can since the printing-press has helped us; it can since the right of speech has been in good part won. Two hundred years ago it could not have been. Two hundred years ago I could not have got the mass of people together to listen as you have listened last night and to-night, and had not men treated your religion as I treat it, we should not have the right of meeting even now. If you want to convince men like myself, hear us; answer us if you can—say what you have to say without making it more bitter than we can bear. We must believe it if it is reasonable, and if not we must reject it. So long as there is any wrong to redeem we shall try to redeem it ourselves. We may be wrong in this, but at least we do our part. I do not mean that in the same ranks as my friend there are not men as sincere and as earnest, men as devoted, men as human-redemption seeking as myself, but I, or the best of those for whom I plead, urge that their humanity is not the outcome of their theology. Then their experience of right, their hope of life, and their experience of truth, rest entirely on what they do here. And I will ask you this: Do you not think it is quite possible, as Lessing says, that he who thinks he grasps the whole truth may not even grasp it at all? Like the one deceived by the juggler's trick, he may think he holds something in his hand, but when it is opened it is empty. Take the truth as you can—not from me, not from him, not from any one man. There is none of the bad which is all bad, none of the good all good, none of the truth all true; it is for you to select, to weigh, to test for yourselves. Many of us stumble in trying to carry the torch in dark places in the search for truth, but even in our trembling steps the sparks we scatter may enable some to find the grains of truth we miss ourselves. (Loud and prolonged applause.)

Mr. ARMSTRONG: Mr. Bradlaugh, the body to which I belong also have the majority against them; over that we can shake hands. Let us try, each in our own way, as may best seem to us, to serve what we hold to be true. Depend upon it, whether there be a God or not, we each shall do best so. If there be no God, then you tell me I shall still do well to serve humanity. And if there be a God, he will gather you also, my brother, to his arms, so long as you are true—true to those convictions which come to you from the reason, absolutely sincere and which he has given you. You have told us that while religion held sway men were down-trodden. While superstition held sway it is true they were; while false ideas of a cruel and lustful God held sway, it is true they were; but just in proportion as men's thoughts of God have purified and clarified, just in proportion as they have restored to Christianity its sweet meaning, just in that proportion religion has risen to be a power in the world of all that is good, and sweet, and holy. Now, sir, to speak of what I said about the prayers for the recovery of the Prince of Wales. I said I thought they had been of little avail. The prayer for spiritual purity from a Christian man does win its answer by a law—a law of nature, I will now say, since you have defined a law of nature as the observed sequence of phenomena; but I dared not so call it until I knew what your definition of nature might be. But let us come back from these philosophisings, in which it is so easy to go wrong, to the test of experience. Mr. Bradlaugh says I do not submit the experiences of which I have spoken to the test. I invite you to test them, and see whether Mr. Bradlaugh has upset them or not. If you test them fairly, and then find them false, then come and tell me so. They are neither uncommon nor abnormal experiences, but the experiences of nearly every man and woman. It may be that their hearing is dull, but still they know the voice. You all know those in which the initiative comes from God, the voice of conscience, of which I spoke; you all know the solemn feeling which comes over you in the presence of the majesty of nature. You all know the other things in which you have taken the initiative. Heed those things, whether you believe they come from God or not, and you all may know the other—that of worship—and its answer. My contention solely is, that it would be reasonable for you to seek for that experience, that it is reasonable in us to practise. And now I will tell you a little story for the end of this debate, of a little family of children; and as I shall not found any argument upon it, I do not think it will be unfair. They sat one Christmas Eve in a chamber where the wintry gloom of early twilight fell. The eldest son sat and talked of the goodness of their father, and how, from the earliest days he could recollect, his tenderness had sheltered him, and how he seemed to have a heart to love every little child all through the world, and how he was surely even now preparing some sweet surprise for them every one. But John, the second boy, had lived all his life at a school on the far sea coast, where he had been sent that rough ocean

breezes might strengthen his weakly frame; and now, tanned and burly, he had just come home for Christmas, and he had not even seen his father yet. And he said he did not believe they had a father; that Theophilus, declaring he had seen him, was nothing to him, for if there was one thing he had learned at school, it was not to trust the experience of other people till tested by his own. But Edward said he, too, knew they had a father; he, too, had seen him, but he was very stern, and he thought they could all do as well without him, and what could be more unkind than to leave them there in twilight solitude on Christmas Eve. And little Tom sat apart in the very darkest corner of the room, with a tear-stained face, crying as if his heart would break, over the hard sums set him there to do, and thinking that his brothers were a selfish lot of fellows, to talk and talk, and not care for him and his hard task. And Theophilus had just come to steal his arm around little Tom's waist, and dry his tears, and try if he could not help him to do his sum, when the door of the next room was thrown open, and a blaze of light flashed upon their faces, and one after the other they all rushed in and beheld their father standing by such a glorious Christmas-tree as boys never beheld before. And for each and all there were gifts so rare and precious—the very things they had longed for all the bygone half. And for John, who had been so far away and had not known his father, there was a grasp of the father's hand so strong and tender, and a kiss from the father's lips so sweet and loving, that he felt as if he had known that dear father all his life; and as for little Tom, all his tears were dissolved in rippling laughter, and he quite forgot his sum, for on his brow was set the brightest coronet on all the tree, and they told him he should be king through all the long Christmas day to follow. And now, dear friends, may the peace of God which passeth all understanding, that peace which the perishing things of the world can neither give nor take away, that peace promised to the weary by our dear brother, Jesus Christ, even in the midst of all his suffering and woe, be with you for ever. Amen. (Applause.)

Mr. ARMSTRONG having sat down, rose again and said: And now, Mr. Chairman, I desire to move to you the hearty thanks of this meeting for your conduct in the chair, for your impartial manner of ruling over us, and the kind words you have spoken. I thank you, Mr. Bradlaugh, for the courtesy and fairness with which you have conducted your part in this debate; and I thank you, sir, for presiding over us. (Applause.)

Mr. BRADLAUGH: I second that motion. I cannot say that we can thank you for your fairness, for, fortunately, you have had no opportunity of showing it. But I thank you most heartily for accepting a position which might have been one of great difficulty, and the taking of which may cause you to be misrepresented. I also thank Mr. Armstrong for having met me, and for the kindly manner in which he has spoken. (Applause.)

The vote of thanks was put, and carried unanimously.

The CHAIRMAN: Ladies and gentlemen, the thanks which have been given to me are due rather to the gentlemen who have spoken. I cannot but praise the admirable way in which they have rendered my position almost a sinecure. This debate has shown that a subject of such great importance can be discussed fairly, liberally, honestly, as this has been, and that no danger threatens him who occupies the chair, or those who lay their honest and earnest views before you. I feel that I have derived much knowledge from the truth which has been laid before us; and I do feel that there is a growing interest in things of this sort, which is itself a proof that discussions of this kind are very useful. (Applause.)

OVER DARWEN.

OPENING OF THE NEW IRON CHURCH, BOLTON ROAD.

THE opening of the new church in Bolton Road, of which an announcement appeared in our last week's issue, took place last Saturday. The church is a neat iron structure, consisting of a nave and transept, and calculated to seat 240 persons; it has also a comfortable vestry. As the chapel will for the present be used also as a school, the transept is to be separated from the body of the building by a curtain, and is to be used more especially for school purposes. A number of rich and tasteful mottoes have been arranged round the place, so as to give colour and relieve the bareness of the walls. The entrance is through a tower, which is surmounted by a neat little spire. The architect is G. Cunliffe, Esq., of Bolton, and the contractors are Messrs. Crogan and Co., of London. The land on which it stands has been purchased by the East Lancashire Mission, from whose funds also the cost of the building has come, the congregation having contributed towards the furnishing of it.

Unfortunately the weather was very wet. Notwithstanding this there was a good congregation. Among those present were the Revs. E. Allen, C. Beard, B.A., C. C. Coe, G. Fox, E. W. Hopkinson, J. B. Lloyd, J. H. Matthews, G. Ride, and H. S. Solly, M.A.; also Captain Turner, Messrs. J. Barrow, J. Bradshaw, G. Cunliffe, J. Harwood, and others.

The Rev. C. H. Osler being absent in consequence of ill-health, the Rev. J. B. Lloyd, of Knutsford, officiated in his place. The dedicatory prayer, which was offered by the Rev. C. C. Coe, of Bolton, was an earnest and touching appeal that the new church might be a centre of good influence from which Christian virtue might radiate into the hearts and homes of all its worshippers. Following the lessons, and before the prayer, the Darwen choir sang an anthem entitled "The Earth is the Lord's." The opening sermon was delivered by the Rev. Charles Beard, B.A., who took for his text Hebrews xi., 8, 9, 10. He gave a vivid description of the unchanging life of the East, and noticed how Abraham and his descendants dwelt in tents for they had no abiding city, and how at last God gave them the land for their inheritance. Abraham at first was not a monotheist, but a polytheist. Mr. Beard gave a quotation from an ancient legend which illustrated this. It declared that at first Abraham worshipped the stars, but these being extinguished by the light of the moon he worshipped that orb. But when this at length gave place to the sun, he fell down and offered his prayers to the sun. In the end he learned to worship the God who was the maker of sun, moon, and stars. Their own little church, said Mr. Beard, was the latest outgrowth of this monotheism, of which the earliest germ had appeared in Abraham. He reminded the congregation that they were in a measure still dwellers in tents, for that their iron chapel was probably built as a temporary place of worship, though far be it from him to say a word in depreciation of the very neat and comfortable building they opened that day. He doubted not that they had watched its growth with much interest, and had already become quite attached to it. And as a new congregation it was very likely that they had among them so much warm zeal and affection, that they would be happier than many of the congregations owning fenced cities, where discord, disputing, and wrangling existed. They had already laid four foundation stones, which he might call the foundation stones of freedom, truth, faith, and love. Probably all congregations, whether orthodox or not, could claim to possess some of these foundation stones, but Unitarians claimed to have them all. Take freedom first. No orthodox church could claim the same amount of freedom as they possessed. Orthodox churches were bound by dogmatic institutions. In the case of the Church of England it was her creeds and articles. In dissenting bodies it was a trust deed and the opinions of certain influential laymen. With us there is nothing of this kind; the minister is free to alter his real convictions, and the congregation on their part are not committed to believing all he says, but to each and all is conceded the perfect right of private judgment. With regard to truth he said that there was for us no such thing as absolute truth; that that was truth to each man which seemed so to him. He urged that they should examine the evidences on both sides of the question, both the conservative and the heretical, and having once made up their minds as to which appeared to them true, that they should proclaim the result of their reflection in a clear and manly way. Speaking of faith, Mr. Beard said Unitarians were often charged with neglecting that foundation stone, and perhaps with some reason. Faith could only exist where it is admitted that there is a want of knowledge, but as we are too apt to suppose we know everything, we cannot be expected to feel the need of faith. It was hard to show to a man who did not already feel it, how great was the need of faith. If, for example, a man did not himself feel faith in the existence of God, he could do no more than speak to him of the sense of sacred awe and holy mystery which at times filled his whole soul, and made him feel a need of a being who alone could satisfy his higher instincts and longings, and could fill him with rest and peace. Mr. Beard closed his sermon with a few touching words about the foundation stone of love.

The instrument, a sweet-toned American organ, was nicely played by Mr. Thomas Almond, who has lately been engaged as organist.

THE PUBLIC MEETING.

After tea in the Temperance Hall, Captain TURNER took the chair amidst hearty applause, and made a short but pleasing speech. Speaking from a long experience, he said he could say that Unitarianism had the effect of making men remarkable for Christian and social virtues, and that it was in every way a religion which would produce a blessing and not a curse. He said that

many of his ancestors had been Unitarians, and among them, men who could fight as well as preach.

The Rev. H. S. SOLLY said a good word for missions generally, urging that people who despised missions only exposed their own ignorance; it was a grand thing to have a mission; and finally he alluded to the passage, "Paul called to be an apostle," showing that Paul himself was a great model to all who have the missionary spirit, whether they be laymen or ministers.

The Rev. J. H. MATTHEWS, as one who had taken an interest in this cause from its commencement, rejoiced with the friends on the opening of a new church. He thought that the best way to spread the Unitarian doctrines was to open places in the great centres of population. He also spoke of the liberalising effect of our literature, and he pointed out that an organisation like ours was needed which on a broad basis could combat with the materialism and agnosticism of the age.

After the speech of Mr. Matthews, young Master Duckworth, who is only about twelve years of age, gave in capital style a solo on the violin, which was followed by loud applause.

The Rev. E. TURLAND, who regretted much the absence of Mr. Osler, said many kind things concerning him, and gave a touching and practical speech, in which he urged the friends to bind themselves together by Christian virtues.

The Rev. J. B. LLOYD expressed his deep sympathy with them, and with their minister. He had known Mr. Osler for some time, and in his case to know him had been sincerely to love him. He deeply regretted Mr. Osler's absence from the meeting, and would give them a word of advice. He urged them to show their consideration in not over-burdening their minister with work. He also spoke in high terms of Mrs. Osler, and of the work which she was doing.

The Rev. C. C. COE said that the Darwen Unitarian Free Church would probably not have been in existence if it had not been for the exertion of Mr. Matthews. But for the Jubilee Fund of the British and Foreign Association, also the church could not have been erected. Again, they would not have been in possession of the church opened to-day if it had not been for the East Lancashire Mission, and still more for the special fund of that Mission. The East Lancashire Mission found a very special man to be their minister. He considered Mr. Osler's position one of great difficulty. The church and chapel going people of Darwen supported their ministers perhaps better than any other place of the same size, and as a natural consequence got the better article by paying for it; and he rejoiced that they had got a man of whom any mission or church might be proud. He hoped that in the course of a year or two they would gather the nucleus of a congregation and put down an iron church at Blackburn. When trade revived he looked forward to the establishment of another special fund of £3,000 or £4,000 for a similar purpose to that of the present special fund. The Mission having done their part, he commended the church to the earnestness and zeal of the congregation.

The meeting was also addressed by the Rev. G. Ride, of Chorley, and the Rev. E. Allen, of Walmsley; and votes of thanks were then passed to the Rev. Charles Beard for his services, and to Captain Turner as chairman of the meeting.

On Sunday last the Rev. C. C. Coe preached two eloquent and touching sermons to large congregations in the new church. The collections for the Saturday and Sunday services, including donations from absent friends, amounted to £21. 15s. Great interest has been displayed throughout the whole proceedings, and there can be little doubt that Unitarianism has now got a firm foothold in the thoroughly Lancashire town of Over Darwen.

LIVERPOOL: HOPE-STREET CHURCH.

INDUCTION OF THE REV. C. J. PERRY, B.A.

ON Thursday the Rev. J. C. Perry, B.A., of Nottingham and Manchester New College, London, was inducted to the pastoral charge of Hope-street Church, in succession to the Rev. E. M. Geldart, M.A., who retired at Christmas, 1876, since which time the pulpit has been supplied by a number of ministers and students. There was a large congregation, and the Rev. W. Gaskell, of Manchester, conducted the service.

The Rev. CHARLES BEARD, in extending to Mr. Perry the right hand of fellowship, said that not many weeks before, as the representative for the time of the college in which Mr. Perry was trained to the Christian ministry, he had had to offer some words of advice and encouragement to him at the close of his academic career; and now, by a happy accident, he (Mr. Beard) was called upon, as Mr. Perry was about to enter upon his ministerial life, to offer him a cordial welcome on behalf of those who would hereafter be his friends and brothers. Although he was not authorised by a meeting of any Presbytery to welcome him, still he did not think there could be any minister of Christ in that great

town who would not welcome in his heart the advent of one more fresh and eager labourer in the great field. For those with whom Mr. Perry was to be more immediately associated he could say that they bade him welcome amongst them with the fullest expectation of a useful and honourable career on his part, and of help which should be valuable to them.

The Rev. C. J. PERRY, after taking the right hand of fellowship, said he publicly accepted the office of minister of that church with the fullest sense of the responsibility which was thereby laid upon him. For the last six years he had looked forward to that time with the most anxious delight. He was aware, however, of the difficulty of the work upon which he was about to enter. The demands which the present age made upon the minister were exceedingly heavy—more perhaps, than the average of men could well fulfil. He knew that to a Christian teacher the times were very trying, and that he required a clear head and a clear spiritual eye to steer a clear course between the iconoclastic and negative tendencies of the day on the one hand, and on the other the increased conservatism in clinging to the old bulwarks which had naturally resulted therefrom. He knew that if a minister was to cope successfully with the doubt and infidelity of the land, he must be able to plead the cause of truth with no feeble tongue; and if he was to do anything to withstand the indifference of the times, he must be possessed of a large wealth of spiritual life. He had considered all these things, and had determined to accept the office of their minister. The congregation had laid on him no fetters of creed or dogma; they had exacted no pledge of any kind; but had left him absolutely free to seek out and proclaim the whole counsel of God. He rejoiced in the liberty, and promised them that he would reverently and faithfully seek for the truth in all things, and having done so, he would speak to them with absolute fearlessness and frankness.

The Rev. Professor DRUMMOND then delivered the charge to the newly-inducted minister. He set forth the true ideal of a Christian Church, but pointed out that that ideal had never yet been adequately realised in actual life, and that the Church had never yet been truly Christian. In maintaining freedom for themselves, he said, they must respect the freedom of others. Instead of condemning one another, they ought to love one another. Not within the limits of any school could they discern the fulness of Christ. That fulness was not yet exhausted, and they might look in faith for new developments. The Church, however divided by artificial separations, was a vast living organism, branching out in various directions, discharging diverse functions, but informed by a common love, and slowly growing towards the divine perfection.

The Rev. CHAS. WICKSTEED afterwards delivered the charge to the congregation, urging upon them to give their minister all the support and encouragement in their power. Referring to the different organisations in connection with the church, he said their new minister would find a copious and healthy machinery in existence for carrying on good works.

The anthem from Mendelssohn's *Elijah*, "He that watching over Israel slumbers not, nor sleeps," was sung by the choir in a highly effective style, as were also a number of beautiful hymns appropriate to the occasion.

The service was closed with prayer and the benediction pronounced by the Rev. W. GASKELL.

CONGREGATIONAL SOIREE.

In the evening a congregational *soirée* was held in the schoolroom in connection with the church. There was a large assemblage. Mr. H. W. MEADE-KING occupied the chair, and amongst those present were the Revs. C. J. Perry, Professor Drummond, Charles Beard, B.A., Charles Wicksteed, B.A., W. Binns, J. Harwood, B.A., J. E. Odgers, M.A., S. Fletcher Williams, J. Shannon, H. W. Hawkes, F. Summers, R. Pilcher, B.A., C. C. Coe, F.R.G.S., H. S. Solly, M.A., P. M. Higginson, M.A., D. Agate, B.A., Lloyd Jones, W. Carey Walters, David Scott, J. Towle Marriott, W. M. Ainsworth, George Beaumont, Thomas Jones, &c.; Councillor C. T. Bowring; Messrs. Francis Boulton, F. H. Boulton, Geo. Holt, Thomas Paget, J. H. Genn, Dr. Higginson, J. T. Ellerbeck, C. W. Jones, R. R. Meade-King, &c. After tea a part song was effectively sung by the choir.

The CHAIRMAN then addressed the assemblage. He said they were not unfrequently told that the congregational system that prevailed amongst them was apt to beget a spirit of cold isolation, and to deprive them of the comfort and strength which other religious bodies derived from a different system—namely, that system in which congregations were grouped together under the control and guidance of some common central authority. If that were the case, he should be ready to acknowledge that it was a fault in their system; but he ventured to think that the assembly he had the honour to address was in itself a sufficient answer to such allegation. (Applause.) There could be in the life of a congregation no event more important than the occasion which brought them together that night—namely to commemorate the choice of a minister, and to express their warmest welcome to the object of that choice—Mr. C. J. Perry. (Applause.) Claiming to be unfettered themselves, they steadfastly refused to fetter their minister. They asked him no questions about his belief; they required from him no acceptance of any creed, short or long, but, in calm faith in the principle of freedom that they loved, they warmly welcomed him to take his place amongst them as their leader in their quest after a high spiritual life. (Applause.)

Mr. Francis Boulton, Councillor Bowring, and Mr. S. Bulley having briefly addressed the meeting, and given a kindly welcome to the new minister,

The Rev. Mr. PERRY, in a few words of excellent tone, thanked the friends for their very hearty greeting,

and the members of the congregation for the kindness they had shown him since he came amongst them.

The Revs. C. Wicksteed, C. Walters, Lloyd Jones, and W. M. Ainsworth, having very briefly addressed the assemblage on behalf of the ministers, far and near, who had conducted the services in the church during the interregnum,

The Rev. CHARLES BEARD added a friendly word of greeting to Mr. Perry, remarking that the congregation he represented that evening and the Hope-street congregation had been bound together for more than a century and a half by very close ties. He trusted that during the eleven years he had been minister of Renshaw-street Chapel nothing had occurred to impair the sacredness of the traditions which had been handed down from generation to generation. (Applause.)

After some remarks from the Rev. W. Binns, Mr. Geo. Holt, and Mr. J. F. Robinson, a vote of thanks was awarded to the choir, who had given part songs at intervals, and to Mr. Bradley Pass and the ladies who had so tastefully decorated the room.

The proceedings shortly afterwards terminated.

NEWS OF OUR CHURCHES

SHEFFIELD DISTRICT TEACHERS' MEETING.

THERE was at Rotherham, on Wednesday, Sept. 26, a numerous attended and interesting gathering of the ministers, superintendents, and teachers of Upper Chapel, Uppertorpe, Rotherham, and Stannington Sunday schools. Tea was provided in the Hollies schoolroom, and was followed by an excellent meeting, presided over by Rev. Wm. Blazeby. The subject for discussion, "How to Increase the Usefulness of our Sunday Schools," was introduced by the Rev. Wm. Birks, in an able and exhaustive paper, in which he gave the result of his thirty years' experience of Sunday schools, and suggested many ways of making them happier, more attractive, more interesting, and more useful. The subject was earnestly taken up by the Revs. Eli Fay, G. Knight, W. Blazeby, and many of the teachers present. Votes of thanks to the reader of the paper and to the Chairman brought to a close what all felt to be a good and profitable meeting. This, the second associated meeting of Sunday-school workers in the Sheffield district, originated in one convened in November last, at the Upper Chapel schoolroom. By kind invitation of the Rev. Eli Fay and his band of teachers, the district ministers and those interested in Sunday-school work, met, took tea together, and in pleasant social convalescence passed the following resolutions:—1. That an association be formed of the ministers, teachers, and friends of Upper Chapel, Uppertorpe, Stannington, and Rotherham Sunday schools. 2. That the Association meet twice a year, in the last week of July and January, summer meetings to be held at Rotherham or Stannington; winter meetings at Upper Chapel or Uppertorpe. 3. That a paper or address be given by one of the ministers or teachers at each meeting. 4. That a subscription of 5s. yearly from each school be paid to the funds of the Association. 5. That the permanent officers be a secretary (the Rev. W. Birks) and treasurer (Mr. J. Barnes.) 6. That the president of the meeting be elected by the teachers of the school at the place where each meeting is held.

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

COLNE: FREE CHRISTIAN CHURCH.—The annual sermons in aid of the Sunday school were preached on Sunday last in the Cloth Hall to good congregations, by the Rev. S. Fletcher Williams, of Liverpool. The collections amounted to £5. 14s. 8d. The hymns and anthems were very tastefully sung by the excellent choir that has been formed. The building of the chapel is being satisfactorily proceeded with, and the friends hope that before the year is out they may be enabled to retire from the Cloth Hall, and conduct the services in the new schoolroom—a change which will be greatly conducive to the comfort of worship.

DUNFERMLINE.—Mrs. Soule continued her mission work on Sunday last. The weather was most unfavourable—cold and wet—and she found only ten persons at the forenoon service. In the evening, at the service, the number present was calculated to be 250; the results are therefore, on the whole, encouraging. A grant of Cross-street Chapel, Manchester, hymn-books has been made by the British and Foreign Unitarian Association. The books appear to be very well liked.

DEWSBURY.—On September 24th, a meeting of this congregation was held to give a welcome to the Rev. David Scott. More than a hundred persons were present at tea, after which Mr. Chas. E. Würtzburg presided. There were present the Revs. Goodwyn Barmby, Wm. Blazeby, B.A., Dendy Agate, B.A., J. Fraser, F. E. Millson, S. Dunbar, R. Wilkinson; Messrs. Geo. Buckton, R. Robison, H. J. Marton, and others. On behalf of the congregation the welcome was given by Mr. J. W. Connon. On behalf of the ministers of the district the Revs. R. Wilkinson, Goodwyn Barmby, W. Blazeby, F. E. Millson, and S. Dunbar expressed their good wishes and hopes for the success of Mr. Scott's ministry, to which Mr. Scott responded, expressing a desire that they might so work together as to make themselves a name and a power in the town. We regret that the report came to hand too late to be used in full.

FRENCHAY.—The usual harvest thanksgiving services were held in the Old Chapel on Sunday, Sept. 22nd, when the building was nicely decorated with floral wreaths and festoons. On the 23rd a tea meeting was held, followed by a public meeting, when addresses

were given by the Rev. A. N. Blatchford, of Bristol, and other friends. The choir of Lewins Mead Chapel, augmented by part of Oakfield Road choir, gave a selection of sacred music, which was greatly enjoyed by a large number of friends.

GLASGOW.—The Rev. Dr. McColister, of America, preached for the Universalists on Sunday last, morning and evening.

GLOSSOP.—Last week the congregation erected a neat marble tablet in their chapel in Fitzallan-street, at a cost of upwards of £20, on which is the following inscription:—"In remembrance of the Rev. Frederick Ashton, M.A., minister of this chapel from its opening on June 12th, 1875, to his death on April 16th, 1878. This tablet was erected by the congregation, which was largely the offspring of his untiring labours, and which held him in unspeakable love and honour for his Christ-like life and self-forgetful devotion to their service."

LIVERPOOL: BEAUFORT-STREET.—On Friday evening, September 27th, a farewell tea-meeting to the Rev. John Shannon was held. Mr. Shannon has been senior minister here for upwards of thirteen years, and for the present, through ill-health, is retiring from the ministry. Mr. J. F. Robinson presided, and a presentation of a silver cruet-frame to Mr. Shannon on behalf of the congregation, &c., as a slight token of respect, was made. The meeting was addressed by the Revs. C. Wicksteed, B.A., C. Beard, B.A., J. Shannon, F. Summers, and George Holt, Esq., &c. On Sunday evening, Mr. Shannon preached his farewell sermon.

MR. CHRISTOPHER J. STREET, B.A., of Manchester New College, London, son of the Rev. James C. Street, of Belfast, has taken the degree of Master in Arts, with second-class honours in History, English, and Political Economy, at the recent examinations in connection with the Queen's University in Ireland, Dublin Castle.

MANCHESTER: LOWER MOSLEY-STREET SCHOOLS.—The opening meeting of the session 1878-9 in connection with the Mutual Improvement Society Science Classes, was held on Saturday evening last when the prizes and certificates, gained in the recent examinations by the students, were distributed. The Rev. S. A. Steinthal presided, and there was a large attendance of pupils and friends. The annual report showed that the schools had fully maintained the position they had occupied in educational work during the past year. In the science and art examinations, held in May last, 52 pupils were presented in science, and 10 in art. Of the former 34 passed—29 in the elementary stage and 5 in the advanced, and of the latter five passed, and an equal number failed. In the examination in connection with the Union of Lancashire and Cheshire Institutes, ten first class certificates were gained, together with four of the second class, and the class examinations were equally satisfactory. The Government examinations of the boys' and girls' evening classes took place in April, there being presented 49 boys out of 54 qualified for examination, and 19 girls out of 20. Of the former, 49 passed in reading, 43 in writing, and 37 in arithmetic; of the latter, 17, 12, and 16 respectively. The Inspector reported that the results of the examinations were very satisfactory, a good proportion of the scholars being in the upper standards.—After an address by the chairman, Miss Lydia Becker distributed the prizes to the students, and spoke briefly in encouragement of their endeavours to secure a good education. The meeting, which was enlivened with glees, given by the members of the school singing class, terminated with the usual votes of thanks.

MANCHESTER: THE REV. WM. GASKELL.—A special general meeting of the proprietors of the Portico Library and News Room was held at the institution in Mosley-street, on Thursday week, to consider the propriety of commemorating the 50th anniversary of the Rev. W. Gaskell's membership of the institution, and the 30th anniversary of his chairmanship of the committee. Mr. W. H. Ord was voted into the chair, and, after he had reviewed Mr. Gaskell's services, resolutions were passed appointing a committee to obtain subscriptions to be expended in procuring a portrait or bust of Mr. Gaskell, to be placed in the institution. The meeting terminated with the customary vote of thanks to the chairman.

MALTON.—A successful festival was held by the Unitarians and their friends at Malton on Thursday week. In the afternoon a public tea was held in the Temperance Hall, presided over by the following ladies: Mrs. W. S. Hall, Mrs. E. Hall, Mrs. T. Hudson, Mrs. R. Calvert, Mrs. Spiegelhalter, and Miss Hick. In the evening a musical and elocutionary entertainment was given in the chapel, and a fruit banquet in connection with it. The pretty little chapel was well filled. The Rev. J. Sutcliffe was in the chair, and said he considered entertainments of this kind were decidedly in keeping with the time of year. At the conclusion of the programme Mr. E. Hall proposed a vote of thanks, which was carried, to those ladies and gentlemen who had so kindly given the fruit.

MANSFIELD: OLD MEETING.—On Sunday last the anniversary services on behalf of the Sunday school, and in celebration of the harvest festival, were held. Sermons most appropriate to both occasions were preached by the Rev. J. Page Hopps, of Leicester, to large and attentive congregations, the chapel in the evening being crowded to overflowing. The decorations, upon which considerable care and trouble had been expended by the ladies of the congregation, were of fruit, flowers, corn, and evergreens, and though not profuse, were remarkably tasteful and elegant. The services throughout were of an exceedingly interesting and attractive character. On the following evening the congregation held its annual tea party in the Town Hall, when about 150 were present. The Rev. A. W. Worthington, the pastor, presided. He said that whilst members of other denominations often found their opinions opposed to their feelings, and their heads to their hearts, with Unitarians the head and heart could

always go concurrently. He hoped the usual classes would be carried on during the approaching winter; and in addition it would give him much pleasure to see established a weekly meeting for amusement, and also to throw open the schoolroom on Sunday evenings for a social gathering of the poorer classes, as suggested in last week's *Herald*. The Rev. J. Page Hopps delivered an address, which was enthusiastically applauded. An address was also given by the Rev. C. D. Badland, of Derby, and the proceedings were pleasantly enlivened by selections of vocal and instrumental music by the choir and friends. [We much regret that we are not able to give a longer report of this meeting.]

OLDHAM.—On Sunday evening last, the Rev. F. H. Jones, B.A., preached a sermon on the discussion which has lately taken place at Nottingham. During the course of the sermon, he said public discussion was one of the most unsatisfactory methods which could be invented for the decision of reconcile political or religious subjects. Often the object was not whether the disputants could convince one another, but each tried to beat or appear to beat his opponent in argument in the estimation of the audience. Recondite questions were not settled by one discussion, one sermon, or one lecture; it took weeks and years to settle some difficult problems, even when they were within scope of human intelligence.

ROCHDALE: CLOVER-STREET.—On Sunday last the Sunday-school anniversary sermons were preached in the Unitarian Chapel, Clover-street, Rochdale, afternoon and evening, by the Rev. Wm. Gaskell, M.A., of Manchester. In the morning an address to parents, teachers, and scholars was delivered by the Rev. Joseph Freeston, of Blackley. Mr. H. Hawkins, of Southport, presided at the organ, and about sixty of the female portion of the scholars had been specially trained as singers for the occasion by Mr. James Hill, who conducted them, and was assisted by an efficient choir. As usual on the school anniversary day, the chapel was completely crowded, and both the singing and the services gave great satisfaction, and notwithstanding the depressed state of the times the collections for the day amounted to the unprecedented sum of £48.6.6½d., which shows that the people of Rochdale, by their pecuniary contributions to the cause of Sunday-school education are not found wanting when required.

STOCKTON-ON-TEES.—On Sunday last the annual sermons were preached by the Rev. Robert Spears, and on Monday a meeting was held to welcome the Rev. Wm. Stoddart, B.A. The report came to hand just as we were going to press, and we can only say that Mr. Robson presided, and Mr. Bell, the Revs. A. Payne, Dendy Agate, Robert Spears, Councillor Walton, Mr. Hall, Mr. Talintyre, and Mr. Freund addressed the meeting. Mr. Stoddart accepted their cordial welcomes, and the meeting was closed with prayer.

SUNDERLAND.—On Sunday, 22nd inst, sermons were preached in connection with the Sunday-school anniversary, in the Unitarian Church, by the Rev. C. H. Wellbeloved, of York. The congregations were numerous, and the discourses listened to with very deep interest. On Monday the 23rd inst., the teachers and friends took tea together, after which a meeting was held. The Rev. Wm. Elliott presided, and addresses were delivered by Revs. C. H. Wellbeloved, Alfld. Payne (Newcastle), R. C. Smith (South Shields), and Messrs. James Watson (Newcastle), Geo. Lucas (Sunderland), Mr. Fothergill, Street, Macnab, Brown, and Hemsley. The proceedings were varied by several pieces of music, given by Mrs. Beckwith, Miss Mary Metcalf, Miss Mary Greenfields, Miss M. Hemsley, Mr. Gowdy, and Mr. Thos. Manning. The occasion was rendered specially interesting by the chapel being decorated with plants and flowers, liberally contributed by members and friends of the congregation.—On Sunday evening last the Rev. W. Elliott delivered the first of two lectures on the controversy touching the doctrine of everlasting punishment, with special reference to the severance of the Rev. W. Impey's connection with the Wesleyan body. The chapel was most inconveniently crowded. The rev. gentleman denounced the doctrine as a horrible superstition, contrary to our common sense and common humanity, and having no warrant in Holy Writ.

YEOVIL.—On Sunday, September 22nd, a harvest thanksgiving service was held in the Vicarage-street Chapel. The preacher was Mr. H. E. Bunce, of Frome, his text for the morning being from Psalm lxxv, 11, and in the evening Matt. vi., 30. The congregation in the evening was especially good. The fruit, floral, and vegetable decorations were exceedingly profuse, arranged with remarkable taste, and called forth joyous exclamations from all who attended the services. A long table across the chapel groaned beneath its choice burden, a table under the reading-desk supported some choice hothouse plants, a festoon of flowers, grapes, &c., was suspended from the pulpit to the body of the building. The organ was gracefully trimmed with wheat and flowers. Various crosses and devices of anchor and heart hung on the walls. Altogether the services were a pleasing success.

TROWBRIDGE.—The Sunday school festival was held on Sunday last, and was as successful as on any former occasion. The recently appointed pastor, the Rev. John Felstead, preached the sermons. The morning discourse was about children from Mark x., 3-16, and the evening one to children from Hebrews iii., 15. At the conclusion of the evening service twelve Bibles were presented to as many children—eight girls and four boys—in the Sunday school. The collections amounted to rather more than £20.

WALSALL.—The New Liturgy, "Prayers and Ministries for Public Worship," was used at the Unitarian Free Church, Walsall, for the first time on Sunday morning last. The service taken was the fourth—Duty. It has been adapted to music by Mr. James Anderson.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

Letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, 20, Cannon-street, and not to the private addresses of the Editors. No anonymous letters inserted: the writer of every letter must append his name for publication. No letter should be more than half a column.

J. W. C.—In type. Several paragraphs stand over a week.

THE "CONFESSION OF FAITH."

To the Editors.—Thank you for inserting my letter. Now allow me to say that I must not let my offer stand beyond October 7th. It may interest some of your readers to know that of the present and previous editions (old and new) we have sent out about 400,000 copies.—Hearty yours, J. PAGE HOPPS.

Leicester.

UNITARIAN HOSPITALITY.

To the Editors.—Having previously lived many years in London, and having at times visited other places of worship besides the one I generally attended, I can bear testimony to having received the greatest kindness and courtesy from our friends at other Unitarian chapels. I cannot say so much for the orthodox. For instance, I and my wife went into a church in a country place, there not being a chapel of our connexion. The service had commenced; the pew-opener showed us into a pew in which was a gentleman of Dombey aspect. When we had taken our seats he bent stiffly down and said, "If the party comes you will have to go out." Instead of waiting for the party we immediately walked out of the church. J. S. MAYNARD.

Oxford, Sept. 30, 1878.

A MISSION FOR OUR SUNDAY SCHOOLS.

To the Editors.—I am sure we have many good ideas that, were they perseveringly applied, would become useful realities; but because of our want of perseverance they drop and are lost. But I do not think to make your readers believe that a mission for our Sunday schools is a good thing by mere assertion. My desire is that the question should receive the consideration that it so well merits.

I believe that it is practicable and would lead to good issues, therefore I write once more about it. Why cannot our schools have their home mission fund as well as other Sunday schools? Why cannot our scholars point with their fingers to this stately church and that towering spire and say with pride, "I helped to build that: our school sent so many pounds?" Will some of the district associations see to this?—I am, yours truly, W. R. SHANKS.

Stockport.

COMING WEEK.

LONDON: UNITY CHURCH, ISLINGTON.—On Friday, Oct. 11, a service of praise and prayer, at 8 p.m.

NEWCASTLE-ON-TYNE.—On Sunday, annual sermons of the Northumberland and Durham Association, by Rev. Wm. Henry Channing. Monday, soiree at 5.30.

PADIHAM.—On Sunday, school sermons, by the Rev. H. W. Crosskey, at 10.30, 2.30, and 6 o'clock.

SCARBOROUGH.—On Sunday morning, at 10.45, and in the evening at 7, the Rev. Dendy Agate, B.A., will preach.

Birth.

KNIGHT.—On the 28th ult., at Westbourne Road, Sheffield, the wife of the Rev. Geo. Knight, of twins.

Marriage.

DREW—ASHWORTH.—On the 26th ult., at the Unitarian Chapel, Newchurch, by the Rev. J. E. Odgers, M.A., assisted by the Rev. A. Lazenby, Alexander, eldest son of Alexander Drew, Esq., Blaimore, Argyllshire, to Alice, eldest daughter of Edward Ashworth, Esq., J.P., Staghills, Rossendale.

Deaths.

GUNDRY.—On the 22nd ult., at Bridport, Mr. Benjamin Peakes Gundry, aged 57 years.

STEPHENS.—On the 1st inst., at 74, Stoke Road, Newcastle. Staffordshire, William Stephens, sen., aged 49 years.

LONDON: SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's Square, Bloomsbury. Beds from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

RUPTURES.—Exhibition Prize Medal, 1862, was awarded to R. WESTBURY, inventor and sole maker of the IMPERCEPTIBLE CURATIVE TRUSS.

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DOING AND SAYING.

About £75,000 has been promised towards the fund required for endowing a bishopric for Liverpool.

The Governing Body of the Wesley College, Sheffield, have resolved, by a majority of 36, to continue the use of the Liturgy of the Church of England in their services.

It is stated that Professor Leone Levi estimates that out of every pound of taxation contributed by the working man to the National Exchequer, 13s. 5d. comes from alcoholic liquors and tobacco.

The Irish Church is said to be barely holding its own in consequence of the bad state of business this year, the number of working clergy being reduced, and arrears of assessment having increased. With a good harvest, it is however hoped that the financial condition will improve.

At Yeovil, Mr. Samuel Morley, M.P., said that some action was necessary to put an end to public-house legislation, and that if working men would decide in their own houses, instead of in public-houses, who they would send to represent them in Parliament, they would fare better than they now did.

Well-merited honour has been done to the Mayor of Manchester (Alderman Grundy) in his being requested to accept nomination for the mayoralty for a second term of office. It is, we believe, an unprecedented circumstance that the requisition was signed by 63 out of 64 members of the Council, one member being absent through illness.

The Archbishop of York, having been criticised by the *Times* for speaking at Barrow of "a paroxysm of building churches," says if that expression be irreverent what becomes of the "paroxysm of love and of good works" in Hebrews x., 24, veiled from the English reader by the paraphrase "provoking one another." It could not be said that a "paroxysm of good works" was laudable, and a "paroxysm of building churches" unmentionable.

The Peace Congress at Paris was of a cosmopolitan character. There is no country where the arguments against gigantic armaments ought to have greater weight than in France. Next year its Legislature will be invited to vote the enormous sum of twenty-two millions sterling for the military establishment alone. The active army of France, with its reserve and its disposable men, consists of no less than 2,080,000 troops, and the permanent army of 480,000 men. These are very sad facts, and will ere long be so regarded by Frenchmen.

The Bishop of Chichester in delivering his triennial charge on Tuesday, referred to the recent perversions to Rome of several of his Brighton clergy. From one church alone five clergymen had lately passed over to Rome, and they had to the utmost of their power leavened all they could influence with Romish doctrine. Such defections betrayed inward unsoundness and unsettlement, and they asked with fear, "Who shall be the next to forsake our communion?" The path towards Rome had been smoothed for their converts by excessive and illegal ritual. Did the Bishop when at Middleton never toy with "illegal ritual?"

The resolution of the Manchester Town Council to throw open the Free Libraries on Sundays has been in operation four weeks, and already the average number of visitors on those days is greater in proportion than the average attendance during the week. The returns in respect to the branch-rooms for the first three Sundays show that altogether 8,142 persons availed themselves of this new privilege; but the total issue of books only reached the comparatively small figure of 1,665, the chief attractions to visitors being apparently the newspapers and publications on the stands and tables. There are no means of ascertaining the status of the visitors to the branch rooms; but inquiries made in the Reference Library show that the persons who use that institution on the Sundays belong principally to the artisan class.

The announcement of the intention of the Archbishop of Canterbury to confer degrees upon whomsoever he will, is not so modest a proposal as it may appear to be at first sight. Dr Tait is about to revive a long disused prerogative. The power of granting degrees at will was exercised in pre-Reformation days by the Bishops of Canterbury as Papal Legates, and this power was not interfered with by Henry VIII. Since then archbishops have but rarely exercised their power, and when they have done so, their degrees have been simply regarded as practically worthless. Dr. Tait, however, aims to confer degrees as though he were a University. He will make doctors of those who cannot otherwise gain a degree; but he requires an examination of candidates for the degree of "M.A." "Anyone," we are told, "may become a candidate who can produce testimonials of good character, a certificate of baptism, and a recommendation from the Bishop of the diocese in which he resides," the italicised words being intended, of course, to exclude Dissenters. The standard of learning is to be very low; candidates must have some knowledge of the English language and literature, but Latin and Greek will not be essential. The object evidently is to give degrees to young curates and parish priests who could not earn them.

OUTSPOKENNESS IN RELIGIOUS LIFE.*

REV. BROOKE HERFORD.

Seeing, then, that we have such hope, we use great plainness of speech.—2 COR., iii., 12.

BRETHREN, my subject is our need of more simple, outspoken religious life. I think this is the special need of liberal Christianity to-day. In all the larger and outward aspects of religion, as we stand facing the great needs and questions of the time, our liberal churches hold a strong position, their thought is fearless and clear, and their word is firm, direct, and—listened to. But we must be conscious that we have no similar fulness and heartiness of utterance on the smaller, inner, more personal side of religion. This is about our weakest side to-day. The high thoughts of our faith want "reducing to lower terms;" they want bringing to bear not only on the lofty problems of science and philosophy, but on the daily needs and cares of struggling, sorrowing, tempted men and women; they want shaping not only into the great utterances of pulpit and press, but into something of an altogether plainer speech, into the language of common life, into the happy tones of household piety, into the frank utterance of friend with friend.

The function of religion is not accomplished when it has explained for us "the riddle of the painful earth," or made us content to leave it unexplained; when it has dissipated the abstruse definitions of Athanasius or the gloomy decrees of Calvin; nor even when it has taught us that there is no real antagonism between science and faith, and that the hypothesis of evolution still involves the postulate of God. These, after all, are only the difficulties of the meditative few, and religion has in it to be the joy and life of all. The common people should hear it gladly; it should be not only the lamp of studious hours, but the wholesome daylight of busy life. It should dwell with us in the world's common level, and go with us in its common round. It should mingle with our daily life as "a spirit of power, and of love, and of a sound mind." It should be an undertone of happy praise and trust rippling among our manifold occupations, and near enough to the surface to break out now and then into articulate melody. It should be a homelike atmosphere in which the dear relationships of life should find a finer closeness and tenderness and purity. It should be a thought in which the old man and the little child may feel a common interest; to the busy life

A central peace subsisting at the heart
Of endless agitation;

and to pain and sickness the music of "a low, contented song," in which even the harsh discord of death shall pass as a suspended

harmony into the firm cadence of triumphant faith. All this is what religion should surely be in the midst of the longing, burdened, struggling life of man.

But how is religion to be all this? It cannot be merely by being made the topic of sermons and lectures. It cannot be by mere public ministry at all. It will need much besides this—ministries of home, ministries of friendship, frank, unashamed speech between man and man. Here is where we are weak. Here is where I find the suggestiveness of Paul's word: "Seeing, then, that we have such hope, we use great plainness of speech." We want so to feel the blessedness and value of our faith as to be lifted out of our miserable reserve, and learn to speak of it with more earnest freedom and simplicity.

There are several directions in which we need to learn this greater "plainness of speech" about religion.

For one thing, we want it even in our preaching. I have said that our strength at present lies chiefly in our spoken word; and yet even in this we do not manage to have that simplicity which such a faith as ours deserves. Nothing can be more simple than our faith! Faith in God as the great Heavenly Father, stopping at that and refusing to enter into the Trinitarian speculations about the inner mysteries of His being; loving discipleship to the Christ of the gospels, without insisting on any special creed about his nature; the doing of one's duty as the condition of acceptance; an immortality of new and onward life, the very discipline of which is ordained in infinite love and has hope in it for all. Some think that it does not make more way just because it is so simple. The multitude love mystery, they say, and they point to the success of other churches whose systems, compared to ours, are a tangle of theological confusion. I am afraid the real explanation is very different. It is that though it is perfectly true that we have the simpler doctrines, it is the other churches that have the simpler preaching.

I remember well the incident which first brought me sharply to book upon this matter. I was travelling by rail, a good many years ago, and was looking over a number of tracts and sermons that had recently been published in connection with one of our missionary efforts, when a thoughtful-looking man, who had noticed what I was doing, said to me in perfect good faith, "Sir, have you a tract to spare that would help a young friend of mine, who is very sad and anxious under the sense of sin?" Well, I thought that I had tracts for almost everything. I had a tract to prove that God was one and not three, and others against original sin and eternal punishment; I had a most convincing argument against offering prayer to Christ, and a common-sense view of the Bible, and some most eloquent statements of the essential harmony between religion and science, and in fact I had about every theological aspect of our faith plentifully declared—and yet, as I turned these over, I was uncomfortably conscious that none of them would have much help for a distressed and anxious soul, and I had finally to admit, with some hesitation, that I had not one suitable with me!

The second direction in which we need more simple, outspoken religious life, is that of home. Fifty years ago Dr. Channing took as the title of one of his sermons, "Unitarian Christianity Most Favourable to Piety." How does that sound to-day in the light of the so general disuse among Unitarians of the old observances of home-piety? I know that the disuse of these does not necessarily imply that the spirit of religion is absent or feeble. I know that there are some who have no religious observances at home; who have no family worship; who do not like the use of "grace" at meal times; who hardly ever say a word to their children about religion—and yet who at heart are sincerely religious. I remember an orthodox preacher visiting me years ago. For a week he went in and out with me among my people, and in our school, and our services and meetings. And when he parted from me he said, "I have had a curious experience this week. Among

* From a Sermon preached at the opening of the National Unitarian Conference, Saratoga, N.Y., on Tuesday evening, September 27, 1878.

my own folks I have always had a fear that there is rather more religion comes out than there is in; but here, I have kept feeling that there is more religion in than comes out." I believe he was right; and of the two extremes, better this than the other. But still we carry this reserve altogether too far. If some people put reflectors round about their piety to make it show for more, that is no reason for our hiding ours under a bushel to keep it from showing at all. "Let your light shine," was Christ's word; and home is just one of those places where surely, if anywhere, it ought to shine out with a sweet, natural openness.

It was so with Puritanism in its best days. It was so on the inner side of the Lutheran Reformation. Look at the sweet home-life of early Christianity. And that early Christianity, with its simple rejoicing pieties, did but take up the best spirit of the old Hebrew household life. When Christ, as he took bread, "gave thanks," he only did what he had been used to do from childhood; and, moreover, what, in some rude way—casting a morsel in the fire or on the floor—the idol-worshippers of Greece, and Rome, and all ancient lands, had done from the very childhood of the world. And so the heathens with their household gods, and Abraham sacrificing at each camping-ground on his rude pile of stones, are but the ancient types of that piety of the Christian home which Burns describes in his "Cotter's Saturday Night," and which prompted Baxter's noble saying, "Wherever I have a home, there God shall have an altar."

I plead, therefore, for religion in the home, and not merely for the spirit of it, but for that spirit to have earnest, simple expression and culture!

I plead for family prayer. That in this busy, hurrying life of to-day, and all the more because it is so busy and so hurrying, there be that daily pause that our fathers had; that quieting of the hearts of all together into the thought of God, with some old Bible-word, it may be, to set the key-note of the day, and the humble bending in common prayer.

I plead for the old family Bible. Said a poor woman to me, once, in one of my Manchester mission districts, when I called to change a tract: "Oh yes, here it is; I always keep it with the rent-book, in the Bible; them it's sure not to be disturbed." I could find Bibles in other than poor men's homes—Bibles beautiful with brightest clasps and binding, prominent ornaments on parlour tables, that would also be better if they were "disturbed" a little oftener, opened with the little children round, that they might learn where to find the best of the old-world stories, or their favourite verses in psalm and gospel.

I plead for home psalmody. I do not know any memories that cling more sweetly to one's life than those of quiet Sunday evenings in the old home, when young and old gathered round, and each had some favourite hymn to ask for. Have those old times been quite banished by the modern fashion of the church-music being confined to a quartette and the congregation praising God by proxy?

And I plead, too, for the old custom of grace before meat,—just a word of thanksgiving for daily bread. I plead for this almost more emphatically than for prayers or hymns, because it is within reach of all. Some people, in these progressive days, have got—or think they have—beyond praying, and if it is not every one who can sing. But even the most "advanced" have hardly got beyond feeling thankful, and everyone could speak a simple word of thanks. I know it is easy to raise objections. Probably there is no religious usage which has suffered more from ridicule. In some homes they never have it except when a minister is present to say it, which always looks as if it was said out of compliment to the minister rather than out of gratitude to God. Besides, why single out one's food to be particularly thankful for? Charles Lamb said he would sooner say grace for a good book than for a good dinner. Say grace in your heart for every blessing you have; there is no

danger of too much thankfulness. But my point is, that it is good for this general spirit of thanksgiving to come to the surface in some open fashion now and then. And if it is so, then there is no better occasion for it than these common daily mercies. For, just because they are so common, they are in more danger of being taken as a matter of course; and just because they are enjoyed by all the family together, they furnish the better opportunity—say once a day when the family are most together—for a united remembrance of the good providence of life. Yes, the more you look into it, the more you will see the real worth and fitness of a reverent custom, which in one form or another is almost as old as the world, and which is so simple that it may be repeated by a little child.

Religion openly acknowledged by all the family together helps to keep the home life up to its true pitch. It keeps the home affections more delicate and pure; it softens the little household strifes and jars and worries; it breathes into parent and child the spirit of kindlier helpfulness and happier content; and when trials and sorrows come, as come they will at times, in every family, it makes it easier alike to young and old to speak out their deepest word of mutual comfort, and to reach out together to the higher comfort still. And so through all our comings and goings, and sunshine and shadow, it brings a richer, closer life, and helps all our changing days

to be
Linked each to each by natural piety.

There is yet a third direction in which this grand, liberal faith of ours should teach us more of this "plainness of speech." I mean in personal religious intercourse and fellowship, in frank converse between friend and friend, and in being ready to speak an open, unashamed word for our religious convictions. I cannot help thinking that we have carried individualism in religion to an extreme. We have lost sight of the help to religious life which there is in frank interchange of thought and experience. We say that religion is a thing simply between each man and his maker. So it is, in its inmost essence; but, for its culture, it is something which should be also between man and man. That was a wise word the old man gave to John Wesley when he was wearing his heart out in the lonely struggles of his first deep convictions: "Sir, the Bible knows nothing of solitary religion." It was out of that word came all that net-work of close, brotherly fellowship by which early Methodism strengthened its new converts, and helped to keep them on their feet. Perhaps some of our evangelical friends have carried this too far. We do not want any spiritual inquisition. We do not want to have people coming round and asking us or our children whether we have found Jesus,—to which, perhaps, the best answer is that which the little child gave to the revivalist: "Why, I didn't know that he was lost!"

These great thoughts and truths of ours are not given to be merely the light of solitary thought, but for the happy converse of friendship and the frank intercourse of home. I like that word which our "free religious" friends have taken for their motto: "Freedom and Fellowship in Religion." Only, let us have this in its fullness; not "fellowship" only among those who hold different faiths or no faith. Suppose we have a little more fellowship with each other, a little more trust to speak out our beliefs. Is there no lesson for us in that old word that has come down from Moses' time, about those great thoughts that he gave his people? "These things which I command thee this day shall be in thine heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." It was but the law and faith of Israel that Moses and his people had to talk of. Shall we not be at least glad and earnest in speaking of those brighter, larger truths which Christ has given us,—truths which we humbly think we see in clearer light than most?

REVIVALISM AT MORETON-HAMPSTEAD.

CERTAIN Gossellers of the atrabilious sort, as Mr. Carlyle might call them, have visited Moreton-hampstead, and made themselves busy in detecting the sins of the place and the causes of sin, chief among which they find to be the prevalence of Unitarian doctrine among some classes of the community. This libel upon his flock has called forth a remonstrance from the Rev. W. H. Eastlake, and one also from the editor of the *Devon Weekly Times*, on Friday last. The charge was that until lately in Moreton "no special effort has been made to bring the light of God's truth to shine in the darkness. Unitarianism in its strongest and deepest phase has long reigned undisturbed in this little market-town on Dartmoor, and as a natural consequence vice in every form abounds; for where the need of an atonement is denied, and both the fact of a Devil and of a Hell are treated as myths of man's devising, we may well believe that the less educated and ignorant will be swayed by the more intelligent, and use such fatal doctrines as a salve to their conscience and an excuse for their immorality." This charge was published, says the *Devon Times* by "a set of fanatical 'brethren' whose mission is to 'lie' for the cause of God and to bear false witness against their neighbours" in their organ called *The Christian*, and also in a tract. Dealing with the special charge against Unitarianism, the *Devon Times* says: "We have no doubt but that in Moreton there is a fair share of the infirmity of human nature, but to say 'that vice in every form abounds as a consequence of Unitarianism,' and to insinuate that drunkenness exceptionally prevails in Moreton, and also as a consequence of Unitarianism, is an assertion as utterly void of truth as anything can be. . . . Moreton has its church and its chapels, like most of the towns of England. Its Orthodoxy is much more than its Heterodoxy. And even the Heterodoxy of the town for many past years was veiled under the orthodox teaching of the Rev. Kentish Bache, the Unitarian minister, who was not a Unitarian, and who is now a clergyman of the Church of England. . . . We believe that there is a building in Moreton entirely devoted to the instruction and benefit of the inhabitants, known as 'Smethurst Hall.' Its name proclaims its origin, it having been the result of a legacy of a former Unitarian minister. . . . There has been of late a large amount of ranting preaching in Moreton, and the agents of missions are always ready with their manufactory of converts. Revival meetings are held, and not only have scandals been reported, but they have actual existence. The excess of excitement is a dangerous thing, and the meetings which decency cannot share can hardly be deemed religious. 'The man in charge of the coffee-room' (says the tract) 'delights to testify the name of Jesus, and rejoices in every soul won over to his side.' This man has been since turned out for drunkenness. . . . The professed purpose of the tract-writer is to save souls, the real purpose to get £365 to build a coffee-room founded on temperance principles. He seeks to do a good thing in the wrong way. He spoils his temperance advocacy by his falsity and his bigotry."

Our minister, Mr. Eastlake, in an excellent pamphlet, after refuting the charge, adds: "With regard to intelligence, Moreton has not been behind the rest of the world, and we have here two good Board-schools, a Unitarian being chairman of the Board and J.P. for the district. As to the Unitarians, their congregation in this town was founded by the Rev. Robert Woolcombe, M.A., on his leaving the living of Moreton at the passing of the Act of Uniformity in 1662. He remained the minister until his death, in 1692. In Murch's *History of the Western Churches* it states that 'many of Mr. Woolcombe's congregation adhered to him, and provided a place of worship, in which they assembled till prevented by Acts of Parliament. They then met as often as they could in secret, sometimes in neighbouring woods; but their adversaries watched them, and procured informers to swear against them. On several occasions they were brought before magistrates, had their houses rifled, and their goods confiscated; and to complete all, their worthy minister, who had been expelled five miles from the town, was seized while paying a visit to his flock, and committed to prison.' A still older, but small, congregation of Unitarian Baptists in this town amalgamated with the Unitarians in 1818. Mr. Murch, in 1835, thus concludes his brief history of these two congregations: 'All are united as worshippers of the only living and true God, and disciples of His beloved Son; all profess the simple faith of the early Christians: To us there is but one God the Father, and one Mediator between God and men, the man Christ Jesus.' I need not here enter into an explanation of the fact that Unitarians do not deny the need of an atonement, but only deny the false ideas of the atonement which are generally prevalent."

"KISS AND MAKE IT WELL."

In childhood's day, when little hurts
To little hearts seem great,
When strength is small to bear the pangs
We suffer, soon or late;
One medicine lulls the pain to rest,
And checks the sobs that swell,
When, cradled on the mother's breast,
'Tis "Kissed to make it well!"

Ah! many a hurt of later life
Might seek the medicine too,
That on the sores of weary strife
Can leaves of healing strew—
Then wounded souls in whispers low
Their aching grief might tell,
And hearts that break with hidden woe,
Be "Kissed to make them well!"

How oft it is that bitterest tears
By trifling jests are stirred,
And friends whose love has stood for years
Are parted by a word—
Long months of loneliness steal by,
Made dark as by a spell—
Ah! foolish ones, the medicine try
And "Kiss and make it well!"

How oft, the friendships seem the same,
And smiles beam bright and warm;
Some unsuspected thought of blame
Just breaks the perfect charm;
And day by day the jarring thought
Rings forth love's funeral knell:
Speak out, before the harm is wrought
And "Kiss and make it well!"

Alas for him, who never knew,
And evermore must miss
A mother's love so sweet and true,
A mother's healing kiss;
Who yearns with longings strange and deep
When sorrows surge and swell,
That some kind heart might hear him weep
And "Kiss and make him well."

Some day I know, when life is o'er
With all its sin and pain,
When earthly love can soothe no more
Weak heart and weary brain,
We all shall find a deeper rest,
And, as our grief we tell,
Like babes upon God's ample breast,
He'll "Kiss and make us well."

H. W. H.

The Unitarian Herald.

FRIDAY, OCTOBER 11, 1878.

A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power.

WILLIAM ELLERY CHANNING.

MR. GASKELL'S JUBILEE.

WE have already informed our readers, in general terms, of the arrangements being made for the commemoration of the Rev. WILLIAM GASKELL'S Fifty Years' Ministry. The soirée will be held on Tuesday next, the 15th instant, in the magnificent rooms of the Manchester New Town Hall. We have been favoured with a sight of the programme, which is as follows:—At half-past five, coffee in the Sculpture Gallery. At half-past six, after a performance on the organ by Thomas Rawson, Esq., the chair will be taken, in the large hall, by R. N. Philips, Esq., M.P., who will open the special proceedings of the evening, with an address. H. J. Leppoc, Esq., will then present an address to Mr. Gaskell on behalf of the Cross-street Chapel Congregation, and G. Stanley Darbishire, Esq., will make a presentation of a gold service, the gift of the congregation. E. C. Harding, Esq., will present Mr. Gaskell with a sum of money for the foundation of a scholarship to bear Mr. Gaskell's name.

Addresses will then be presented on behalf of the numerous bodies with which Mr. Gaskell has been so long and honourably associated:—The Provincial Assembly represented by Rev. G. H. Wells, Rev. H. E. Dowson, Mr. Harry Rawson; Manchester New College, Rev. Charles Beard, Mr. J. S. Ainsworth; Unitarian Home Missionary Board, His Worship the Mayor of Manchester, Mr. Harry Rawson, Rev. H. E.

Dowson, Mr. Francis Nicholson; Manchester District Unitarian Association, Rev. G. H. Wells, Rev. Chas. T. Poynting, Mr. John Dendy, jun.; Trustees of the Memorial Hall, the Mayor of Manchester, Mr. Robert Nicholson, Mr. Harry Rawson; Lower Mosley-street Schools Committee, Rev. S. A. Steinthal, Mr. W. E. Nanson, Mr. Richard Wade; Lower Mosley-street School Teachers, Dr. H. J. Marcus, Mr. John H. Reynolds, jun.; Manchester Domestic Mission Committee, Rev. S. A. Steinthal, Mr. R. D. Darbishire, Mr. E. C. Harding; Students of the Home Missionary Board, Messrs. Wm. Mason, Joseph Harrison, William C. Bowie; Unitarian Sunday School Union, Rev. J. T. Marriott; the Literary and Philosophical Society, Professor H. E. Roscoe. Mr. Gaskell's reply will follow the presentation of addresses.

During these proceedings the united choirs of Cross-street, Strangeways, and Upper Brook-street chapels will give several anthems and glees, conducted by Mr. Thomas Rawson, and there will be an interval for conversation.

The gold service has been manufactured by Messrs. Elkington and Co., at whose premises, St. Ann's Square, Manchester, it will be on view until Tuesday afternoon. It consists of the following pieces:—A centre-piece and four compotiers or fruit stands, all of solid silver, richly gilt and ornamented with fruit and flowers in relief, interspersed with raised scroll work. A new feature in these compotiers is that the ordinary glass dishes are dispensed with, the fruit being placed directly upon the burnished gold surface, producing an exceedingly rich effect. There are also a pair of antique vases, oxidised and gilt in relief, on richly ornamented plinths. These vases are reductions from the celebrated antique in the British Museum, and hence are called the museum vases. A silver parcel-gilt jug, with two goblets, in a handsome morocco case, one of the choice examples prepared by Messrs. Elkington and Co. for the Paris Exhibition, most elegant in outline, they possess a rare richness and delicacy of finish, the combination of chased and engraved foliage on a dead gold ground being decidedly novel and beautiful.

We are requested to state that the committee meets every afternoon at half-past two, and on Monday and Tuesday in the forenoon, also, in the Chapel rooms, Cross-street, and will be happy to supply any information that may be desired as to the soirée.

The subscriptions to the Commemoration Fund now amount to £2,136 6s. 9d. Numerous applications for tickets having been made, the Committee regret that for want of space they are obliged to decline all except those of subscribers.

THE CHURCH CONGRESS.

MODERN SCEPTICISM.

THE Sheffield Church Congress stands out from and above its predecessors in several important respects. First of all, in its inclusiveness. In the gatherings of former years the Broad Church element was studiously ignored—at least, its presence was not sought. At first the Congresses were, mainly, meetings of the Evangelical party. Then the Ritualists, shrewdly noting what leverage they gave with which to move the public mind, took heartily to them, went up in large numbers, and impressed upon them such a character that the Evangelicals began to feel alarmed. For two years at least the question "Shall we go" has seriously perplexed the soul of Canon RYLE and his friends. Happily, they have gone, and have provided an antidote for every Ritualistic dose of poison; and by the

large charity of the Presidents both bane and blessing have been sanctified. But an assembly of Evangelicals and Ritualists was assuredly not a Church Congress—only a Congress of Church parties. To have a really representative Congress the Liberal element must be included. Accordingly the Congress has widened with the times, and now, what was chiefly a society of two sections of the Church promises to become an organ of the Church as a whole. It is a distinct advance in the representative character of the Congress that its platform has included, along with the Hon. C. WOOD and Canon RYLE, Mr. LLEWELLYN DAVIES and the newest-fledged heretic upon whom Lord SHAFTESBURY a little while ago fired a harmless shot, Mr. BROWNLOW MAITLAND.

In the second place the spirit of the Sheffield Congress was admirable. But two or three years back the tone of the Church militant was loudly heard in the midst of discussions on such "burning questions" as the right of the Anglo-Romanists to a place within the Establishment. The Evangelicals are none the less decided in their antagonism; the Anglo-Romanists none the less determined in their policy; both parties none the less resolved to make war upon each other to the end. But the air of this year's Congress seems to have had, for the time being, a soothing effect all round, and to have enabled parties fundamentally opposed to discuss their several attitudes to the Church in a tone that contrasts favourably with the "cries of dissent," "confusion," "disorder," and "uproar" that were frequent of old. It is something gained to the cause of common sense, and to the ultimate settlement of difficulties, when men, holding essentially irreconcilable theologies and pursuing hostile lines of action, are thrown together and influenced in any way to exercise towards each other a little of the charity that beareth all things. May we hope that the Sheffield gathering will mark a new era in the history of Church Congresses, and that henceforth they will welcome the representation of Broad Church principles equally with those of High and Low, and will manifest a growing spirit of tolerance?

Among the discussions was one on "Modern Doubts and Difficulties in Relation to Revealed Religion." The papers were no new contribution to the subject; but they were thoughtful and earnest productions, pervaded by the recognition that the scepticism and agnosticism of to-day must be met in a very different spirit from that of the old-fashioned contempt and scorn and flinging of epithets. Professor WATKINS, of King's College, urged that "doubts and difficulties in relation to revealed religion" were now prominent in two currents of thought. There was the tendency to deny the possibility of any revelation from God or of any true knowledge of Him; and there was also the tendency to regard Christianity as one among many revelations. The first or agnostic tendency had its fascination for minds with the brooding sense of the mysterious, and for minds devoted to one line of thought and reading. But Professor WATKINS held that agnosticism could not bring the rest which is an indestructible yearning of the human soul. Its gospel was a bitter mockery of mankind, and the hearts of the people, in their need and sorrow, longing for a Father's comfort and support, could not offer their sacrifice of prayer and praise upon the altar of an Unknown God. The higher nature of man, which asserts itself at intervals, is the source of salvation from agnosticism. The second tendency, Professor WATKINS admitted, was powerful in the present generation, and certain to be more powerful in the next. But he regarded it as fraught with danger. To grant a difference only of degree and not of kind between the teaching of CHRIST and that of CONFUCIUS or of BUDDHA was "to

grant too much or too little. Christianity is true or false. If false, it has no right to the place they [the Comparative Religionists] assign to it. If true, its very essence is the claim to be the revelation of God to man in the person of JESUS CHRIST." The weakness of this argument lies in the entire absence of any definition of what Christianity is. The affirmation that "Christianity is true or false" seems to imply that Christianity must be taken to be a compact system of doctrines which differentiate it from all other religions, and which must be received or rejected, *in toto*. Such an assumption is untenable, and with its untenableness Professor WATKINS's argument is reduced to a nullity. Comparative Religionists would never concede to Professor WATKINS that Christianity is a body of divinity utterly marking it off from all other historic religions, and to be accepted as wholly true, or repudiated as wholly false. Denying his premises they deny his conclusions. They maintain that Christianity is the culmination in the life of CHRIST of principles that are universal, rooted in the nature of man, and that, in incorporating the essential truths of other religions, it becomes the most perfect exhibition of spiritual truth, and is enriched with an expansiveness and adaptability that fit it to be the religion, not simply of races, but of mankind.

Mr. BROWNLOW MAITLAND took ground different from that of Professor WATKINS. He argued that the cause of Christianity had suffered as much from the injudicious arguments used in its defence as from actual assaults. Particularly had it suffered from the unwarranted manner of exhibiting the idea of Revelation, and of the Bible as its inspired record. Revelation had been taught as a communication of pure, unmixed, perfect truth, all on a level throughout, of equal value and authority in every part for all time, and everywhere bearing the full stamp of the heavenly and divine. The Bible had been taught as a storehouse of perfect, unmixed truth, every part being equally divine, equally authoritative for all ages, equally on the highest level of moral and spiritual truth. But this teaching about Revelation and the Biblical record of it was widely at variance with facts. Its result was to prejudice the inquiring sceptic against the Bible, and to give him an easy retort on those who were pressing its claims. But let Revelation be presented as of a progressive and conditioned character, let "the honest sceptic be familiarised with the idea of the Divine Spirit informing and guiding mankind from age to age, as they were able to bear it, condescending to their ignorance and superstition, sanctioning for a time a lower morality in order to lead them to a higher, content to use imperfect representations of Divine things so long as more perfect ones were above their capacity, and thus slowly and patiently to guide them through long ages of twilight till the true Sun rose in the fullness of His light and glory; and then the sceptic will come to the Bible prepared for what he will find there, and its mixed character and progressive development will no longer be a stumbling block to him, or seem to him a contradiction of its claim [a claim, we remark, which the Bible itself nowhere makes] to be indeed of God." Whether we may think Mr. MAITLAND's presentation of Revelation and of the Bible an adequate solution of the difficulties of the honest sceptic or no, we gratefully accept it as a presentation which a few years ago a clergyman could not have hinted at without being assailed as an unbeliever. It is substantially the argument of the paper in *Essays and Reviews* for which Dr. TEMPLE was denounced with all kinds of opprobrious names. It is the argument elaborately built up in *Ruling Ideas in Early Ages*, by the late Canon MOZLEY, Regius Professor of Divinity at Oxford, from whom it has been received by some as a cleverly-constructed way of escape from the perplexities of the accepted Divine origin of the Old Testament, by others as an instance of the special pleading which creates more perplexities than it relieves, by others again as an example of subtle and

insidious error. That such an argument should have been offered to the Church Congress, and that the theologian who offered it, notwithstanding the brand fixed on him by Lord SHAFTESBURY and the *Record*, should, as the *Guardian* reports, have "thoroughly gained his audience," and have "sat down amidst warm acknowledgements," assuredly marks most clearly the growth in the clerical mind of the consciousness of a more rational conception of the Bible as a necessity in the presence of the theological doubts and difficulties of the age.

THE SARATOGA CONFERENCE.

THE eighth "National Conference of Unitarian and other Christian Churches" assembled in the Methodist Church at Saratoga, U.S., on the 17th ultimo. The *Christian Register* says that the Conference is declared by acclamation to be not only the largest, but in every respect the most satisfactory national gathering the Unitarians have ever had. "The old jealousies and confusions seem to have disappeared; we know ourselves as 'one body in Christ, and every one members one of another,' nor can we longer doubt that 'where the Spirit of the Lord is, there is liberty.' . . . The religious chord was deeply touched by Mr. Herford's opening sermon," a condensed report of which we have given in another column.

FIRESIDE READINGS.

CURTIVS.

AN OLD STORY RE-TOLD.

ONCE upon a time there was a very noble city which had had many enemies, but had mastered them one by one. Little by little it had grown in grandeur and importance, until its inhabitants were so proud of it they boasted that it was the finest city in the world, and they thought themselves the bravest and strongest people that ever lived under the sky.

In the centre of this city there was an open space, which served the double purpose of a market and a court of justice. Now, notwithstanding their bravery, it happened that their city was besieged and destroyed by a host of barbarians, whom they despised. It took some time and trouble to get rid of those barbarians again; but this conquering people did get rid of them at last, and you may be sure they took no small pains to rebuild their city. When it was all new built, they were prouder of it than ever. But now the strangest of all possible wonders came to pass, and terrified them out of their wits. Their beautiful market-place was shaken by an earthquake, and cleft asunder in the middle, where a great rent was made, that remained open like a yawning mouth. You can imagine their consternation if you think how you would feel if the old market-place in your town were suddenly to gape open and swallow up all the stalls. They were a very superstitious people, and had odd sorts of notions about the vengeance of their gods. When they saw this great gaping hole in their market-place they thought the gods must be very angry with them, and some of them said at once that it was all because their restless politicians had ventured to change certain ancient (rather stupid) laws.

Now what follows in my story is very extraordinary, but it is quite as true as a story needs to be. All the wiseacres came round the hole and shook their heads, and then went away looking more knowing than ever, but without filling up the gap. Not but they suggested how it might be done—some of them even wondered that such a fuss should be made about it. Why, they said, the thing is simple enough; all they need do is to get some soil and throw it in. One asthmatical old gentleman was especially pleased with an idea. "The gods angry!" he said. "Nothing of the kind. The fact is they want to do us a good turn. It is I who ought to know. I have been toiling up and down these plaguy old hills all my life, and here at last comes the very thing that is wanted. The fact of the matter is, the gods have given us a chance of making a decent level place out of the most provoking up and

down city that ever was erected. It will just take all the hills of Rome to fill up that big chasm." Many other suggestions were offered, such as throwing an arch over it. Others thought it would be a good thing to turn a canal from the river into it, and so have a good supply of water in the middle of the town. At the barber's shop, which stood close by, all these projects were talked over, and the barber commended each and objected to each according to the humour of his customers. The city council, however, would not take action upon any of them. They had not, they said, carts or labourers enough in their employ to get as much soil as would fill the hole. Much to the disgust of the asthmatical old gentleman, they treated his request as both impious and impracticable. As for arching it over, they said that was out of the question—the hole was at least four times as wide as any arch that could ever be made. Besides, it began to be seen that it was slowly growing wider and wider! Upon this, all the council came and looked at it. Then they held two or three special meetings, and had several dinners, but after all they could make nothing of it. Things were really getting desperate.

Meanwhile the priests, who were a most important body, had assembled together, and in a very careful and curious manner had consulted the gods. Some watched the flight of the ominous birds; others anxiously observed the sacred chickens as they were engaged picking up their morning meal. By accurate observations made in these and other ways they came to a conclusion, which was announced as follows: "That the gulf could only be filled up by casting into it the most precious thing in Rome."

It was most satisfactory to have this decision, although it still left a serious question—What was the most precious thing in Rome? The wiseacres had their say again. The asthmatical man was greatly delighted. He maintained that what the gods had declared proved him to have been right all along. What did they all (except asthmatical folks like himself) boast and make more fuss about than their Seven Hills? But somehow the authorities did not see it.

The gravest senators were in a state bordering on despair when a young man presented himself at the door of the Senate-house, and said that he had discovered the most precious thing in the city. They asked him what it was; but he only struck his breast and went away. The crowd heard what he said, and followed him. He went home, and there he dressed himself in a complete suit of armour, went for his horse (he was a noble young Knight), and rode forth. The crowd came with him, straight on, in the direction of the gulf. His dearest came also—his mother and his wife, with her babe. Marcus Curtius rode on, deaf to their cries. It was quite plain what he was going to do. The senators stood in his way. They were indignant at his impious arrogance.

"Young man," said one of them, "will you mock the gods? Do you presume to think your life the most precious thing in the city?"

"Mine, or that of any man who dies for Rome," replied Curtius.

The senators and the crowd stood back. He put spurs to his horse, looking right before him. In plunging forward the horse's shoulder brushed the face of the asthmatical man, who, gasping for breath, uttered a curse on the young knight as a conceited idiot. Next moment a flash of lightning and a clap of thunder; and the gulf closed above the hero. The thunder-peal rolled and brattled off to the left, the gods thus declaring that they accepted the sacrifice.

The Romans built an altar over the spot where Curtius leapt into the chasm. And as offerings were laid upon it, they taught their children that of all things in this world the most precious is a brave man who gives himself for others. C. H. O.

BELFAST.—Mr. D. Thompson, late hon. sec., of the Manchester Sunday School Union, has been appointed Missionary of the Belfast Unitarian Missionary Association, and will enter upon his duties at Hopeton-street, Belfast, and at Carrickfergus on the first Sunday in November.

LEEDS: HOLBECK.

DOMESTIC STREET UNITARIAN CHAPEL.
SPECIAL SERVICES.

ON Monday, October 7th, a special service was held for the purpose of inducting the Rev. R. Wilkinson, who for seventeen years has laboured as Domestic Missionary, and has been invited to become the first minister. The congregation on the same occasion established itself on an independent footing, it having since its establishment been a mission chapel in connection with the Mill Hill congregation, Leeds. There was a crowded audience, amongst those present on the occasion and at the subsequent proceedings being the Revs. Chas. Wicksteed, B.A., Wm. Blazeby, B.A., Chas. Hargrove, M.A., M. S. Dunbar, M.A., G. Barmby, F. E. Millson, Jno. Fraser, Chas. Wellbeloved, Dendy Agate, B.A., David Scott, John Thomas, B.A., J. W. Braithwaite; and Alderman Luccock, Councillor Mathers, Messrs. Jas. Lupton, Geo. Buckton, Frank Lupton, Durnton Lupton, Henry Lupton, John Craven, &c.

Prayer having been offered, the Rev. CHAS. WICKSTEED proceeded to address the new minister. He said the charge was a most important part of the service, especially when the minister appointed was young, inexperienced, and untried. In such cases both he and the congregation (which was always more or less a fluctuating one—the old dying, the new coming, children growing up into young people, and young people to maturity) were in need of, and ought both to benefit by, the counsels of older ministers, who had had a longer and wider experience of those relations, than those addressed could possibly have had. But the present case was different, and the occasion in many respects a peculiar one. The congregation was not only a regular one, like others, but they were on the point of commencing a new career; their minister was not only a regular one, like others, but he, too, was about to be put in a new relation to them. Starting thirty-four years ago as a dependent congregation—the offspring of the generous and philanthropic feelings of the congregation of Mill Hill chapel—they now wished to undertake their own responsibilities, and manage independently their own concerns. Nothing would be more inappropriate, and indeed presumptuous, than to think of addressing words of council or advice to Mr. Wilkinson—a man of so much experience, energy, and force of character, with a knowledge of his congregation and its needs, of the neighbourhood and its requirements, far greater than any comparative stranger like himself could be supposed to have. His only words, therefore, to Mr. Wilkinson would be words of brotherly, or, if he would, fatherly sympathy, in reference to a work which they both had at heart, and which they both thought of the greatest importance to their fellow-creatures and to the world. Mr. Wicksteed then spoke of the labour of the ministry, and said they could not conceal from themselves of what a peculiarly high and pure and privileged character their work was. Mankind felt it to be so, and they were anxious by making some sufficient provision for the ministry to save them from the necessity of other work, and to keep them to their own. For if he entered on their ground they felt it not only to be a trespass, but a wrong. If he was successful, there was felt to be an incompatibility and unsuitableness in his success; and if he was unsuccessful, it must lead to all kinds of distractions, if not degradations. His position set him free from most of the entanglements, rivalries, and misunderstandings of the secular life around him. He walked this earth a highly privileged being, bound in love to his church and people, and in piety to God. Mr. Wicksteed then proceeded to enumerate the advantages accruing to the minister and the congregation from the change. The former would assume his proper position amongst the clergy of his district of all denominations, and the congregation achieve its financial and ecclesiastical independence. His discourse was concluded by urging both minister and people to renewed endeavours. Let the services they had partaken in prompt them to humility, to gratitude, and to renewed effort, and to that prayer to which, while they cried out in it “Who is sufficient for these things?” there should come an answer in the voice of our dear Father from Heaven, “My grace shall be sufficient for thee, and my strength shall be made perfect in thy weakness.”

Mr. JOS. WINPENNY offered the right hand of friendship to Mr. Wilkinson, on behalf of the congregation. He said that upwards of seventeen years ago he took a part in inviting Mr. Wilkinson to Holbeck. The congregation had never regretted the step, and he trusted Mr. Wilkinson had been himself satisfied. There was now a new phase of their religious life, for that day they became a congregation, and they welcomed him as its minister. They welcomed him to its pulpit without asking him to subscribe himself to any

article of faith. They would welcome him to their homes, and they were prepared to give and receive sympathy and assistance. In conclusion, he was sure the history of the past was a guarantee of a satisfactory and successful future.

The Rev. C. HARGROVE also, on behalf of the ministers, offered the right hand of friendship to the Rev. R. Wilkinson, on the new position his congregation and himself had attained. He expressed his sincere sympathy and congratulation on what he considered an auspicious occasion.

Mr. JOSEPH LUPTON went through the same ceremony on behalf of Mr. James Kitson, jun., who was not present. He was sure that when he said that Mr. Wilkinson and the congregation had his sincere congratulations and heartfelt sympathy they would believe that he was speaking the sentiments of all their friends.

Mr. WILKINSON said that day was certain to be a very important one to him. The words that had been addressed to him in the name of the congregation came to him with great force indeed. Mr. Wicksteed's words, although they were not addressed to him as a young or inexperienced man, yet they were to him words of great weight, and a great encouragement and hope. In his new position he trusted to be able to give more of his time and labour to the work of the congregation. He felt sure that success was in store for them in the future, and that the work of that day would be brought to a successful issue. It was his heart's desire that a pre-eminent success might attend their undertakings, and he was confident that he would not be disappointed. In conclusion he thanked all for their kind expressions and goodwill.

The Rev. W. BLAZEBY, B.A., then addressed the congregation. He said it was a very interesting and encouraging event that they had met to recognise, viz., the religious enfranchisement of a congregation, and of a voluntary dedication of the congregation to the free worship and undefined service of God, and concluded by hoping that God in His holy spirit would render their worship fervent, faithful, and successful, and their congregation united and helpful in Christian brotherhood.

Several hymns were then well sung by an efficient choir, and the benediction having been pronounced, the services terminated.

A public tea was afterwards held in the school-room, to which a large number of persons sat down. At a public meeting subsequently the chair was occupied by Mr. Councillor Mathers. There was a large attendance, and on the platform were most of the gentlemen whom we have already enumerated.

The CHAIRMAN, in opening the proceedings, gave a brief *resumé* of the history of the movement during his connection with it, from boyhood. They remembered, at least most of them did, when they landed first in a small chamber down by Holbeck Bridge. Their services there were indeed very primitive, but still they progressed, and in time it became necessary to have a new building, the result being that the chapel in which they held their services that afternoon became their temple. (Hear, hear.) It both served the purpose of chapel and school, and gave them a new “lease of life.” Time progressed, and again it was found necessary to make an addition to their chapel in the form of a separate Sunday school—(applause)—and about three-fourths of the room in which they were then assembled was built. They still increased in numbers in school and chapel, until 1870, when further improvements, as many of them knew, were still necessary, and were carried out. And now, he said, they were assuming the name Unitarian specifically, in no dogmatic spirit, but to indicate to the world the general position they held theologically. He spoke of the question of science and religion, and said it appeared to him that the great subject of the future was not so much between orthodoxy and free inquiry, as the reasonableness of a belief in a God or no God. The Chairman concluded his address by wishing the future progress of the new congregation, to be a success.

Mr. JOSHUA DIXON proposed the following resolution: “That the warmest thanks of this meeting be accorded to the Rev. Charles Wicksteed, B.A., and the Rev. Wm. Blazeby, B.A., for their valuable aid in conducting the services of the day.”

Mr. JAMES HIRST seconded the proposition.

The Rev. CHAS. WICKSTEED, in responding, paid an earnest tribute to the memory of the late Mr. Darnton Lupton, whose sons, he was pleased to see, were taking so active a part in the movement. He was glad to see so many young people following in their father's footsteps, and when such fathers were as the late gentleman he had referred to, was their children were doing wisely and well in imitating them.

The Rev. WM. BLAZEBY, in responding, made special reference to the advisability and needfulness of continued attendance at church, and

impressed upon young people the necessity of attending their religious duties above all others.

Mr. LILEY proposed the second resolution: “That the congregation desire to express their sincere gratitude to the many past and present subscribers and friends, who for upwards of thirty-four years have, by their constant kindness and material assistance, maintained the usefulness of the Holbeck Domestic Mission.”

Mr. JNO. SMITH seconded the resolution, which was supported by Mr. WESTERMAN, and carried.

Mr. JOS. LUPTON made a suitable response to the remarks of the Rev. Chas. Wicksteed, and concluded by reiterating his best wishes for the success of the movement in Holbeck.

The CHAIRMAN stated that he had received a letter of apology from the Rev. J. E. Carpenter, regretting his inability to be present, but wishing the chapel and its new position all success; and one from Mr. Grosvenor Talbot to the same effect.

A resolution was then moved by the Rev. C. HARGROVE, seconded by the Rev. G. BARMBY, and supported by the Rev. F. E. MILLSON and Mr. GEO. BUCKTON, as follows: “That the hearty good wishes of all our kindred churches be accorded to the Rev. R. Wilkinson and his congregation, in the altered position to which they have attained as an independent congregation; and that God may prosper them in all their undertakings for the wellbeing and religious elevation of all who come within the influence of their church.”

The resolution was carried unanimously, as were also the two following: “May we uphold the principle of free inquiry in theological thought, and hasten the time of communion between all religious bodies, irrespective of creeds and dogmas.” “Success to the Sunday schools and the allied institutions of the church.”

A vote of thanks to the Chairman, proposed by Mr. JOSEPH LUPTON, brought the proceedings to a close.

MIDDLETON.

PRESENTATION TO THE REV. B. GLOVER.

ON Saturday week a farewell tea-party was held at Old Road Chapel, Middleton, in connection with the removal of the pastor, the Rev. B. Glover. A good number sat down to tea. In addition to other presents already bestowed upon Mr. Glover, a very handsome solid silver inkstand was contributed by the congregation, and the teachers and scholars showed their esteem by subscribing for a splendid pair of marble and ormolu vases. The inkstand bore the following inscription, in neat characters: “Presented to the Rev. B. Glover, by the congregation of Old Road Chapel, Middleton, September 28th, 1878.” After tea Mr. T. B. Wood occupied the chair, and was supported on the platform by the Rev. W. Wiggins, Messrs. E. Brookes, J. Hilton and S. Lawton.

The CHAIRMAN said some eight years ago it devolved upon him to offer to Mr. Glover a greeting of welcome to that congregation, and it so happened that he had now to take a prominent part in that gathering of leave-taking. It was certainly much more agreeable to welcome a friend than to bid him good-bye. When Mr. Glover came they were simply tenants of that building. However, with his assistance, and he might say mainly through his exertions, they had been able to purchase the building, and in leaving it he left it under an open trust, and he might say practically free from debt. (Cheers.) His pulpit ministry had been acceptable, and the good results might be seen in the increased number of the congregation, and in the steadfastness of those amongst whom he had laboured. Since Mr. Glover came they had lost a good many friends, but as their pastor said the other evening, they had lost none by desertion. (Cheers.) It was in Mr. Glover's labours in the Sunday school that their ground of hope rested, and those who had joined in the morning service after the close of the work of the school would appreciate the simple and practical addresses given to the children, and feel deeply impressed with the assurance that in the breasts and minds of these young people before them the good seed had been sown, the fruits of which would afterwards appear.

Mr. J. HILTON then made a presentation on behalf of the school. They wished their pastor God's blessing. He was entitled to their attachment, and he prayed that He who ruled the affairs of all men would go with him, and His choicest blessings attend him in his walks in life.

The Rev. W. WIGGINS (Baptist) said on the one hand he was sorry that he was the only Nonconformist minister present besides Mr. Glover; on the other hand he felt glad that he had made an effort to come, in order that he might express his esteem for their minister. Although Mr. Glover differed from him in points of doctrine, he (Mr. Wiggins) felt at home on that platform—(hear, hear)—and thought it was best to sink these things, and not say they were the only right people in the world. They ought not to be narrow-minded, and then there would not be so many religious feuds in the world. (Cheers.) He felt sorry that Mr. Glover was going, and prayed that God in His infinite goodness would follow him, as he had followed His people of old, with His light and His cloud. He also prayed that the church might obtain the services of another man who would be their guide and counsel, and dispense the things of God to them, that, as a Christian church and congregation, they might not only continue to exist, but that they might continue to grow, and become very prosperous.

Mr. W. H. JONES regretted very much that Mr. Glover had to leave them, one reason being that he did not know another minister of the gospel with whom he had been brought into such close contact. In the various pursuits he had followed he had received the advantage of Mr. Glover's kind assistance. (Hear, hear.)

Mr. J. TIORPE (Commissioner) also regretted exceedingly that Mr. Glover was obliged to leave them. For the last eight years they had found Mr. Glover a very useful man, not only in religious, but also in political life, and it was a great pleasure to the speaker to see a minister take such wide views as Mr. Glover did.

The Rev. B. GLOVER replied that although he had been accustomed to the platform for nearly forty years, he must confess that that night he felt an embarrassment that he did not remember experiencing before. It was the third time in his ministerial life that he had had to leave a congregation, and he had there felt himself so thoroughly at home, and his work had been so exceedingly happy, that he went away with the feeling that he had received nothing but kindness from them. They had not one single hard word, or one single quarrel to remember. They had spent the eight years of his ministry there in useful and peaceful work, and it was because of that that they felt the separation. There was only one motive for the change. They could not tell how much during the last few winters he had suffered, his life at times being a positive pain to him. As God knew his heart, he was making the sacrifice of that change with no other motive than with the hope that his health might be benefitted. He could not help taking the opportunity of thanking Mr. Wood for the uniform kindness and help which he had in every way received from him. They had, as a church, every reason to be proud of their president, who took such deep interest in the welfare of the place. In conclusion, he thanked the president (Mr. Wood), Mr. Brookes, Mr. Lawton, Mr. Hilton, and his friends right and left, and urged the young people present to keep up their attendance at the chapel, and grow up good men and women.

Mr. LAWTON then addressed the meeting, calling upon them to show by acclamation their thanks to Mrs. Glover for her labours amongst them during the past eight years.—Mr. BROOKES (Commissioner) seconded the proposition, which was carried with hearty acclamation.

The Rev. W. WIGGINS then offered prayer, and the proceedings terminated with a vote of thanks to the Chairman, on the motion of Mr. E. BROOKES, seconded by Mr. LAWTON.

On Sunday night the Rev. B. Glover, at the close of his discourse, referred to the fact of his removal, and to the very happy way in which he and his congregation had worked together during the eight years of his ministry. Both the rev. gentleman and many present were visibly affected during his remarks. It might be added that many members of other congregations of the town were present, out of respect to Mr. Glover.

STOCKTON-ON-TEES.

WELCOME TO THE REV. WILLIAM STODDART, B.A.

On Sunday, September 29th, the anniversary sermons were preached at Stockton-on-Tees by the Rev. R. Spears, of London. On Monday evening a welcome soirée was held. About 200 persons met in the chapel after tea to give a reception to the Rev. W. Stoddart, B.A., late of Cambridge, who has preached with much acceptance for three months at Stockton. Mr. Stoddart formerly belonged to the Independents, preached for some time among our Unitarian churches as a layman, and received a few months ago a unanimous invitation to the Stockton pulpit. The meeting was opened with a hymn and a very appropriate prayer, offered by the Rev. Dendy Agate, of Scarborough.

Mr. HEAVISIDES, the secretary, read several letters from ministers and laymen of the district who were not able to be present, but who felt much interested in the welcome to Mr. Stoddart, and the prosperity of the congregation at Stockton.

Mr. ROBSON, chairman, now said: We are assembled here this evening to welcome the Rev. Wm. Stoddart, our newly-appointed minister. From the short time that he has been amongst us we have had opportunities of noticing his many qualities, and I think he is in every way well fitted to carry out the work which he has undertaken. Let him see that you take an interest in his work. He will need the support and co-operation of all the members of this church. One of the many and best ways of supporting him is to come here as often as you possibly can. That will strengthen his hands very much, and enable him to do the good work we all desire to see carried out.

Mr. J. J. CLEPHAN welcomed Mr. Stoddart on behalf of the congregation, and concluded by saying to him: In extending to you the right hand of fellowship I give you a warm welcome on behalf of the members of this congregation, and I am sure their prayers go with me when I say that I hope you may be blest with physical health and spiritual strength to perform your duties, and that you may feel yourself happy and comfortable amongst us.

The Rev. W. LUTHER SPENCER, of Middlesborough, addressed a few words of welcome to Mr. Stoddart, on behalf of the ministers of the district. There was, he said, a dark as well as a bright side to a Unitarian minister's life. A Unitarian minister was to some extent an isolated man, and had to dispense with the sympathy and help of other ministers and friends outside his own denomination. The bright side was a consciousness that in battling for Unitarianism he was advancing a high, a true, and holy faith.

Mr. BELL, speaking on behalf of the laymen of the district, said it was no use lamenting and bemoaning the difficulties which might be in Mr. Stoddart's path,

for these were intended to draw out what Robert Collyer termed the clear grit within him. He wished him every success and happiness.

The Rev. R. SPEARS was called upon to speak to the congregation. He said he must in the first place remind them that much as we honour all our ministers, we still more highly honour our married ministers, and so we would accord to Mrs. Stoddart, as well as to Mr. Stoddart, a hearty welcome to Stockton. He had spent three of the happiest years of his life at Stockton. The minister that followed improved on him, and was here five years; and then his friend the Rev. W. Elliott did better still—he had left a noble monument of his twelve years' service in this large and suitable chapel in which they were met; so then, if Mr. Stoddart kept up the ratio of progress, they would all be aged people, if alive, before another minister would be called to this pulpit. Mr. Spears then gave the charge to the congregation, and dwelt chiefly upon the importance of regular attendance at public worship. He also addressed the congregation on the vast importance of illustrating in their daily life, in their homes and business places, the religion they professed on the Sunday. The world needed at the present time the practice of a gospel life as much or more than what is called preaching the gospel.

The Rev. ALFRED PAYNE, in delivering the charge to Mr. Stoddart, said a minister's duty was said to be not only in his pulpit, but as a man among men he had also to bear his share of the duties of life as a citizen, a politician, and social reformer. That was true, but the special functions of a minister were twofold—that of the duties of the pulpit, and that of visiting the homes of his people as their guide, counsellor, and friend. In the pulpit he was by word and action to inspire his people and lead them to worship God, and fill their hearts with a living desire to draw near to Him in earnestness of spirit. This might be done by undertaking all the duties of the pulpit in the true spirit of devotion. It was the fault of Nonconformists to esteem too highly the sermon. In his opinion the singing of the hymns, the uttering of the prayers, were of equal if not of more importance, because they lifted the heart into communion with the All-wise God, the unseen Spirit. Then the duty of a minister in visiting his people was very important. By coming into contact with them in their daily lives he gained an insight into the joys and sorrows, the hopes and fears, and the temptations and victories which attended their lives; and was able, in consequence, to offer words of sympathy and counsel, and knew better how to speak the right words of comfort and encouragement from the pulpit. This part of a minister's duty should receive his special attention. In conclusion, as a brother minister he trusted Mr. Stoddart would be worthy of the high vocation upon which he had entered, and from his heart he wished him God-speed, and hoped the blessing of the Dispenser of every good and perfect gift would attend him.

Mr. STODDART said that he felt grateful for the kindness which he had received during the three months he had been among them. There was a warmth of heart among the people of the north which infused itself into their religious life, so that it could not be said that Unitarianism in the north was cold and lifeless. The first time he preached at Stockton he felt there was a spiritual power among them, and he was encouraged in this work by the fact that there were in the congregation a number of young men zealous for the propagation of the truth, and ready to help in every good work. He rejoiced to know that in the past the voice of that church had not been unheard in Stockton, and he hoped in the future it would be heard still louder. He was anxious, above all things, that, as a church, they should take their part in the battle with vice and misery; and, in order to reach the lower strata of society, he would suggest that they should open a room in the lowest part of the town, and on Sunday afternoons he, attended by a band of young men who were ready for the work, would go, armed with suitable tracts, among the poor, gather them into this room, and give them short addresses. In time this plan might be supplemented by classes for their mental improvement. By such means as these we should reach the people, and be enabled to elevate them above their present state of degradation. Unitarianism has a grand future before it. In the past we have been working underground, we have been excavating, and at last we have discovered that the solid rock is the ancient of days, the Eternal God, and now we have to build up the glorious edifice of the Universal Church. There is much superstition and bigotry to fight against, but the truth must prevail. He felt the greatness of the responsibility which he had undertaken, but he trusted in a power greater than his own—in God, who can give wisdom and eloquence; and he must also ask for their sympathy, their prayers, and their forbearance. He should not forget that the special sphere of religion was not only to direct and impart a higher tone to morals, but also to develop the religious faculty in man, whereby he became conscious of the presence of God, and was saved from Atheism. There was also in the soul of man latent spiritual powers, the cultivation and development of which would mark a fresh epoch in the history of the world's evolution. Creation was groaning in travail to-day, endeavouring to bring forth a nobler race of men. The Golden Age of Peace, when men should become as gods, holding communion with the Father of Spirits, is yet in the womb of futurity, but the time shall come when the Christ-Spirit shall descend on men, and they shall truly be the sons of God.

Mr. Councillor WALTON proposed a vote of thanks to Mr. Spears for the sermon, and said it was owing to the services of Mr. Spears, at Stockton, some twenty years ago, that he was a member of their church.

Mr. TALINTYRE said he had much pleasure in

seconding this vote, as he was much in the same position as Mr. Walton.

Mr. SPEARS thanked them for this resolution, and said he was glad that Mr. Stoddart was about to encourage the young men of his congregation to go out and preach.

Mr. HALL thanked the ministers of the district for their presence at that meeting, and read some extracts of dreadful sermons that had been recently preached, to show them how much need there was that they should all do their best to preach a better gospel.

Mr. FREUND seconded the motion.

The Rev. DENDY AGATE, of Scarborough, said this was the fourth welcome meeting he had attended during the last few weeks. He had not been specially commissioned by any assembly or convocation of ministers in the Yorkshire district to welcome Mr. Stoddart into the neighbourhood, but he had no doubt but that he might safely do so on their account. There was need of more union and brotherhood amongst them. Like the conies, they were a feeble folk yet; by being united they would become powerful.

The meeting was also addressed by the Rev. W. J. Taylor, of Barnard Castle, the Rev. R. C. Smith, of South Shields, and Messrs. Clephan, Wright, Hall, Fawcett, and others, of Stockton.

The choir sang very beautifully several pieces of music during the evening. The chairman and others received hearty votes of thanks, and the Rev. Alfred Payne closed the meeting with prayer.

NEWS OF OUR CHURCHES

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

AINSWORTH.—On Sunday evening last, an extra service was held in the schoolroom. After brief devotional exercises, conducted by the minister, Mr. John Hayes, Radcliffe, read a paper entitled "One Hundred Scriptural Reasons for Unitarianism," a brief address was also given by Mr. John Spencer. The service was closed with hymn and benediction. The attendance, in spite of unfavourable weather, was very encouraging.

ALLOSTOCK.—An unusual event took place at this chapel last Sunday. Allostock is one of the chapels that was built under the "five mile act." It is just five miles from Knutsford. For some years the congregation has been very small, but lately it has considerably increased. The Rev. J. B. Lloyd determined to venture upon a harvest festival this year, and a collection for the sufferers of Abercane. No harvest festival had ever been held there, and no collection had been made within the memory of man. About 120 persons assembled at the time of the service, which was conducted by the Rev. J. B. Lloyd. The Knutsford choir sang an anthem, "O sing unto the Lord." The collection amounted to £6, which has been forwarded to the relief fund at the Manchester Town Hall. The experiment was in every way a success, and offers encouragement to further effort. All will be glad to notice that the interest in these old causes is reviving.

BLACKPOOL.—On September 29th, the Rev. A. B. Camm delivered a discourse on "Modern Unbelief v. Christian Rationalism," in reply to a lecture in Blackpool by the Rev. J. G. Rogers, B.A., on the same subject. There was a large congregation. The discourse is reported at considerable length in the *Blackpool Herald*. Towards the close Mr. Camm said: "Nobody wanted to destroy the real Jesus. It was the theologic Christ that men reject. They did not wish to discern Jesus, but to vindicate the humanity to which he belonged. They need not be discouraged if some sneered because they tried to be thoughtful. It was too late in the day to frighten young men with the dangerous tendencies of men of thought. They need not be afraid of doubt, or proud of heresy, but the religion they professed was not their own till they had thought it ought for themselves. Coleridge says, 'No one believes a doctrine unless he has first doubted it.'"

DEWSBURY.—On Sunday last, through the generosity of friends, the pulpit, reading-desk, chancel, and communion table were adorned with flowers and fruit. The congregations, both at the morning and evening services, were very large, at the latter the church being so full that discomfort was felt from the oppressed heat. The minister of the church, the Rev. David Scott, preached in the morning, from Romans, xvi., 23, "Quartus, a brother;" and in the evening from St. Matthew, xiii., 39, "The harvest is the end of the world."

GLASGOW: SOUTH ST. MUNGO-STREET.—On Friday last, a soirée was held to inaugurate the commencement of the evening lectures for the winter season. A good number of members and friends sat down to tea. Mr. Mitchell occupied the chair, and on the platform were Revs. F. W. Walters, Glasgow, W. Bennett, Paisley, and Messrs. Robertson and Porter. A most enjoyable evening was spent with speech and song, indicating an absence of that coldness of feeling frequently attributed to Unitarians.

HALIFAX: NORTHGATE END SUNDAY SCHOOL.—The half-yearly tea meeting of teachers, elder scholars, and friends was held on Tuesday evening, October 1st, when M. E. B. Stott read a paper on "The Influence of the Sunday School." The paper aimed at showing, by contrast, the superior moral influences of well-conducted Sunday schools. The essayist considered first the school services, pointing out the necessity of punctuality, promptitude, and distinctness, and he compared these with their opposites. He spoke of the influences of well selected hymns, and with the prayers showed the value of this part of Sunday school work. Teaching as part of our labours was treated in a forcible

way, for, while showing the need for real preparation for the work, the worth of the personal character of the teachers was thrown into bold relief. The value of all knowledge was enforced, and here the writer alluded to the introduction of subjects that the teacher himself might be specially interested in, had made his own, and told to the class. The paper dealt briefly with the outside influences of the school, pointing out the charm of some hymn or tune, or some scientific taste carried by the scholars to their homes; but above all, the practice of kindness and forbearance at home, sometimes, perhaps, learnt at school. Mr. Stott concluded by saying that the number of self-sacrificing workers was a test of the success of the Sunday school. The paper was listened to with much interest, and hearty thanks were given to the author of it. Some discussion followed.

HALIFAX: NORTHGATE END CHAPEL.—On Sunday, October 6th, the congregation had the great pleasure of a visit from their old friend Mr. Wicksteed, who preached in the morning. In the evening, the Rev. Charles Hargrove preached. The offertory was for the choir fund. The congregations were large, and the collection was £20.

ABERDARE.—On Thursday, the 3rd inst., the English Unitarian congregation held their annual tea party. The chapel was tastefully decorated for the occasion by some of the ladies of the congregation. Nearly 300 sat down to tea. In the evening a public meeting was held, at which the choir performed very creditably the cantata entitled "Peace and War." Some selections of music were also given on the piano. Altogether a very pleasant evening was passed. Votes of thanks to the ladies, the singers, and the chairman concluded the meeting.

DUNFERMLINE.—Last Sunday the mission was fairly successful, a slight increase in the forenoon, and in the evening it was calculated there was an attendance of 300. A Sunday school of 45 scholars has been gathered. Some signs of local help are showing themselves.

LIVERPOOL: NORTH END MISSION.—On Sunday last the annual flower service was held in the afternoon, when the chapel was decorated with flowers and evergreens. Addresses were delivered by Mr. J. L. Haigh (a teacher), Rev. H. W. Hawkes, and an American visitor, who arriving in Liverpool the night before, straightway sought out the nearest mission school, being himself a teacher. He expressed himself highly pleased with the singing and conduct of the children, and his visit was much appreciated. It would be a helpful service if travellers would often show their interest in this friendly way. In the evening an anniversary sermon was preached in connection with the Order of Good Templars, to a large congregation.

LIVERPOOL: BEAUFORT-STREET.—On Sunday the 6th October, we held our annual thanksgiving services, which were well attended; that in the morning was conducted by the Rev. F. Summers, and that in the evening by the Rev. Thomas Jones (formerly one of the ministers), when very appropriate discourses were delivered. The chapel was very prettily decorated with corn, leaves, fruits, flowers, and vegetables, forming a collection well calculated to excite feelings of thankfulness in the minds of all present. The articles given were on the following day distributed to the deserving poor of the neighbourhood.

LIVERPOOL: RENSHAW-STREET CHAPEL SOCIETY. An open meeting of this Society, being the first of the session, was held in the Mount Pleasant school-rooms on Wednesday, October 2nd, and was very numerously attended. The room presented a very pleasing appearance, the tables being covered with flowers. Books were lent by kind friends, while at one end three oil paintings (one a Royal Academy picture) were exhibited. The proceedings were interspersed with music by various friends. Some members of the Liverpool Vocalist Union kindly favoured the meeting with their presence, singing glees in a very excellent manner. Towards the close of the evening Mr. McGuthrie, chairman of the committee, drew attention to the programme of the session, especially to two lectures—one to be delivered on November 6th by Dr. Rickard, on "The Gems of Sculpture," illustrated by excellent photographs of some of the finest works of art in the world; and the other, to be delivered on December 4th, by the President, Rev. Chas. Beard, B.A., on "Alexander Pope." Both of these meetings will be thrown open to anyone who is either a regular or occasional attendant at the chapel services. Mr. Beard then, in a few words, expressed the pleasure he felt in being able to meet so many of those whom he saw before him on the Sunday, in these social gatherings. He noticed among them that evening the Rev. C. J. Perry, recently inducted minister of Hope-street Church. In their name he offered Mr. Perry a very cordial welcome amongst them. The Rev. C. J. Perry briefly responded, and after the usual vote of thanks the meeting closed.

MANCHESTER: UPPER BROOK-STREET.—The opening soirée of the Mutual Improvement Society in connection with the Sunday school was held on Saturday last, October 5th; H. B. Wilkinson, Esq., presiding. After tea the Secretary, Mr. N. A. Pethybridge, read the report for the previous and first session, 1877-8, which stated that the number of members last year was 31. There had been eleven meetings during the session, the average attendance at these meetings being exactly 30, and the highest attendance on any night 36. Owing to the kindness of a number of members and friends an exceedingly pleasant evening was spent in a choice selection of music, both vocal and instrumental. At the close a cordial vote of thanks was given to the chairman and ladies and gentlemen who had taken part in the evening's entertainment.

PADIHAM.—On Sunday last, October 6th, the annual Sunday-school sermons were preached in Nazareth

Chapel by the Rev. H. W. Crosskey, F.G.S., of Birmingham. In the morning Mr. Crosskey delivered a very suitable address to the parents, teachers, and scholars. In the afternoon and evening his subject was the Kingdom of God upon earth. The congregations were very large and attentive. Notwithstanding the bad state of trade, the collections of the day amounted to the sum of £66. 9s. 8d.

PRESTON.—On Wednesday evening, October 2nd, a tea meeting was held in the schoolroom, Percy-street, for the distribution of certificates to those who had successfully passed the examination held under the auspices of the Manchester District Sunday-school Association, in April last. The Rev. J. G. Evans presided, and stated that 35 scholars had been taught in the subjects for examination—26 were examined and 23 passed. In the young women's class, which was taught by Mrs. Evans, five had gained first-class certificates, and two had obtained second-class certificates, the subject being "Health in the House." In the first class of girls—teachers, Misses Dalby—two had gained honours, one had got a first-class and three had obtained second-class certificates in the subject "Gift of Life." Mr. Elliott's young men's class, in the subject "Geology," had carried away three honours, four first-class and one second-class certificates. The scholars in the boys' first class, taught by Mr. Barnes, had secured one first-class and a second-class certificate in "Lessons in Religion." Mr. Jesse Pilcher and the Rev. Charles T. Poynting addressed the meeting, after which a vote of thanks to them was passed with acclamation.

SOUTH SHIELDS.—On the 2nd inst., the first entertainment in connection with the Mutual Improvement Society was held in the schoolroom. Over sixty members and friends were present. The proceedings consisted of musical and literary selections, glees, songs, &c., and were highly successful, the musical portion was assisted materially by some Wesleyan and other friends, who kindly volunteered their services, and whose help largely contributed to the enjoyment of the evening. The Rev. R. C. Smith presided. The membership of the Society is steadily increasing.

SHEFFIELD: UPPERTHORPE.—On Sunday, September 29th, harvest thanksgiving services were held in Uppertorpe Chapel, Sheffield. The decorations were elaborate and tasteful. The corn-field supplied its ample sheaves, the moorland its heather. The vegetable world was well represented alike in variety and bulk. The simplest flower stood side by side with the luxuriant production of the conservatory, while grapes and fruit of various sorts added their own special richness to the whole. Each side of the chapel was festooned with ivy and dahlias, as were the gas-brackets and tops of the pews. In front of the organ gallery were the words, "God gave the increase," the letters being formed with wheat, on a crimson ground, overarching which was a beautiful festoon with pendant. The stained glass window on each side of the pulpit presented a beautiful appearance, every available part being decorated with the choicest flowers and fruit, together with the hop-vine and foliage and flowering plants. The whole of the decorations reflected great credit on the skill and industry of Mr. C. R. Webster and a band of helpers. Appropriate anthems were ably rendered by the choir, and the hymns were heartily joined in by the congregations, which both in the morning and evening were good. The service in the morning was conducted by the Rev. G. Knight, the sermon being founded on Psalm cxlvi., 5, 6; that in the evening by the Rev. Eli Fay, the text being I. Corinthians iii., 21, 22, 23. The services throughout were very impressive. Collections were made for the poor. The services were continued on Monday evening, when a forcible address to young men was given by the Rev. G. Knight. The flowers were afterwards sent to the Jessop Hospital and the Infirmary.

TAIVISTOCK.—A harvest thanksgiving service was held in the Abbey Chapel on Wednesday evening, October 2nd, the sermon being preached by the Rev. Lindsey T. Badcock, from Mark iv. 28-29. The decorations were appropriate and beautiful, imparting a truly festive appearance to this ancient edifice. In the centre of the Communion table was an exquisite design of moss, lichen, berries, ferns, flowers, and fruit, among them being some fine wild strawberries, picked by a lady of the congregation; on each side were vases of choice flowers, grapes, &c. The text, "Thou crownest the year with goodness" in white letters on a crimson ground, and bordered with moss, corn, and flowers, the work of another lady, hung on the north wall. The choir sang a sanctus, an anthem, "Praise the Lord," and appropriate hymns. Considering the service was held on a week evening, when many find it difficult to be present, there was a good congregation.

TROWBRIDGE.—The resting-place of the mortal remains of the late Rev. S. Martin has just been marked by a fitting testimony to the respect universally felt for his memory. It consists of a massive block of polished grey granite of cruciform shape erected over his grave, and surrounded by a low palisading of iron embedded in pennant stone. Carved on the front of the base of the huge block is the following inscription: "In loving memory of Samuel Martin (for fifty years pastor of the Congregational Unitarian General Baptist Church of this town), who died 27th July, 1877, aged 75 years. This monument is erected by the family and the congregation. 'I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day'—II. Timothy i., 12."

WHITCHURCH.—In connection with the Free Christian Church, the annual harvest festival was celebrated on Sunday, October 6th. In the morning there was a good congregation, and a sermon was preached by the Rev. W. Carey Walters. In the afternoon a children's service was held, and an address delivered by Mr. Walters on "Sowing and reaping, or the lessons of the

tares and wheat." In the evening, notwithstanding the downpour of rain, the church was filled to overflowing, and numbers were unable to gain admission. The musical part of the service was good, and morning and evening the anthem "Thou visitest the earth" was sung. Offertories amounting to £10. 14s. 3d. were taken, in aid of the church debt and of the relief of the sufferers from the Abercane colliery explosion.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

Letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, 20, Cannon-street, and not to the private addresses of the Editors.

No anonymous letters inserted: the writer of every letter must append his name for publication. No letter should be more than half a column.

NEWCASTLE-ON-TYNE, just to hand as we go to press.

W. L. M.—Received.

ROMANS IX., 5.

To the Editors,—May I add a few words to the paper on this verse, inserted in the *Unitarian Herald* of the 20th September last? I learn from a friend that Professor Ezra Abbott, in his edition of Norton's "Statement of Reasons," 1856, has an elaborate note in which he speaks of the presence of a stop after *σάρκα* in the Codex Alexandrinus (A), and in the Codex Ephraemi (C). The Vatican (B), he leaves it to be inferred, is without the stop—which, as I pointed out, is not the case.

I will also take this opportunity of explaining the sense in which I used the words "heretofore unnoticed." They referred only to the statement of evidence in the critical editions, and the meaning should have been more carefully expressed, seeing that the presence of a stop in C is noticed by Tischendorf. But this editor, although he gives a stop in his text, does not appear to do so on manuscript authority. Indeed, he expressly excludes A and B from among the few MSS. which he mentions as containing a stop. Dr. Liddon (Bampton Lectures, vi., iv., 2) is, of course, strangely wrong in stating that the earliest manuscripts which contain this punctuation are two cursives of the 12th century.

G. V. SMITH.

COMING WEEK.

BLACKPOOL.—On Sunday, at 10 45 and 6 30, the Rev. A. B. Camm will preach. On Wednesday, recognition service.

BLACKLEY.—On Sunday, at 11 and 6 30, harvest sermons by the Rev. Jas. McConnochie.

LONDON: HACKNEY.—On Wednesday a social meeting of the London District Association, when the Rev. T. W. Freckleton will read a paper on "The use of Liturgy in public worship."

SCARBOROUGH.—On Sunday morning, at 10 45, and in the evening at 7, the Rev. David Scott will preach.

STAND.—On Sunday, choir sermons, by Rev. Wm. Harrison.

STRANGEWAYS.—On Sunday evening, at 6 30, lecture by the Rev. J. T. Marriott, on "Money."

Marriages.

COPPOCK—MASSEY.—On the 8th inst., at the Parish Church, Stockport, by the Rev. Canon R. H. Browne, M.A., Russell Coppock, second son of the late Henry Coppock, Stockport, to Mary Worsley, eldest daughter of Thomas Massey, surgeon, Stockport.

TITFORD—JONES.—On the 2nd inst., at St. Augustine's, Highbury New Park, London, by the Rev. Gordon Calthrop, M.A., Arthur Titford, of 56, Leadenhall-street, to Eliza Mary, second daughter of John Jones, of 63, Grosvenor Road, Highbury.

Deaths.

PROBERT.—On the 27th ult., at the Brades, Oldbury, Sarah Probert, aged 74 years.

MASON.—On the 5th inst., at her residence, 65, Wright-street, Hull, aged 91, Ann, widow of the late Thomas Mason, of that town. Much respected by a large circle of relatives and friends.

LONDON: SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's Square, Bloomsbury. Beds from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

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The Unitarian Herald.

EDITED BY

REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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Price 1d.

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BIRMINGHAM: OLD MEETING HOUSE.
Dr. R. LAIRD COLLIER, of Boston, U.S., will preach on Sunday next, October 20th. Morning service, 11; evening, 6.30. Friends and strangers are cordially invited.

SCARBOROUGH: WESTBOROUGH CHURCH.—On Sunday next, October 20, Rev. DENDY AGATE, B.A. Morning (10.45), "David in Saul's Armour." Evening (7), "Not Ashamed of the Gospel."

BLACKPOOL: BANKS STREET.—On Sunday next, October 20th, the Rev. A. B. CAMM will preach. Morning (10.45), "The 'Cold Morality' of the Liberal Faith, and the Fervour of the Evangelical Creed." Evening (6.30), "A Chapter of Mental Autobiography; or, How I Became Free."

FRIARGATE CHAPEL, DERBY.—ANNIVERSARY SERVICES.—On Sunday, Oct. 20, TWO SERMONS will be preached in the above place of worship by the Rev. WM. HENRY CHANNING, B.A. Services at 10.45 a.m. and 6.30 p.m. Collections will be made on behalf of the Chapel Funds.

CHELLENHAM: BAYSHILL CHAPEL.
The Rev. WM. HENRY CHANNING will preach on Sunday, October 27th. Subjects: morning, "The All-Giver and Forgiver;" evening, "Christian Optimism versus Agnostic Pessimism." Service at 11 and 7.

EASTERN UNITARIAN MISSION.
The ANNUAL MEETING of the above will be held at Norwich, October 20th and 21st, 1878.

On Sunday, 20th inst., the Rev. ANDREW CHALMERS will preach the SERMON in the Octagon Chapel. Divine Service will commence at 11 o'clock. A Collection will be made for the Mission Funds. Subject of discourse: "The Special Mission of Liberal Christianity."
On Monday, 21st inst., a LUNCHEON will be provided at Mr. Cooper's, Bank Plain. Tickets, 2s. each. The cloth will be laid for 2 o'clock.

The BUSINESS MEETING will follow, commencing at 3 o'clock, the attendance of all subscribers being earnestly desired. Tea will be served in the Girls' Schoolroom, Calvert-street, at 5.30; after which, a PUBLIC MEETING will be held in the Boys' Schoolroom. Chair to be taken at 7.30. The Rev. T. L. Marshall will attend as a deputation from the British and Foreign Unitarian Association.

Ministers and Friends intending to be present will kindly notify the same as early as possible. Accommodation will be found for those residing at a distance.

JAMES FREEMAN, President.
GEO. A. STEVENS, Treasurer.
A. P. ALLEN, } Secretaries.
F. WOOLNOUGH, }

THE ANNUAL MEETING of the NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION, will be held at Sheffield on Monday and Tuesday, October 21st and 22nd.

On Monday evening, at 7.30, a CONFERENCE will be held in the Upper Chapel, Norfolk-street. Paper on "Church Extension in large towns," by Rev. G. KNIGHT.

On Tuesday, DELEGATES MEETING at 10 a.m. Service in the Upper Chapel, conducted by Rev. C. D. BADLAND, M.A., at 12 o'clock. Sermon by Rev. A. N. BLATCHFORD, B.A., of Bristol. Collection at 1.30 p.m.; tickets, 2s. 6d. The ANNUAL MEETING at 2.30 p.m. President's Address by Rev. ELI FAY, of Sheffield.

The Rev. P. W. Claydon, and S. S. Taylor, Esq., will attend as a deputation from the British and Foreign Unitarian Association.

UNITED KINGDOM ALLIANCE.

The ANNUAL PUBLIC MEETING of the members and friends of the Alliance will be held on Tuesday, October 22nd, 1878, in the large room of the Free-trade Hall, Manchester. The following are expected to take part:—His Eminence Cardinal Manning, Sir W. Lawson, Bart., M.P., Dr. Charles Cameron, M.P., Peter Rylands, Esq., M.P., A. M. Sullivan, Esq., M.P., John Barran, Esq., M.P., Benjamin Whitworth, Esq., M.P., Rev. Percival Grier, M.A., Rev. H. H. Pereira, M.A., Rev. Charles Garrett, Rev. A. Holliday (ex-president U.M.F.), Rev. Charles Hugh Mason, Esq., J.P., Thomas Gaffikin, Esq., (Liberal), Arthur Pease, Esq., Samuel Pope, Esq., and others. The chair will be taken by Professor RICHARD SMYTH, M.P. Admission by ticket. Gallery and body of the hall free. Chair to be taken at seven o'clock; doors open at six. Registered seats in the arena and gallery may be secured (1s. 6d. each) at the Alliance offices.

TAMWORTH.—THE UNITARIAN CHAPEL will be RE-OPENED by the Rev. D. MAGINNIS, of Stourbridge, on Sunday, the 20th inst., after considerable repairs, consisting of new roof and introduction of gas. Services at 11 a.m. and 6.30 p.m.

Subscriptions in aid of the fund for the above, and for special efforts for the revival of the cause, will be thankfully received by the treasurer, Mr. John Lakin, Frezelev, near Tamworth.

LONDON DISTRICT UNITARIAN SOCIETY.

A COURSE of FOUR LECTURES will be delivered under the auspices of the above Society as follows:—

At the Luxembourg Hall, Dalston (opposite the railway station), on the following Wednesday evenings:—

October 23rd, 1878, "What has Unitarian Christianity done for the People?" By the Rev. S. FLETCHER WILLIAMS, of Liverpool.

October 30th, "The Religious Value of the Unitarian Faith." By the Rev. J. PAGE HOPPS, of Leicester.

November 6th, "Religion for to-day." By the Rev. R. A. ARMSTRONG, B.A., of Nottingham.

November 13th, "The Catholicity of Unitarianism." By the Rev. A. WORTHINGTON, B.A., of Mansfield.

On Thursday evenings, October 24th and 31st, November 7th and 14th, they will be delivered at the Town Hall, Hammersmith.

On Friday evenings, October 25th, November 1st, 8th, and 15th, they will be delivered at the Rosemary Branch Assembly Rooms, Southampton-street, Peckham.

To commence at eight o'clock.

STOCKPORT UNITARIAN CHURCH.

The ANNUAL SCHOOL SERMONS will be preached on Sunday, October 27th, by the Rev. ELI FAY, of Sheffield; morning service at 10.45; evening service, at 6.30.

SCOTTISH UNITARIAN CHRISTIAN ASSOCIATION.

The ANNUAL MEETINGS of the above Society will be held in Edinburgh on Sunday, the 27th, and Monday, the 28th inst. The Rev. HENRY IERSON will preach the SERMONS on Sunday, in St. Mark's Chapel, Castle Terrace, and on Monday the Committee will meet at two o'clock, and the members of the Association at three o'clock, in the same place. A SOIREE will be held in the Church at 7 o'clock, Rev. R. B. DRUMMOND, president, in the chair.

MANCHESTER NEW COLLEGE.

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AN ADDRESS (in connection with the opening of the Session) will be delivered by the Rev. JAMES MARTINEAU, LL.D., D.D., at University Hall, Gordon Square, London, on Wednesday, October 30th, at 4 o'clock. The lecture is open to the public.

MANCHESTER DISTRICT UNITARIAN ASSOCIATION FOR MISSIONARY PURPOSES.

A MISSION SERVICE will be held in CROSS STREET CHAPEL, on WEDNESDAY EVENING, NOVEMBER 6th, 1878, when addresses will be given by Rev. WM. GASKELL, M.A., Rev. CHAS. WICKSTEED, B.A., and Rev. Dr. SADLER. CHAS. T. POYNTING, } Hon.
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Subscriptions, which will be duly acknowledged, will be thankfully received by

Rev. W. Matthews, Derby-street, Colne, Minister.
Mr. James Hartley, Skin Yard, Colne, Secretary.
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Rev. C. C. Coe, Highfield, Bolton.
Rev. D. Walmsley, Manchester Road, Bury.
Rev. W. C. Squier, Whitefield, near Manchester.
Rev. H. S. Solly, Albert-street, Padham.

DOB LANE NEW CHAPEL.

The Building Committee earnestly appeal for further Subscriptions, to enable them to complete the building, protect the graveyard, and procure an organ. To accomplish this, they will require about £300.

This appeal is urgently presented by Halliwell Thomas, minister; Harry Rawson, trustee; Luke Pollitt, treasurer; John F. Allen, secretary.

The Committee thankfully acknowledge the following gifts and donations:—

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In consequence of the great increase of students (now numbering 19), new subscriptions will be thankfully received by

E. C. HARDING, Treasurer.
18, New Brown-street, October 16th, 1878.

THE Rev. A. BUCKLEY, Elland, is open to SUPPLY VACANT and other PULPITS.

SHEPTON MALLET.—The PULPIT of Cowl-street Chapel, Shepton Mallet, will be VACANT after the 29th of the present month.—Applications to be addressed to F. Showering, Secretary and Treasurer.

A MINISTER is required for the chapel at Pudsey, Yorkshire, in connection with the West Riding Unitarian Mission Society: salary £150.—Applications to be addressed to the Rev. WILLM. BLAZEBY, B.A., Secretary, Rotherham.

HAROLD VILLA SCHOOL, HORSHAM.
The Rev. T. W. Scott has VACANCIES for a Few Additional PUPILS.—Terms on application.

BROOK HOUSE, KNUTSFORD.
Mrs. FRANK SHAWCROSS RE-OPENED her School on Tuesday, September 24th.

SOUTHPORT.—BOARDING SCHOOL for GIRLS, between the ages of 7 and 15: careful attention is given to the education, health, comfort, and happiness of the pupils.—For prospectus, apply to Miss Curtis, Westbourne, Grosvenor Road, Birkdale.

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YORK: 26, HIGH PETER GATE.—Miss AMY HERRING begs to announce that she has OPENED, at the above address, a SCHOOL for the Instruction of Young Ladies in all branches, comprising a first-class education with liberal views. References kindly permitted by the following:—Rev. Dr. G. Vance Smith, The Parade, Carmarthen; the Rev. C. Wellbeloved, 38, Monkgate, York; Miss Swaine, 1, The Crescent, York.—Terms on application.

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DOING AND SAYING.

The Rev. J. C. Rust, preaching before Cambridge University, earnestly advocated efforts for reunion with Nonconformists in preference to alliance with foreign churches. The fact of there being Dissenters outside the church proved a failure or defect in the church. He reminded his hearers that Methodism had kept religion alive in the Southern and Western States of America, and that the first mission to the Hindoos was sent by the Baptists.

The eminent Roman Catholic prelate, Monsignor Dupanloup, Bishop of Orleans, died on Friday at the age of 76. Bishop Dupanloup, though he played a prominent part in French political and religious controversy for many years past, was not a Frenchman, but an Italian by birth. His writings and speeches were remarkable alike for their liberal tendencies, their devotedness to the Holy See, and their violent antagonism to the revolutionary party. Although he made a determined stand against the dogma of Infallibility, he made prompt submission to the decision of Rome once that dogma was proclaimed.

Here is an answer to the doleful lamentations concerning the disestablishment of the Irish Church which were recently so common. The new Bishop of Ossory, speaking for the first time in public since his elevation, at a missionary meeting in Dublin last week, said that it was gratifying to find that the disestablished and disendowed Church of Ireland had done more during the last nine years for the cause of Christian missions at home and abroad than it ever did in the memory of man. It was a proof that there was real life at the heart when they saw the blood sent out to the very extremities; and he trusted they would ever continue to maintain the reputation and glory of a missionary church.

According to a telegram from Rome, Cardinal McCloskey predicts a considerable Catholic revival in the United States. "Whole districts," his Eminence is reported to have said, "are disposed to join the Roman Church," and he is anxious that this outburst of religious zeal should be fostered. May not this be imaginary, the fruit of much zeal rather than a reality? It is too general to be dealt with. The Pope, it is said, is taking measures accordingly. From the same source it is announced that if the Anti-Socialist Bill should be passed by the German Parliament, negotiations between Germany and the Vatican will be immediately resumed "on a new basis." The probable elevation of the Archbishop of Bamberg to the cardinalate is mentioned.

"Little Mr. Haweis," as the Broad Church clergyman of Marylebone is always called, has taken St. James's Hall for another series of those special Sunday evening services of which he is so fond, that he may have a larger audience to whom to teach the newest news from the land of daring theological speculation. He proposes to preach four sermons upon matters of public importance. Nobody can object to that; but what is objectionable about these services is that Mr. Haweis advertises that reserved seats may be had at 8s. for the course. When a Ritualist parson charges a shilling a-piece for an admission to his musical entertainment, and his Broad Church brother follows his example by charging for the best seats from which to hear his sermons, we don't see how it is possible to talk very much about the "free gospel." Everything is commercial nowadays, even church-going.

At the London School of Medicine for Women in Brunswick-square, the lecturer at the opening of the session was Miss Edith Pechey, M.D., and Professor Aldis, of Newcastle, occupied the chair. Addressing herself to the medical missionary students, Miss Pechey appealed to them to make it a point of honour to go out to their future fields of labour with the best credentials possible, and to show that, while they belonged to two professions, they were determined to serve both faithfully. The highest medical skill was fully as necessary among the heathen as among Englishmen, and she trusted that, although Christian England

was renowned in every land for her adulterated goods, it would never be said that the medical missionary was also an inferior article, and that the reproach which was made against missionaries more than 100 years ago—that they pretended to practice physic in order that, in destroying bodies, they might save souls—would never be repeated in their case.

The speech of Mr. Hutton, of the *Spectator*, at the Winchester Diocesan Conference, on Scepticism, a few days since, somewhat astonished the clergy who were present, and is being a good deal talked about, possible because there was a larger proportion of laymen present. When Mr. Hutton condemned the clergy for encouraging scepticism by teaching that all parts of the Bible were of equal authority, some perturbation was caused. The Bishop, however, was very outspoken, and said he would give anyone £100 who would show from the Bible that God meant to condemn the heathen to eternal damnation, a doctrine many of them were taught in their childhood. Mr. Hutton expressed a desire to see "Ecclesiasties" out of the canon of Scripture. He made a hit in saying that what he condemned, was the morbid cowardice of the clergy, not their morbid activity.

A long debate took place at the Oxford Diocesan Conference upon a motion made by the Rev. E. A. Knox, declaring that the teaching of Cuddesdon College was not entitled to the confidence of members of the Church of England. Sir Robert Phillimore moved that the subject be not entertained; and this was ultimately carried by a majority of 252 to 75. Mr. Knox not being even allowed to make a speech to explain and justify his motion. At the same time, it may be useful to remark that nothing is settled by an affair of this kind, except the relative strength of church parties in the diocese of Oxford. Cuddesdon College still stands, and everybody, friend and foe alike, knows pretty well what it is. Dr. Pusey boasts in the public prints of the number of confessions which he hears: Canon Liddon and Canon King pursue their work of conversion among undergraduates: the teaching and ritual in many of the Oxford parish churches are only not Roman. It is pointed out that of the 353 clergymen educated at the College no less than 263 have publicly adhered, in one way or other, to the teaching of the extreme Ritualists, while eleven have seceded to Rome. Perhaps the High Church party, whose energies of offence never seem to tire, is destined to win at last; but, then, what will that large part of the nation say which objects to sacerdotalism, less on religious than on social and political grounds?

The moderate speech of M. Gambetta at Romans has been severely criticised in the *Spectator* and other papers on the ground of its hostile references to the Roman Catholic priesthood. It is not surprising that our able Broad-Church contemporary should dissent from M. Gambetta's views on this subject. If the latter are extreme, so also are the former. The *Spectator*, indeed, goes so far as to advocate giving all beneficed cures some civil appointment to eke out their small incomes, such as registrarships and postmasterships, of which, if they were disloyal to the Republic, they could be deprived. M. Gambetta went so far as to lay it down that one object of the Republican party must be to abolish the regulation under which students for the Roman Catholic priesthood are exempted from service in the army. This may be fairly regarded as a needless interference with the Romish Church and for this he has been severely criticised. But, according to the full report of his speech, M. Gambetta confined his proposal to withdraw the exemption of Seminarists to those intended for the religious orders, leaving it still in operation with respect of those intended for the parish priesthood.

A Mr. Porter, a Wesleyan, has been having a correspondence in the local paper at King's Lynn arising out of some default of the Mayor and Corporation in "turning up" at the Wesleyan Chapel. A Churchman, justifying this, supposed that Mr. Porter would draw the line of fellowship not only at the "Roman Catholics

but the Unitarians also." To this Mr. Porter, a strong opponent of the Unitarians, replied, "I do not exclude the Unitarians. I need not say that Unitarians are loyal subjects. In the ranks of the Unitarians are to be found some of the most accomplished and distinguished citizens of our land, and not a few of the most valiant and successful advocates of human freedom and the common rights of man. If I am asked, 'Do you agree with all their theological notions?' I reply, 'No.' But their most determined opponents must admit that Unitarian Christians teach a high morality, and that they are lovers of whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report. It cannot be denied that in works of charity and mercy they are not a whit behind the very chiefest, and that in caring for the widow and the fatherless, the poor and the needy, the desolate, the outcast and the oppressed, they often set an example, which some who plume themselves on being a higher style of Christian would do well to imitate. Then, in the matter of Hymnology, I feel under the deepest obligation to many members of the Unitarian Church. No! I repeat, I do not exclude the Unitarians. There is the jubilant and heart-stirring Song of the Cross by the late amiable and accomplished Sir John Bowring, and also 'Nearer, my God, to Thee' by another Unitarian writer."

SCOTTISH NOTES.

EDINBURGH BIGOTRY.

MRS. ANNIE BESANT was advertised to deliver on Thursday week, in Grindlay-street Hall, Edinburgh, a lecture on "Christianity," which, together with one of Mr. Bradlaugh's on another subject, had been originally announced for the Music Hall. A number of people assembled at the appointed hour, but only to find the door of the Drill Hall closed, and a large poster intimating that, in consequence of the directors of both halls referred to having "refused to fulfil their contract," the lecture could not be delivered; but that another hall had been secured for Mr. Bradlaugh for next evening. The use of the Freemason's Hall had also been refused. The people of Glasgow and Paisley seem to be more liberal, as at both these places Mrs. Besant and Mr. Bradlaugh lectured in the Public Hall to good audiences. At Paisley Mr. Bradlaugh declared that he would deliver his lecture in Edinburgh if it should be in the open air.

PROFESSOR SMITH AND THE ABERDEEN PRESBYTERY.

THE recent discussions in the Aberdeen Free Presbytery on Professor Smith's case were livelier and more interesting than usual. When the Professor's views on Canticles came up for consideration, the question of the spiritual significance of that book was debated with the utmost freedom. Mr. David Mitchell, an elder who has been a prominent opponent of Professor Smith's opinions, pleaded that the allegorical character of Canticles had been to his personal edification as well as others in his position. The reply of the Professor, whose power of retort has been strikingly manifested on several recent occasions, was very effective. Referring to Mr. Mitchell's argument from personal experience, he said that no doubt it was of psychological interest, as showing that a rich and very peculiar type of Christian character might be nourished on the popular exegesis; but many excellent Christians had been produced in the Roman Catholic Church, and nourished on false and distorted doctrine. "The question was," he finished up by saying, "would a man, if he had Canticles put into his hands without permission to read something into it out of the New Testament, come to the conclusion that its language was literal or illogical?" By 25 votes to 22, the Presbytery declared that Professor Smith's views on Canticles were to be tolerated; by 25 to 17, that he was not guilty of holding "opinions which contradict or ignore the testimony given in the Old and New Testament as to the

authorship of the Old Testament Scriptures;" by 29 to 9, that the charge of "disparaging prophecy" was irrelevant; and by 28 to 10, that the Professor's ideas regarding the angelic beings of the Bible were not deserving of condemnation.

BOOKS AND AUTHORS

The Mystery of Pain, Death, and Sin, and Discourses in Refutation of Atheism. By the Rev. Charles Voysey, B.A. Williams and Norgate, London and Edinburgh.

IN a letter subsequent to the Nottingham debate, Mr. Armstrong recommends those who desire to pursue the line of thought which he unfolded with so much force of personal conviction, to read, among other books, this one of Mr. Voysey's. We heartily endorse the advice. Mr. Voysey, like Mr. Armstrong, speaks as one who believes; who is not unaware of the difficulties which hinder others from believing; nor has any word of contempt for those who do not see as he sees; but who would help them, if he could, to enjoy what is life's joy and comfort to himself. Mr. Voysey's style of thought, as well as of expression, will commend his works to the class whom he addressed. He is eminently clear and logical. If at the same time he recognises the reality of things not seen, he is ever ready to show the intellectual necessity which compels him to acknowledge them, and to answer intelligently objections which may be raised against his views. The book, as its title indicates, contains two series of discourses, the first discussing the problems of Pain and Moral Evil; the second, a defence and exposition of Theism. There is an exceedingly valuable appendix by Dr. Andrew Wilson, of Edinburgh, on the sufferings of the lower animals.

The Theological Review, October, 1878. Williams and Norgate, London; Johnson and Rawson, Manchester.

THE opening article gives an account of the curious part fulfilled by the "Goel," the Redeemer of Blood or Next of Kin, in Hebrew society, a personage who has his representative, as is here shown, in all the branches of the Aryan family, as well as among Semites. The first of a series of articles on "The Archaic Solar-cult of Egypt," is a valuable contribution to the popularised History of Religions, as is also an article on "The Religion of the Sikhs." Professor Edward Caird's "Critical Account of the Philosophy of Kant," is criticised by one who joins in the cry "back to Kant," and thinks Professor Caird and others quite wrong in representing Kant's teaching as obsolete. The article, however, which will most come home to the reader, is Professor Upton's sketch of "James Hinton and his Philosophy," founded on Miss Ellice Hopkins's Life and Letters of Hinton, and a volume of Selections from his MSS. printed for private circulation. We are made acquainted with a gentle and translucent spirit, rich with high thoughts, full of pity for the men and women whose lives are loveless and unlovely; one that speculated fruitfully in the deeper questions of physics and metaphysics, and who had engraven on his heart the thought "To make Whitechapel a little better." The book-notices include short reviews of Dr. Kalisch on Jonah; Sir W. Martin's Semitic Language; Rev. J. McNaught's Cœna Domini; The Parousia: a Critical Inquiry into the New Testament Doctrine of our Lord's Second Coming; The Theological Translation Fund's new volume; Baur's Church History of the First Three Centuries, vol. I.; and Hilda among the Broken Gods, &c.

Eymnau o Fawl a Gweddi. Wedi eu casglu a'u trefnu gan R. J. Jones. Aberdare: Jenkin Hawell.

THESE Hymns of Praise and Prayer, collected and arranged by the Rev. R. J. Jones, M.A., have at length appeared. They supply an urgent and a long-felt want of Welsh Unitarians. The hymnbooks hitherto used were out of print; and, pending the appearance of this

collection, several congregations had recourse to small collections published in pamphlet form. The hymn books referred to were called respectively "Salmau Iolo" and "Casgliad Jones." The first of these was the work of Iolo Morganwg, the grandfather of the newly-elected president of the Iron and Steel Institute. "Old Iolo" was noted, in his day, not only for the excellency of his "psalms," but also for his extensive knowledge both of Welsh and of general archæology. "Casgliad Jones" was a compilation from various sources, the "psalms" of Iolo, however, occupying a prominent place. The compiler was the Rev. J. Jones, the father of the collector and arranger of the present volume, and his predecessor in the ministry of the Old Meeting House, Aberdare. The present collector has very wisely not confined himself within narrow limits. Nearly all the best Welsh hymnwriters are contributors. Translations from English writers further enrich the collection. The translations are from the writings of Mrs. Adams, Mrs. Barbauld, Addison, Cowper, Montgomery, Watts, Wesley, Dr. Newman, Tennyson, Gaskell, and others. The editor has taken the liberty of making a few alterations which he hopes are, at least from a Unitarian standpoint, improvements. The result of his labours is a collection of great usefulness and beauty. The "get up" is creditable to the publisher, though the price, on account of an expected limited circulation, is, necessarily, somewhat high.

Prayers and Ministries for Public Worship, in Six Services. Selected and arranged by Peter Dean. Walsall: James Anderson, 2, Sandwell-street.

MR. DEAN has done a real service by the publication of his *Prayers and Ministries*. With general good taste he has collected some of the choicest specimens of liturgical devotion, and thrown them together in a book which is conveniently small and cheap. We should have been glad to find in it a few more traces than we do of the Book of Common Prayer, which, to our view, in some respects still ranks at the front of all devotional literature. For our part, too, we a little miss the ordinary allusions to Jesus Christ, many of which, without offence or ambiguity, might be introduced into books compiled for the use of Unitarian and liberal churches. Surely the name of Jesus Christ, when properly spoken, has not ceased to adorn the pages of rational worship! Instead of the usual endings Mr. Dean selects such expressions as "For Thy love's sake"—not much to be admired we think, especially when often repeated. Conscious of these feelings chiefly as to what we do *not* find in Mr. Dean's little book, we turn to repeat our appreciation of the high and useful character of his actual work. The contents are divided into six parts, named the Ministry of Adoration, Aspiration, Thanksgiving, Duty, Contrition, Avoidance; all of which are so high in merit, that it seems almost unfair to select any one of them for special praise. The exhortations are short, pointed, and deeply reverent; and Mr. Dean has wisely suggested here and there the insertion of the minister's own prayer. The addenda, containing passages from the beatitudes of Jesus, from Buddha, Mahommed, &c., do not interest us equally with the services proper, though we like most of the sayings, and feel that good may have been done by appending them. But no portion of the book fails to breathe upon us the spirit of pure and earnest adoration; and we heartily commend it to the notice of our friends.

Messrs. Cassell Petter and Galpin announce a serial issue, in monthly parts, price 6d., of their Half-guinea Bible, under the title of *The Crown Bible*. We have already strongly recommended this Bible to our readers, and especially to Sunday teachers, as beautiful in type, full of useful and well-executed illustrations, and wonderfully cheap.

The Rev. Edward C. Towne, recently of Boston, U.S., and now of Manchester, has published some new biological discoveries, as an abstract of a larger work, under the title of

The Causes of Life, Structure, and Species. Mr. Towne's conclusions embrace a supposed "complete material explanation of the hitherto mysterious problem of plant and animal vitality;" a disclosure of the method by which the forms of animals and plants have been made; and a view of the origin of species, which confirms evolution, but finds for it a method of natural creation, instead of Mr. Darwin's "by means of natural selection." There is embraced also in this interpretation of nature a correction of the current theory of the relation of the sun's energy to plant-life and to the energy of our fires. The views taken are not only anti-Darwinian in respect to the method of evolution, but they contradict most thoroughly the extreme materialistic conceptions of Hæckel and his school, which refer life to the properties of the matter of which protoplasm is composed; and yet they find a material explanation of life, and purport to make more sure than ever, because more rational and far less offensive, the doctrine of evolution.

THE SARATOGA CONFERENCE.

THE eighth "National Conference of Unitarian and other Christian Churches" assembled in the Methodist Church, at Saratoga, on September 17th. At the last meeting of the Saratoga Conference, two years ago, a discussion arose upon the wisdom of holding the Session of 1878 in some other locality—the acoustical properties of the Town Hall, where the meeting was held, being so faulty as to be a serious objection to gathering there again. While the discussion was going smoothly on, *pro and con*, a gentleman in the gallery—a stranger to most of the members of the Conference—addressing the chair, stated that he was the pastor of the Methodist Church of Saratoga, which had one of the largest houses of worship in the city, and that he felt authorised to say that if the Conference deemed it advisable to come to Saratoga in 1878, it would be welcome to the occupancy of that house during its sittings. The statement was then received with great applause. The Methodist was as good as his word, and the large building was put at the disposal of the Conference.

A devotional meeting, in which many participated, was held at nine o'clock, under the direction of Rev. Dr. Hosmer. At ten the PRESIDENT (Judge Hoar) took the chair, and said: Brethren and sisters of our household of faith, whose familiar countenances are so pleasant to my eyes, I am happy that it is my privilege to greet you at the opening of this interesting occasion, held under such favourable circumstances. Believers in the doctrine of divine love and human welfare, the gospel of charity, liberty, reconciliation, and righteousness, you have come together as the representatives of our denomination to strengthen each other's hands and encourage each other's hearts. You are all welcome, and the great company who have come up hither with you are also welcome to the influences and the privileges of the time. Our large spirit welcomes both wings of our churches. Everything that will bear us up we cannot spare. We welcome, also, even what I once heard rather wittily described as "feathers that the bird seemed to have dropped." We expect on this occasion that we are to receive instruction from the most thoughtful minds among us; that we are to deliberate upon the interests committed to our charge; and are to bear constantly in mind that the purpose of this meeting, as expressed in its constitution, is to the end of energising and stimulating the denomination with which we are connected to the largest exertions in the cause of Christian faith. Upon the accomplishment of that purpose let us now enter.

THE NEW THEOLOGY: ESSAY OF JAMES FREEMAN CLARKE.

Friends, brethren, sisters, I have been asked to read a paper to-day on the New Theology. In one sense there cannot be any new theology. But the best theology comes from the inflowing of new life, which renews, however, and transfigures the old forms. This new life springs from the old roots, works by the old methods, carries onward the old movements; it is the same yesterday, to-day, and forever. Theologian, in the original sense, meant one who is himself a word of God, one by whom God utters himself; and thus Orpheus, Mæuseus, and other prophets were called theologians. In this, the highest and noblest sense of the term, theology is older than religion, for it is the revelation or word of God from which religion is derived. In the lower sense, theology is only a word about God. But if we take it in the higher sense, it was from the beginning. The Word made flesh is no new revelation, but is that which was before Abraham, a portion of the Divine Word which is found in the creed of the universe, and without which nothing was made that was made. Christianity, therefore, understood in this sense, is no interruption of nature, but is in harmony with science which recognises the necessity of an unbroken, universal, permanent law. Now what science affirms of law, theology affirms of God, each following its own nomenclature. Where theology says "he," science says "it." Science, because it studies outward forms and external movements, prefers the neuter gender, that it may retain its hold on things; but theology, because it goes to the source and centre of the universe, must speak of this supreme essence as a person, since only in our own

personal identity do we find the conception of a living central unity. All else that we know comes and goes, and can be divided into parts. If, therefore, we are to conceive of a real unity in nature, we are compelled by the very structure of our mind to conceive of it as a person. But why are we compelled to accept such a unity of being? it may be asked. May we not be satisfied with the wonderful play of phenomena, the variety of forms, the ever-changing appearances of things? We only know phenomena, it is said; separate phenomena, which are the facts; grouped phenomena, which are the laws. If this were true, theology, of course, would be at an end. But with theology science would, sooner or later, cease; for if we must regard creation as a drifting storm of confused phenomena, the deepest life of science, which strives for universal order and a central unity, would disappear. And this unity, which is the end of science, as of theology, unfolds itself evermore into variety. It follows a law of growth, of development, or, to use the latest term, evolution. The term is new, but the idea is old. Jesus gave a formula of evolution when he said, "I am not come to destroy the law or the prophets. I am not come to destroy, but to fulfill." Evolution is fulfillment. And so all real advance in theology must follow the law of evolution—not dropping the past but fulfilling it. The religion of Abraham and the patriarchs was fulfilled in that of Moses; the religion of Moses in that of Jesus. The religion of Jesus will be fulfilled, as it has been in the past, in some higher development of Christianity. Out of the Jewish form the universal form, taught by Paul, was developed; out of the mediæval form was developed that of Protestant orthodoxy. It is now undergoing a new transformation; but this transformation will not take place out of the line of development. It will be another stage of growth. [Here Mr. Clarke quoted from Herbert Spencer's *Sociology*, to the effect that, pernicious as have been the effects of the theological bias, those of the anti-theological may be more so; inasmuch as this latter bias not only leads to errors of its own, but sets up such a spirit of antagonism to the truth as well as the error of the past, as to obstruct the development of new truth which can only spring out of the old.] We may conclude, therefore, that the fundamental ideas of theology in the past will be found, in a higher form, in the theology of the future. The ideas of unity and variety, substance and form, cause and effect, the infinite and the finite, final cause, right and wrong, and the divine personality, will be left behind, but will be transfigured into something nobler with the advance of thought in all directions. These ideas hold every intelligent creature bound fast to the infinite mind. The same mighty power which holds physical nature bound into a perfect order reaches, by means of the moral laws, through the vast hierarchy of spiritual being, and maintains a moral order of the universe. The principles here laid down show that, according to the law of evolution, many objections to anthropology in theology will have to be relinquished. To think the Infinite Being altogether such a one as ourselves no doubt creates a theology destined to pass away. But there will remain a substance of human consciousness always in our conception of Deity. A God above ourselves, but like ourselves, is the only object of worship. The religions of the world, thus far, have gone along this line of development. The four hundred millions who worship Buddha worship a divine man. The Gods of Egypt were men and women. The gods of Greece and Rome, of Scandinavia, and of all polytheism, were intensely human. And equally so is the supreme being of the three great monotheisms. And why not? Is not the soul of man the highest fact in all our knowledge? If mystery is the essence of religion, what better type of mystery than the human soul? If the essence of worship is the adoration of power, what power do we know to be compared with that mental power which can grasp the universe, and whose creations are almost as unperishable as those of nature itself? When, therefore, we are told that we must not attribute design to the Deity, because it is making him like man, we may properly reply that this is a reason, so far, for doing it. Design, or the adapting of means to ends, is the universal attribute of manhood. Design runs up along the line of development from the rude building of huts or the carving of a club by the savage to the design of a Parthenon, an Apollo, or a tragedy of Hamlet. Why should the development of this faculty end here? Why may not the universe be the continued work of a hierarchy of intelligences reaching up towards the very throne of God? There is, then, the theology of substance and the theology of form—the first unchangeable, although it may become deeper and fuller with experience; the second advancing with advancing thought. The theology of substance, which is properly the knowledge of the infinite in the finite, may be increased but cannot be lost. It is the divine spirit in the soul; and, once seen, once felt, once known, always remains, either as comforter or reprover, either as lover or as judge. As regards the theology of substance, therefore, we reject the Agnostic theory, which denies to its object reality. All belief is relative, we admit; but knowledge, if there is knowledge, is absolute. It is no fugitive emotion or vague sentiment. The human race holds as firmly to the infinite as to the finite. Passing on to the theology of form, we find that this has risen through all past fetichisms and idolatries, polytheisms and monotheisms, to the Christian monotheism. This, again, has had its ritual theology, its ecclesiastical theology, its pietistic theology, and its theology of decency and propriety—the last teaching salvation by conformity to social customs. These theologies have all hardened into routine, have all in turn been frozen into creeds. The ancient systems are now falling into ruins. Orthodoxy is very different

from what it was, and is so far advanced that we may say that the heresies of our Unitarian fathers have become the orthodoxy of to-day. The three Presbyterian churches of Scotland are saturated with heresy, which is constantly increasing in the Church of England also. It was openly asserted in one of the great ecclesiastical synods of the Church of England that no bishop or priest of that church believes the Athanasian Creed, which is nevertheless solemnly read in all the churches at least four times a year. The old orthodoxy, once so rigid, is fast disappearing in all the Protestant churches of the world. What is to take its place? The answer, according to the principles we have been considering, is not difficult. It will not be the work of anyone thinker, or any one class of thinkers, to make the new theology. As the religious life advances, the new creed conforms itself to that life, and again contributes to the advance of that life. Prophets and thinkers can help forward this progress, provided they work in the line of growth, but not otherwise. The new theology will therefore be a Christian theology, for the best religious life of the world is still advancing along the line of Christian development. The power of Christianity as a life in the soul, as a life in communities and nations, is by no means exhausted. Those who identify Christianity with any part of its past creeds, and see these in process or decay, may naturally prophesy a speedy dissolution of Christianity. But Christianity has outgrown one creed after another, and always as the life unfolds the new creed adapts itself to it. We ascribe too much importance to thought in supposing it can create life. The life is the light of men, but the reverse is not true. The creed of the future, like the creeds of the past, will be the expression of new life; and as Christianity is still a growing and an active power—a spiritual and moral—the new theology will necessarily be Christian. Christ will be centre of the new theology, as he is the central figure in human history. Finally, the new theology will not be an exclusive one; not building walls around the Church, as though it were a fort to be defended, but sending out labourers to reap harvests wherever the divine husbandman has scattered the seed. If God has shown anything to the world by Confucius or Zoroaster, by Buddha or Mohammed, by Socrates or Plato, the large hospitality of the coming theology will set wide open its doors to receive it. Thus shall Christ bring together in one all the scattered rays of truth, and his great Atonement will be more fully illustrated and understood.

In the discussion following the essay the Rev. Wm. ALGER said the neglect of the study of theology by all but theologians, was not owing to any lack of attractiveness in the theme itself, or to any lack of fitness in the faculties of men for the study of the theme, but to the characteristics which have been stamped upon theology by those who have appropriated it to themselves, and who have taught their systems exclusively to their own disciples, using them as a means of preserving their own prerogative of teaching. Not that this has been done consciously and deliberately. It has been due to the unconscious instinct of the class. The aim of the new theology was to remove those restrictive and repulsive characteristics, and to make theology as wide and wholesome and breezy as all outdoors, so that everybody will be attracted to study it. We must include among the recognised theological teachers not only the prophets who are the founders of churches, and the priests who are the defenders of churches, but also the other leading classes of human minds. When Spinoza was grinding glasses in the upper chamber of Van Ende, in the Hague, and at the same time by his thought working to make all things transparent to the human mind, to turn the satanic element out of creation and give us a universe all divine, he was a better theologian and more worthy of our study and reverence than John Calvin, holding Servetus in the flames with one hand, while he wrote his Institutes with the other. Dante and Shakespere were certainly inspired, if there be any such thing as inspiration. And we must not only recognise the philosophers and the poets, but also the great men of science. We conceive of God as the creator of the universe. That is one aspect in which we regard God, who is the subject of theology. Science is giving us the noblest illustrations of religious ideas, and is giving us the thinkable conditions for realising the old and yet for ever new conceptions of theology. We want to reconcile the two spheres, the objective and the subjective, the internal world of ratiocination, working out a body of reasoned truths from the data of reason itself, with the material universe revealed to us by our senses, aided by the reaction of reason within. The two are hemispheres of a perfect sphere and must come together. When theology is treated in this spirit it will have charm enough to make it a universal study. And it will have better forms of statement. The old theology was stated in terms borrowed from political science. The new theology must be cast into forms whose typical conceptions are borrowed from the methods of nature, in which we see the workings of universal law not interfered with by self-will in the subject or in the object. Further, the new theology will be more practical than the old, because it will be something that concerns us here and now. Mr. Alger went on further to illustrate what he considered to be the spirit and work of the new theology, which he identified with an enlightened Christianity.

Dr. STEBBINS said that the tendency to-day of all thought, and of all philosophy worthy the naming, is to give personality and consciousness to the infinite power that lies behind all matter. It is false, wholly false, that the progress we are making in philosophy and the sciences leads us to think of the Infinite One as an unthinkable, an unknowable, an unconscious power, and that prayer is to cease. When human beings cease to want, prayer will cease, and not before. We never shall be satisfied, philosopher or fool, to pray, "O thou

great Inane! O thou everlasting Emptiness, thou wholly Unknowable, thou great Unconsciousness! We ask thee nothing, for there is nobody to ask; we ask no gift, for there is nobody to give anything. Amen." Now, it is affirmed that there are men who have so far lost themselves in the upper ether of thought, or what they call thought, as to believe that mankind will sometime pray in that fashion. Do you believe it? Never. Theology is bringing God nearer and nearer to every human soul, so that we feel the heart-throbs of the Infinite Father. And when trial, when sorrow, when distress, when disappointments come, when our fortunes are wrecked, then we look up with perfect confidence, and say, "Father, thy will, not our will, be done; for thy will is perfect wisdom, and thy ways are the outgoings of perfect love." And so we repose in the shadow of the wings of the Almighty. Yes; the new theology is bringing us near to God, God immanent in nature, not residing beyond the infinite spaces. This practical Atheism has almost passed away. God lives in all things,—

Warms in the sun, refreshes in the breeze,
Glow in the stars and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, and operates unspent.

Nor is it true that the new theology is going to remove Christ out of the world, and make him less precious to the Church. There are a great many who feel that they have outgrown Christ—that they have got beyond Christianity. Why, they have not the slightest conception of the everlastingness and infinitude of the Christian religion. Christ's principles sweep the whole universe of thought; the love that he teaches us to cherish encompasses every intelligent being in God's creation. The religion of Christ is an all-comprehensive religion. It is based upon the needs of man and the outflow of the nature of God, and therefore never can pass away. Nor is it the tendency of the new theology to banish worship. Prayer is not a sign of dotage. It is not a superstition, or a meditation. It is a pouring out of a child's desires into the ears of an infinite Father. It is a lifting up of the soul in adoration of all that is best, and noblest, and purest, as we conceive it, in the character of God; and as long as we live we shall pray, for we cannot help it. We are so made that we must pray. And what does the new theology teach in regard to man? The thought which is in the air is that man is a child of God, the object of perpetual divine care. Man has the inspiration of the Almighty, and is therefore worthy to be honoured in the lowliest sphere, in the humblest occupation. However far he may wander from the path of duty, the Heavenly Father still calls after him. The new theology, therefore, will recognise that man is the greatest of earth's creatures. All institutions are for man, and not man for institutions. Old institutions crumble the moment they cease to be useful in the promotion of truth, in the formation of character, in the uplifting of the human soul. As the new theology makes its way such institutions will perish, for it is a practical theology, and will accept nothing which is not useful, and cannot prove its usefulness by experience.

BRITISH AND FOREIGN UNITARIAN • ASSOCIATION.

THE COUNCIL MEETING.

THE second meeting of the Council for this session was held at the rooms of the Association, in Norfolk-street, on Wednesday; the President (H. Bicknell, Esq., J.P.) in the chair. The Secretary read the minutes of the last council meeting, and the report of the executive committee, which was received. It was resolved to print an edition of 2,000 copies of the Rev. Charles Beard's volume of sermons, "The Soul's Way to God." Mr. Crosskey expressed a hope that this step would be extended by the publication of religious literature as distinguished from controversial theology, and suggested that ministers should be asked to prepare volumes. The question of an autumnal or a spring meeting of the Association was next taken into consideration; and it was ultimately agreed that the provincial meeting be held at such time as the executive may be best able to arrange. Mr. T. C. Clarke thought that it would be desirable to have a vigilance committee, who should watch questions relating to religious equality.

LONDON DISTRICT UNITARIAN SOCIETY.

THE members of this Society held, on Wednesday last, a social meeting in the Schoolroom at Hackney, under the presidency of the Rev. J. T. Whitehead, when an interesting and animated discussion took place on "The Use of Liturgy in Public Worship." The question was opened by the Rev. T. W. Freckleton, in a paper of great force, in which, after graphically comparing the advantages and disadvantages of liturgical and non-liturgical services, he declared emphatically in favour of the latter mode of worship. It was, he assumed, an open question to be decided by high considerations of utility and spiritual expediency. The uses of prayer—prayer being the spontaneous expression of our felt relations to God—were to render us more equal to self-surrender, and to great achievement, and to enable us to enter more closely into communication with God. That mode of worship was best which best secured such results. In his opinion, non-liturgical services best attained that end.

Among those present were the Revs. T. Dunkerley, B.A., A. W. Worthington, B.A., R. Spears, J. D. H. Smyth, C. B. Upton, E. R. Grant; Messrs. Taylor, Bartram, Jeffrey, J. Preston, S. Preston, secretary, and others. During the evening the proceedings were agreeably enlivened by very excellent vocal music by the choir, which in no small measure contributed to the pleasure of the gathering.

AMERICAN NOTES.

JOHN WESLEY AND GEORGIA.

A MEMORIAL church and schools to John Wesley are to be erected in Savannah, the scene of Wesley's early labours. Dr. Gervase Smith appeals to the various sects of the Methodists to unite in the promotion of this design, which will, he believes, promote the brotherhood of Methodism in every part of the world. Upon this the *Methodist Recorder* says, "The Georgian era no less than the subsequent experience is the traditional heritage of universal Methodism. True, he was then a ritualist, a bigot, and a somewhat severe and unbending neophyte in Government, but these were only the youthful exaggerations of great virtues. His ritualism was simply reverence gone mad for the time; his bigotry was subdued by the wise Providence which ordained that his greatest blessings should come to him through channels which he would at one time have dispised; and the mortification of his Georgia failure taught him to govern more wisely, and impressed on him the truth which church rulers are so slow to learn, that the compactest system is of infinitely less value than the feeblest man."

A movement is on foot looking toward securing a Unitarian Headquarters in Chicago—that is, a place, centrally located in the city, where liberal books and publications of various kinds may be kept for sale, and where pastors, and others from all over the West may go when they are in the city, to write letters, and get information, and see the Chicago pastors, or other representatives of our city liberal work. More about this anon!—*Unity*.

NORTHUMBERLAND AND DURHAM UNITARIAN ASSOCIATION.

On Sunday, October 6th, the annual sermons of this Association were preached in the Church of the Divine Unity, Newcastle-on-Tyne, by the Rev. William Henry Channing, B.A., of London. The rev. gentleman spoke in the morning on the "Central Principle of the Christian Religion," and in the evening on the "Church of the Children of God." There were large congregations, the church being crowded at the evening service.

On the day following, the annual soirée was held in the schoolroom. There was a large attendance, which included friends from Sunderland, South Shields, &c. After tea the company adjourned to the church, when the chair was taken by the president of the Association, Joseph Clephan, Esq., who was supported by the Rev. W. H. Channing, B.A. (London), C. J. G. Eiloart, Esq. (deputation from the British and Foreign Unitarian Association), Revs. Alfred Payne (Newcastle), W. Elliott (Sunderland), W. Stoddart, B.A. (Stockton), W. J. Taylor (Barnard Castle), W. L. Spencer (Middlesborough), R. C. Smith (South Shields), and Messrs. W. Clayton, Joseph Ellis, G. G. Laidler, J. Watson, R. B. Brown, J. Walton, J. Johnston, S. Pescod, J. Dixon, &c.

The PRESIDENT, in his opening address, congratulated the meeting on the presence of their old friend Mr. Channing, and of a deputation from London in the person of Mr. Eiloart. The British and Foreign Unitarian Association had long afforded them substantial aid, and they could only regard Mr. Eiloart's presence as a further proof of interest in the work in the North. After referring to several ministerial changes in the district, Mr. Clephan said that, speaking generally, at no former period had the cause in this district looked more hopeful and prosperous than at the present time, all the stations being provided with suitable chapels, and with ministers able and willing to do the work required of them. There was indeed a reverse side to the bright picture, which he laid before them. The cause at Choppington was still in a languishing condition, from causes which he proceeded to point out, but he hoped it would not be thought that even here there was total failure. Several members were as faithful as ever, and the Sunday school had always been a good one. The thing needed in the district was an active, energetic missionary, as the work amongst pitmen needed the inspiration of a leader upon the spot. He urged the preachers of the Association to do their best to win men to Unitarianism, though in no hostile spirit to other churches. They would thus effectually promote the objects which they had set before them. (Applause.)

The Rev. A. PAYNE (who is secretary and treasurer to the Association) then read the report and balance sheet, the following being an abstract of the former:—

"The work of the Association has been done, during the past year, in the presence of many obstacles and great difficulties. Not the least of these has been the continuance of the depression in trade, which has seriously interfered with the pecuniary resources of the assisted congregations, wherein that depression has been most heavily felt. At the same time good and steady work has been accomplished in an earnest and faithful manner, which, we doubt not, will bring forth fruit at length. In consequence of the reduction of the grant from the British and Foreign Unitarian Association from

£150 to £90 per annum, the committee issued in October last a circular to friends of our cause in the north of England, asking for increased pecuniary support. That appeal, however, did not call forth more than a very partial response, and the committee only await the revival of trade to undertake some more active measures for the enlargement of our list of subscribers. Another difficulty against which the committee had to contend was that of finding a successor to Mr. Lee, as the missionary of the Association. After some negotiations, which ended in an increase of local subscriptions of £10, and a special grant from the British and Foreign Unitarian Association of £40 per annum, the committee appointed the Rev. W. J. Taylor, the respected minister of South Shields, to be their missionary, and he entered upon his new duties in the middle of the month of June. The Rev. J. Macdonald has left Sunderland, having removed to Kendal, and has been succeeded by the Rev. W. Elliott, who during his ministry at Stockton gave frequent help to the Association. Mr. Elliott has been followed at Stockton by the Rev. W. Stoddart, B.A., to whom the committee hereby offer a most cordial welcome. *Barnard Castle*: Both the congregation and school are in a healthy and hopeful condition. Mr. Taylor has been very cordially received. It is gratifying to be able to state that Mr. Lee's health has so much improved that he is now able occasionally to take the services in Mr. Taylor's absence. *Choppington*: The long continued unsatisfactory state of things at this place has in no degree abated, though a few of the members continue very earnest and faithful. The committee have decided to resume the weekly services. *Crook*: The services here have had to be suspended, but the committee trust that the time is not far distant when something more may be done, though it is not impossible that they may prefer to establish the station at the near and populous town of Bishop Auckland. *Darlington*: The committee cannot express too strongly their sense of gratitude for the ready help of the zealous secretary, Mr. W. A. Snaith, who on numberless occasions, and almost without notice, has conducted the services, so as to prevent the doors of the church being closed. In the immediate neighbourhood of the chapel there is a thickly-populated district which might well constitute its parish, and from which at least a good Sunday school can be gathered by earnest work in that direction. The committee feel that the congregation at Darlington, under Mr. Taylor's ministry, has a hopeful future before it. *Middlesborough*: After an interval of about three months following Mr. Hill's retirement from the pulpit at this place, the congregation secured the services of the Rev. W. L. Spencer. In support of his ministry the committee made a grant for the second half of the past financial year at the rate of £30 per annum, which, in accordance with the rule, has been reduced to £25 for the present year. *South Shields*: The committee rejoice to report the recent settlement at this place of the Rev. R. C. Smith, late of Hopeton-street, Belfast. Towards the stipend the congregation, which has no wealthy members, has, by a most creditable effort, undertaken to guarantee £55, to which the committee have added £45. Mr. Smith has received a very cordial welcome into the district, and has entered upon his important work under the most favourable circumstances. The committee call the attention of the subscribers to the valuable books for sale in the library of the Church of the Divine Unity. Most of these are offered at less than the published price of a single copy, and should be in the homes of all who are interested in the welfare of our cause. The attention of subscribers to and sympathisers with the work is also directed to the treasurer's balance sheet. The revenue has been £130 less this year than last, this circumstance resulting from the fact that the grant from the British and Foreign Unitarian Association had been reduced from £150 to £90 per annum, and that, owing partly to the bad trade of the district, partly to disorganisations of congregations through changes in the ministry, the subscriptions and collections have by no means reached the usual amount. There have been no collections in any of the churches except Newcastle and Middlesborough, the usual subscriptions from Stockton have not yet been received, and the annual payment from Barnard Castle is £15 less than usual, owing to the non-appointment of a missionary till the very close of the year. On the other hand, the stipend of such missionary not having been paid, the balance in hand is unusually large, namely, £63. 13s. 2d. This, however, and more, will be needed to meet the future engagements, and the committee strongly urge upon all the churches in the district to take the financial condition of the Association under their most cordial consideration, and by the appointment of local treasurers, and other means, to secure a large addition to its annual resources. In conclusion, the committee express their conviction that the work of the Association is a very solid and substantial one. The congregation at Sunderland has attained to a self-supporting condition, that at Middlesborough is making yearly progress in the same direction, and only time is needed to enable that at South Shields to do likewise, while the mission stations at Barnard Castle and Darlington contain elements of considerable promise for the future. The condition of theological thought is in our favour, and signs of encouragement appear on all hands."

The CHAIRMAN moved, and the Rev. W. ELLIOTT seconded, the adoption of the report. Mr. Elliott said it was characterised by a noble candour, for while it put forward the bright side it did not omit the dark. He had listened to it with feelings of mingled satisfaction and regret. The condition of affairs at Choppington was painful, and the suspension of services at Crook was also much to be regretted. These were stations in the midst of a large, though sparse, population, who in these hard times especially need the comfort of religion. He trusted the Association would do more than ever to spread Unitarian principles amongst the people, and

made an earnest appeal to the young men connected with our churches to give themselves to the work of lay preaching. The report was adopted unanimously.

Mr. JAMES WATSON then moved a vote of thanks to the officers and committee for their past services, and submitted a list of names for the ensuing year. His motion, being seconded by Mr. JONAH JOHNSTON, was carried *nem. con.*

The Rev. ALFRED PAYNE then moved a resolution to the effect "that this meeting offers its cordial thanks to the Rev. W. H. Channing for his services of yesterday, and greatly rejoices in his presence to-night." He said it was not for him to attempt any exhaustive criticism of Mr. Channing's sermons. They were instinct with his own spiritual life, and it was his (the speaker's) faith that if the Christian Church was to do the work which the world needed, its preachers of all denominations would have to stand in the pulpit full to overflowing with spiritual power. We are now in the midst of a great crisis, with a crumbling orthodoxy on the one hand and with an unsatisfied and unsatisfying Secularism on the other. Then there were scientists, whose utterances often took a sceptical tone. To all these we must present the possibility and power of the spiritual nature of man. Mr. Channing did well to present Christ to them, as he had done yesterday, for the personality of Christ seemed to be the satisfaction of the world's need. Man is of divine worth; let them only see that they were sons of God, and God's work would be done by them. The sermons were also permeated by the spirit of Christian charity, which was fundamental to the Christian life. Mr. Channing visited Newcastle as a personal friend of his (the speaker's) and as an old and valued friend of the congregation, and they all wished him a long life and God's blessing. (Applause.)

The resolution was seconded by Mr. Councillor BROWN, and was carried amid loud applause.

Upon rising to respond, Mr. CHANNING was most heartily received. After referring to his satisfaction at the increasing prosperity of the Newcastle congregation, he asked—"But how is it that our glorious faith does not take a complete hold upon all men and win worldwide success?" It seemed to him that ours is the very faith to give universal satisfaction to men: the grand consciousness that we are children of God should win all men and draw them to us. Men have been scourged out of churches by fear of God, and he could sympathise with him who could no longer look upon God as a wrathful tyrant. To such our faith comes like sunshine telling of the eternal love. We want to bring ourselves into close contact with the people. Every one should be doing missionary work, filled with true missionary zeal. We can also meet and satisfy the Secularists. To us heaven and earth meet. Secularism did not answer. No Secularist was thoroughly satisfied, while we take what is best in Secularism and crown it and complete it. With regard to the great secession that is going on from old orthodox conceptions, what have we to do but to present our pure form of the Christian religion so as to satisfy their need? He (Mr. Channing) believed that a great change was going on, which would end in the creation of a new church—a church without sects. But meanwhile our form of faith is the only one which will really meet men's wants. But our want of success results from our being insufficiently real in our religious life. He had not a word to say against those who take the Theistic ground, but he felt that we need to enter into personal relation with the beloved Son. He thanked God for his communion with Jesus Christ, and he longed for the time when they all should feel that they also were sons of God. Let them, then, so proclaim their glorious affirmations till all men should see their glory and their truth. Mr. Channing concluded amid great applause.

The next part of the proceedings was to recognise the services done by the British and Foreign Unitarian Association to mission work at home and abroad, and to welcome Mr. Eiloart, who was present as its deputation. The motion was proposed by the Rev. W. L. SPENCER, who illustrated his theme by references to the various operations of the Association, and seconded by Mr. JOSEPH ELLIS, who drew special attention to its circulation of valuable books, a mission agency of no mean order.

Mr. EILOART then responded, expressing his pleasure at seeing so large and earnest a meeting, and stating the constant willingness of the British and Foreign Association to send deputations to similar anniversaries. He was fully convinced that their work in the north of England was being well done, and their appreciation of the assistance of the British and Foreign Association could not be doubted, as they had made a considerable increase of subscriptions to its funds. Referring to the circumstance that the old orthodox views seem to be largely crumbling to pieces, he said that he thought that circumstance was somewhat against our progress, for, hearing newer and freer faiths taught in their own places of worship, through the dark outlines of orthodoxy being kept in the very background, people are less likely to sever their connection with them. After illustrating this approach of some among the orthodox to a broader and more catholic view of Christianity, he proceeded to combat the idea that the British and Foreign Association was a useless body. He asked the audience to do their best to help on the work of that Society, and concluded by expressing his thanks for the hearty welcome he had received.

The Rev. W. J. TAYLOR followed by moving a resolution of cordial welcome to those gentlemen who had recently settled in the district, and of trust that, under the Divine blessing, the work might prosper in their hands, which was responded to by the Rev. W. STODDART, B.A., who, in an interesting speech, pointed out how, in his opinion, Unitarian missionary work should be carried on.

The usual votes of thanks brought the meeting to a close.

BEAUTIFUL THINGS.

BEAUTIFUL faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountain but few may guess.

Beautiful twilight, at set of sun,
Beautiful goal, with race well won,
Beautiful rest, with work well done!

Beautiful graves, where grasses creep,
Where brown leaves fall, and drifts lie deep
Over worn-out hands—oh, beautiful sleep!

—Public Opinion

The Unitarian Herald.

FRIDAY, OCTOBER 18, 1878.

A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power.

WILLIAM ELLERY CHANNING.

COMMEMORATION OF MR. GASKELL'S FIFTY YEARS' MINISTRY.

It was not a common occasion which brought so large and representative a meeting together on Tuesday last, in the Manchester Town Hall. Rarely is a minister privileged to celebrate the 50th anniversary of his induction, and rarely can a congregation rejoice in having for half-a-century been led in their Christian work by the same man. It speaks high praise for both minister and people. But the celebration on Tuesday was more than a congregational festival. Cross-street Chapel, as is only right, took the first place in the Jubilee, but Mr. GASKELL is much more than the minister of Cross-street Chapel. There are not many who can recall the hopeful feelings with which his congregation welcomed his settlement in Manchester, but none of them, we feel assured, could have anticipated the influence which he exerts at present, and which makes his position so exceptional amongst us. It is not only in Manchester that he is revered as the leader in all things which affect the well-being of the denomination to which he has devoted his many and rich gifts. In the counties of Lancashire and Cheshire he takes, as a matter of course, a place which shows how all the ministers of the district, and the best lay workers in it, look up to him as their natural head. And throughout Great Britain and Ireland we believe his long and faithful services have won for him a chosen place in the hearts of all who have, during the last half century, been active in promoting the diffusion of a pure and liberal religion. Wherever enlightened views of Christianity are honoured, there is Mr. GASKELL honoured also. He has never shrunk, even in days when Unitarianism was not recognised as a form of Christian doctrine, from identifying himself with an unpopular cause; and if the intolerant spirit of past times is to many at the present a tradition rather than an experience, they know that it is to the labours of Mr. GASKELL, and confessors like himself, that they owe their

present position. But few among those who have been engaged in theological controversy have so successfully combined the clear enunciation of definite opinion with the grace of Christian courtesy and charity, and have succeeded in making converts while never making enemies.

But Mr. GASKELL has not been a lover of controversy, and though he has engaged in it, it has always been when his sense of justice and his love of truth have compelled him to leave for a season the more congenial duty of striving to build up the souls of those to whom he ministered in purity and holiness of life as true followers of JESUS CHRIST. And his work has practically exemplified the lessons which with graceful eloquence his preaching gave. No man has been more earnest and active in promoting every plan by which the intellectual and moral wellbeing of society could be advanced; and now, when with lengthened years and widening duties he may no longer take so active a part as he once did in the work of teaching and visiting, his wise counsels with the acquired weight of long experience are perhaps even more widely fruitful of good. The numerous societies which united with the congregation of Cross-street Chapel to do honour to the veteran worker in the LORD'S vineyard bear witness to the extent of his labours and the richness of his sympathies. Education from its beginning in the elementary school to its high development in an institution like Manchester New College, has ever engaged the best of his powers. A large proportion of his time has been given for many years to his duties as Literary Tutor, and more recently as Principal also, of the Home Missionary Board, in the foundation of which he took a prominent part. At the same time Christian care for the poorest and most neglected has been very dear to his heart, and the Domestic Mission Society bears testimony to the zeal he has displayed for it from its very foundation. But there are many institutions in Manchester which prove that Mr. GASKELL'S Christianity does not confine itself to any one class in society, but that it is interested in the progress of all without distinction of sect or rank or station. And therefore, too, the gathering on Tuesday went beyond the limits of a merely Unitarian meeting, and proved the exceptional character of the man whom so many delight to honour. We know that these lines will not improbably fall under Mr. GASKELL'S own eyes, and we cannot therefore speak of the place he holds in many hearts, outside as well as within the Unitarian fold. Generous and kind to all, conciliatory and peace-loving, yet, when put to the test, firm to principle at every hazard, full of rich stores of exact knowledge, but not disdaining the lighter graces of literary elegance and anecdote, he has a social position which few can rival; and all who know him confess that his whole career has only added to their reverence for the man who with such gifts has consecrated them all for half a century, not to any worldly end, but to the unobtrusive and blessed work of a true Christian minister.

THE LITURGY QUESTION.

THE Liturgical Question has just been revived in an interesting manner by the appearance of Mr. DEAN'S *Prayers and Ministries*. Our ears have lately heard a good deal on the subject, and both sides have ably represented the cause they plead. The propositions brought into conflict appear to be—first, that prayer ought to be free and spontaneous; second, that public prayers should be uniform and general. We remember the conciliation-policy adopted

by a famous theological professor, who, in all such discussions, used to say: "Gentlemen, I have no doubt the truth lies somewhere between your arguments." As to Liturgies *versus* Free Prayers the same thing might be said; or, rather, it must be owned that the truth is big enough to be found on both sides. There is much mistaken notion about so-called free prayer. To the minister such a phrase is often somewhat of a mockery. He writes and reads the "spontaneous" supplications. He is driven to that course by the truest of all his feelings. He holds it "half a sin" to come to God without having prepared his lips, and trust to the words that may, or may not, flow from him at the moment. He provides against the failure that may beset him through want of health or depression of mood, by preparing his language in his study, and while he can command his most devotional thoughts into the mould of fit expression. It may be more pleasant to his hearers to have prayer, as it were, fresh from the minister; but may we not question whether, in thus listening, they can as really, as spiritually, pray to the Father as if the plea were taken from the book and verbally in all their hands? To be waiting for the finish of a sentence and expecting the turn of a half-spoken phrase, may keep the brain from going to sleep; but does it follow that the spiritual, aspiring nature of the worshippers is equally alive and intent? The writer confesses to his youthful habit of putting in imaginary commas and semicolons while his spirit was supposed to be borne up on the wings of the minister's voice into communion with the Highest. Liturgies, it may be said, mean repetitions; and may, and do undoubtedly with some people, tend to become vain; but we must be *superior* to the form of either one or the other *mode* of praying before we can realise blessing in using it; and of the two, we incline to think a reverent use of the liturgy the more helpful to real devotion.

Some other advantages of the liturgy, we think, cannot be denied—notably this, that it gives the congregation something more to do. The shortness of their participation in the service is a conspicuous Nonconformist error, and alien to the congregational principles on which we set our first boast. We are disposed to think that, in churches that do not see the way to adopt any entirely liturgical form, there would be wisdom in the double plan. Let each prayer be closed with a collect, and the congregation render a short response; then suppose a semi-benediction from the minister, such as—"The Lord bless and keep us," &c., supported by a congregational "Amen"—a word by the way, which a minister, in the propriety of his place, ought never to be asked to repeat. A few collects and responses at intervals during our common worship would do much to keep ministers and people in the bond of sympathy, and would happily illustrate the truth which belongs to both sides of the question.

J. T. M.

ORTHODOX ALARM.

A CORRESPONDENT of the *Scotsman*, who seems to be well informed on the matter on which he writes, says: "It is not generally known that a movement of deep significance is about to be made in the Free Church, and this time it is the lay element which takes the lead. It appears that the proceedings of the Aberdeen Presbytery in the matter of Professor Smith's libel have caused a feeling of combined dissatisfaction and uneasiness, and coming after the very unsatisfactory (to the parties now moving) procedure of the last General Assembly, both in Professor Smith's case and in that of

the Rev. Dr. Marcus Dods, of Glasgow, alarm is felt lest the Free Church should be taken as ratifying the action of the Glasgow General Assembly and the Aberdeen Presbytery. The sympathy openly avowed by Principal Rainy and by many of the Professors and younger clergymen with the so-called "heretics" is also looked upon as endangering the church, while the supposed rupture in the Rainy party on the Smith case, illustrated as it has been by Sir Henry Moncrieff's action at the late General Assembly, and the published opinions by himself, Dr. Wilson, and others of his friends since then, encourage the parties now moving to get up a protest and petition to be signed throughout the church and presented to the next General Assembly. What the upshot may be no one can certainly say, but that it will be a very momentous one for the Free Church, the character and standing of those getting up the protest and petition fully warrant the belief."

THE GASKELL COMMEMORATION SOIREE.

NEVER has it been our pleasure to witness such a brilliant assembly of members of our household of faith as that which, on Tuesday evening last, filled the New Town Hall, Manchester, to testify their appreciation of the long, varied, and valuable services, extending over a period of fifty years, of the Rev. Wm. Gaskell, M.A., and their regard for his high personal character. There were 1,200 ladies and gentlemen present in a Hall that, as far as we know, stands unrivalled for magnificence in the country. Coffee and tea were served at half-past five in the Sculpture Gallery, and afterwards the meeting was held in the large public room. Exactly at half-past six the Rev. Wm. Gaskell and Mr. R. N. Phillips, M.P., the chairman, came upon the platform, and their entrance was greeted with prolonged applause, the whole audience rising to their feet. The organ struck up the air, "Auld Lang Syne," and amid renewed cheering and waving of handkerchiefs the venerated guest of the evening took his seat on the right of the chair. The front of the platform was profusely decorated with flowers, and on a table before it was placed the presentation service of plate. Amongst those on the platform were Alderman C. S. Grundy (the Mayor of Manchester), Professor H. E. Roscoe (Owens College), Rev. G. H. Wells, M.A., Rev. Chas. Beard, B.A., Harry Rawson, Rev. Henry Ierson, M.A. (representing the British and Foreign Unitarian Association), W. E. Nanson, Dr. Marcus, W. Mason, Rev. J. T. Marriott, Rev. S. A. Steinthal, H. J. Leppoc, G. S. Darbishire, E. C. Harding, Benjamin Heape, R. D. Darbishire, Richard Wade, Alderman Richard Harwood, James Oliver, Charles Rowley, R. H. Kay, Thomas Walkden, J. Bellhouse, J. H. Reynolds, Edward Golland, C. J. Herford, John Peacock, W. R. Wood, G. W. R. Wood, Oliver Heywood, Thos. Ashton, Rev. Jas. Black, M.A., Rev. J. E. Odgers, M.A., Rev. H. E. Dowson, B.A., Joseph Broome, Richard Peacock, Sam. Fielden (Tadmorden), Alderman Abel Heywood, G. Gottschalk, Joseph Lupton (Leeds), I. M. Wade (London), H. M. Steinthal, James Worthington, Sir Joseph Heron (Town Clerk), W. H. Talbot (Deputy Town Clerk), Alderman Duckworth (Mayor of Bury), John Armstrong, and John McFarlan. Among those in the front of the platform were Miss Gaskell, Miss Julia Gaskell, Mr. and Mrs. Holland, Mr. and Mrs. Crompton, Mrs. Trevelyan, and Miss Phillips. Amongst those in the body of the Hall were Revs. D. Agate, B.A., W. M. Ainsworth, M.A., E. Allen, R. Ashworth, W. Binns, J. Bevan, W. G. Cadman, C. C. Coe, F.R.G.S., T. R. Elliott, Silas Farrington, H. Fogg, J. Fox, M. C. Frankland, J. Freeston, M. E. Gabriel, B. Glover, N. Green, W. Harrison, J. Harrop, J. Harwood, B.A., H. W. Hawkes, P. M. Higginson, M.A., Wm. S. Heywood (U.S.A.), W. W. Robinson, H. Hill, T. Holland, B.A., F. H. Jones, B.A., T. Lloyd Jones, T. Jones, A. Lazenby, J. B. Lloyd, James McConnochie, W. Matthews, J. H. Matthews, W. Mellor, Iden Payne, C. Perry, B.A., R. Pilcher, B.A., C. T. Poynting, B.A., George Ride, A. Rushton, H. Rylett, J. Russell, J. G. Slater, J. K. Smith, H. S. Solly, M.A., W. C. Squier, H. Thomas, E. C. Towne, B.A., E. Turland, G. H. Vance, B.D., B. Walker, D. Walmsley, B.A., S. Fletcher Williams; Alderman R. T. Heape (Rochdale), Alderman J. Briggs (Crewe), J. Benson, Dr. Watts, Robert Nicholson, Henry Leigh, George Leigh, John Standring, John Phillips, Jesse Pilcher, Richard Wade, John

Hadfield, Thomas Diggles, John Thomas, Thos. Thornely, Royston Oliver, C. W. Jones (Liverpool), Smith Golland, Geo. Smith, J. H. Reynolds, jun., W. Hough, E. Winsor, W. Chorlton, Thos. Barlow, Edmund Clegg, Samuel Ogden, Thos. Worthington, T. R. Wilkinson, Francis Nicholson, E. J. Broadfield, Peter Allen, A. Bromley, Frank Taylor, P. Robinson, T. Harwood, G. B. Dalby, C. P. Scott, &c., &c.

CHAIRMAN'S ADDRESS.

The CHAIRMAN on rising was greeted with loud applause. He said: Ladies and gentlemen, we have met together this evening to perform a very pleasing and interesting duty, viz., to celebrate the jubilee of our friend Mr. Gaskell's ministry at the Cross-street Chapel—(applause)—to cheer him by the expression of our affectionate regard, and to ask his kind acceptance of testimonials by which we desire to express in a more substantial and enduring form our high estimation of the faithful and efficient services of a long and useful life. (Applause.) I regret that the office of president on this occasion has not been placed in other hands, and that this chair should not have been filled by one of the members of the Cross-street Chapel congregation. If, however, my duty on the present occasion is merely to ask our friend's acceptance of the gifts we have provided, and to assure him of the high esteem in which we hold him, and of the heartiness with which we unite in giving it this tangible expression, my task this evening would be a simple one and I should have undertaken it with pleasure; but it devolves upon me to do something more, and to give expression to sentiments of which these testimonials are but the outward symbols. I must endeavour to give some very brief notice of the excellences of character which it is this evening our delight and privilege to recognise and to honour, and to do that I have very great need for your kind indulgence. (Applause.) The present is no ordinary occasion for this very simple reason, that our friend Mr. Gaskell is no ordinary man. (Applause.) He has been associated with this city by honourable and by useful public service for upwards of 50 years. He began his work among us long before it became a city, and previous to its attaining the dignity of a Parliamentary Borough. When first he took the post, which he still so ably occupies, of minister of Cross-street Chapel, the busy multitudes in our streets were building up the trade, prosperity, and influence of this northern metropolis; and though the grey hairs show upon his head, the freshness of his youth remains—(applause)—and he moves among us still as a Nestor in our councils, and as a Patriarch of our Faith. (Applause.) The proceedings of this evening, therefore, possess more than passing interest, and will constitute a memorable event in our local history. Our friend's influence here has been by no means confined to denominational limits—(hear, hear)—the members of other churches admire his high character, the genial spirit he has manifested, and the true catholicity of his aims, and avail themselves of this opportunity of testifying their regard for him as an esteemed and honoured public man. I see on this platform a very old and valued friend of mine, and a very valued citizen of this city, my friend Mr. Oliver Heywood—(applause)—and I have also in my pocket letters from gentlemen who would wish to have attended, differing much in their political and religious opinions, and I have one expressing deep regret from Mr. Maclure that he could not be present this evening to do honour to our esteemed friend. (Hear, hear.) The Cross-street Chapel stands, I think—in the large and healthy influence which its members have exerted—second to none in the locality. Small in numbers, yet it has given to Manchester public men of high character and influential position; therefore its minister must have been, in the moral and spiritual concerns of life, the guide and friend of these influential citizens. (Hear, hear.) Few bishops of the Established Church, with all the aids and advantages of their high position, have been able to do in this respect a larger share of work than that which our friend, as a simple Nonconformist minister, has been privileged to accomplish. He has done much towards keeping the public life of Manchester pure, noble, and healthy—(applause)—living himself a simple and blameless life, he has by his teachings and by the force of his example won a rightful place among those who have helped to lift our city to the front position it now occupies. Fifty years, estimated by the changes it witnesses, is often a long period in a nation's life. When our friend entered upon his office it was at a time when religious persecution still existed. When Mr. Gaskell came to Manchester, as a young man, he came to preach a faith whose very profession during his boyhood was a felony. He commenced his ministry at a time when neither Jews nor Catholics nor Dissenters had their full share of civil rights. The House of Commons was closed to the Jew and the Catholic, and Dissenters were forbidden

to hold municipal office under heavy penalties. No provision was made in those days for the education of the poor. In those days the right of public meeting had often to be asserted against military force. Our friend has held his responsible office through all the turmoil and agitation which was necessary to redress these grievances. During his ministry the Test and Corporation Acts were abolished, and Catholic emancipation achieved, and national education has been extended through the length and breadth of our country. In all these struggles our friend has directly or indirectly borne his part—(applause)—and now he is enabled in a serene and peaceable old age to enjoy the splendid victories which all these struggles have achieved. And now, sir, it becomes my pleasing duty to tender to you the congratulations of this assembly on your reaching to so advanced a stage of your life's journey as that which is marked by the fifty years of your public ministry in this place; and I beg to assure you, sir, of the high esteem in which they hold your long and varied services, and of the affectionate regard they cherish towards yourself. Allow me, jointly with every human being in this vast assembly, to wish that health and strength may long be spared to you—(applause)—and that for years to come you may continue with us to aid us by your counsels and to cheer us by your presence. (Loud applause.)

ADDRESS OF THE CONGREGATION.

Mr. H. J. LEPPOC, in presenting the address of the Cross-street Chapel congregation, said: Mr. Chairman, it is a great satisfaction to us that you are this evening in the chair on this interesting occasion. I am quite sure no one of the Cross-street Chapel congregation could have discharged the duty better than you have done. We asked you to take the chair because we looked upon you as the head of the Unitarian body in the North of England, and as such we recognise and welcome your presence here to-night. (Hear, hear.) I have now to say a few words to the hero of the evening, Mr. Gaskell. We have long desired to show you, sir, our gratitude in some way or other, and we have waited for this occasion to show you the regard we feel for you and the esteem in which we have always held you. (Hear, hear.) There is not one member of the congregation—not one who has been in it—who does not have the same esteem for you that we have. We desire at all times to hear your words of wisdom and to sit at your feet and to hear from you what we ought to do. You have now been a good many years with us, and there are few of those here who saw you entering the ministry of Cross-street Chapel. It must be a sad reflection at times, but at times pleasant to think, that those who are gone before, as well as the present generation, have had the benefit of your valuable services. May you long be spared to be among us. I have no need to prolong my remarks. The committee has entrusted me with presenting you this address, which I venture to say fully expresses their sentiments. Mr. Leppoc then read the address, as follows:—

(To the Rev. Wm. Gaskell, M.A.)

Reverend and Dear Sir,—As members of the congregation worshipping in Cross-street Chapel, we desire to tender you our congratulations on the completion of the fiftieth year of your ministry.

We do so with a feeling of deep gratitude, and sincerely rejoice that you are still able to perform duties upon which you entered more than half a century ago, and which you have always most faithfully and effectively fulfilled.

A few members of your congregation still survive who can cherish the recollection of your being called to occupy the pulpit which for generations had been successively filled by men of high reputation for learning, eloquence, and Christian piety.

You have had at once the privilege and the power to uphold and increase the respect with which the principles of our body are regarded; your ministry began in times when intolerance was strong and active; your moral courage always enabled you to defend that which conscience and an enlightened interpretation of the Gospel approved as the truth.

You have ever been careful to avoid all bitterness in word or deed, and have thus softened the asperities of former theological controversies; and have largely helped to promote a wider and more generous spirit of charity.

Your faithful work in the cause of education, your devotion to the principles of civil and religious freedom, your kind and genial spirit of courtesy and charity, have won for you a high position in public estimation, and have beneficially influenced all who have been associated with you.

Amongst the members of your congregation, and your wide circle of friends, your ministrations have long had, and still have, an inexpressible value; you have strengthened and comforted many in the hours of sorrow and trial, and you have evinced a hearty interest in those who happily have had cause for rejoicing. In the pulpit and through the press, your generous sympathies, your high attainments in scholarship and literature, your long and cultivated experience, have all been devoted to the promotion of the welfare and

happiness of those amongst whom you have so long laboured.

Accept then, dear sir, the heartfelt congratulations of a loving people, who rejoice that they are privileged to greet you in your year of jubilee. May the blessing of God enable you long to enjoy the consciousness that you are loved and revered by all those amongst whom you have, even more by your deeds than by your words of wisdom, approved yourself a leader in Christian life and work.

Mr. GEORGE STANLEY DARBISHIRE, in presenting the gold plate described in our leader last week, the personal gift of the Cross-street Chapel congregation, said: Mr. Chairman, ladies, and gentlemen, It was a kind and graceful act on the part of the committee to entrust to my care the presentation of the personal gift of the Cross-street congregation to their respected minister, and although vividly realising my inability to perform that pleasant duty worthily, and feeling the difficulty of expressing in words of sufficient eloquence and meaning the kindly feelings which have prompted the gift, I nevertheless at once gratefully accepted the position, feeling sure no one could rejoice more than myself at seeing Mr. Gaskell among us. I therefore offer these memorials of a grateful congregation, and beg you to accept the same with the best wishes for your continued health, and at the same time our profound hope that it may be our privilege to receive from you that goodly aid, that pure and holy counsel which help us to bear life's conflict, and which assisted and sustained our forefathers in the olden days. May you regard our offering, sir, through a long and peaceful eventide, and during the golden sunset of your days may you diffuse around you and among us that sweet and holy radiance which cannot fail to have a lasting and beneficial influence upon all who know you. (Applause.)

THE GASKELL SCHOLARSHIP.

Mr. E. C. HARDING then presented a memorandum of the Scholarship to be founded in Mr. Gaskell's name, and said: Mr. Chairman, ladies, and gentlemen, on a recent occasion the Town Clerk, Sir Joseph, Heron, in addressing an audience in this hall, said that he did so for the first time, and expressed a doubt whether his voice would carry. Now, if the Town Clerk had his doubts about being heard by a comparatively small audience, and after forty years of practice or experience in the old Town Hall in King-street, I feel that I may with much more reason ask your indulgence in the remarks I am about to make. (Applause.) A short time ago my attention was directed to a notice in the *Manchester Guardian* of April 27th, 1833, giving an account of a meeting held on April 20th, in the old Town Hall of that day, to celebrate the twenty-fifth anniversary of the Rev. Wm. Gaskell's ministry in Cross-street Chapel. It is a somewhat singular fact that out of eleven spoken of as being present on that occasion, eight are living now, and five are in this room with us to-night. (Hear, hear.) I don't know whether we should be quite justified in claiming longevity as amongst the blessings of Unitarianism—(laughter)—but I confess that I should rather put it down to one of the accidents which will happen to the best regulated of congregations. (Laughter.) On the occasion I refer to the Rev. J. G. Robberds, the senior minister at that time, is reported to have said: "He (Mr. Robberds) did not know whether the idea of this testimonial had originated with any of their German friends, but it reminded him of a beautiful German custom—that of celebrating a marriage day under the name of a silver wedding. And as they went further and distinguished the fiftieth like anniversary as a golden one, so, though he himself and others present might not see it, yet he could not but hope that there would be occasion for a similar extension of the present proceedings." (Loud applause.) To the exceeding joy of a great many in this district that day has arrived—(applause)—and we are here to-night in large numbers to celebrate the happy event. I may say, in passing, that great as the number present this evening, it would have been much greater but for the comparatively limited space of this magnificent hall. It is no ordinary event that has brought us together to-night. (Hear, hear.) It does not often happen that a minister occupies the same pulpit for fifty years, much less that for so long a period he performs the duties of his office with that singleness of purpose and unvarying earnestness that have characterised Mr. Gaskell's services to the Cross-street congregation. The fact of Mr. Gaskell having come direct from college to take that pulpit, and continuing to occupy it over this long period, is testimony of a high character not only to Mr. Gaskell himself, but also to the congregation in which he has ministered—(hear, hear)—particularly when we consider that at no time during Mr. Gaskell's ministry has there been more union amongst the people and a more intense love for their pastor than exists at the present moment. (Hear, hear.) I may also add

that at no time has he preached with more vigour and effect, nor have his ministrations been more acceptable, than in this the fifty-first year of his ministry. (Applause.) I need not speak of the active sympathy he has always given to our various institutions, such as the Lower Mosley-street schools, with their wonderful influence upon a large section of this community, and the broad Catholic spirit upon which they have always been based—so broad, indeed, that they solved the religious difficulty years before the religious difficulty was heard of. These, and our domestic missions, and Unitarian association, and the various other bodies, will tell their own story in language better than I can employ, at a later part of these proceedings. It is sufficient for me now to say that Mr. Gaskell has ever been the broadest of broad Unitarians. No institution of ours has been too denominational for him to withhold his support from it, nor too unsectarian for him to refuse his sympathy and encouragement. (Applause.) But great as have been Mr. Gaskell's labours in the cause of Unitarianism, I value even more his exertions on behalf of freedom of worship and religious equality; and I feel the chief glory of our position in the religious world lies in this, that we do not ask rights or privileges for ourselves that we do not willingly concede to others. (Applause.) We all know, and many of us have a feeling akin to love for, that dingy-looking and time-worn building, Cross-street Chapel, standing as it does in striking contrast to the noble piles of buildings of modern Manchester. In that plain but venerable building many a good work has been initiated and carried on, and I hesitate not to say that the Manchester of to-day would have been different but for the men and women who from time to time have met for work and worship there. From it have come some of Manchester's members of Parliament, and some of the foremost leaders in her philanthropic and educational movements, also some of her chief magistrates. At the present time the civic chair is filled by one from our sister church in Bridge-street—(applause)—and right heartily do we congratulate the members of that church—(hear)—for having sent one who commands the esteem and confidence of the council, and of a large mass of his fellow-citizens, and one, too, who never subordinates the religion he professes to place or power or popularity. But better, and above all these, do I place the saintly men and women who in their day have gone forth into the school, and the mission, and the homes of the poor, to train the young, raise the fallen, and to bring to a knowledge of all within their influence the simple and sublime truths taught by the Master. I think we are right in considering Mr. Gaskell more, very much more, than the minister of Cross-street congregation—(hear, hear)—and that he occupies the position of a bishop in this our northern diocese, being looked up to for counsel and guidance by a great many of our ministers and congregations. (Hear, hear.) As a member of Cross-street Chapel I rejoice in the feeling that others share the privileges that we esteem so highly. Then, too, as principal of the Unitarian Home Missionary Board, or College, he occupies a position going even beyond this district, extending, indeed, to the Unitarian body throughout the country; and as I said with regard to Manchester that it would be different to-day but for Cross-street Chapel and its influences, so I verily believe the Unitarianism of England would have been different from what it is now but for the many able, earnest, and devoted men who have been sent out from that College. (Hear, hear.) You would not be surprised then when, in thinking of the best way of commemorating Mr. Gaskell's fifty years' ministry, we did not overlook the fact that he occupies these various positions or offices, and that we came to the conclusion that no suitable commemoration could take place without you, the Unitarians of this district, having an opportunity of taking part. The hearty manner in which you have adopted our view, the warm expression of approval in the numerous letters I have been privileged to receive, as treasurer, and the generous contributions, all prove that we were justified in our anticipation. And now, on the part of the congregational committee, I thank you for the emphatic endorsement you have given to our decision. (Loud applause.) An address of the congregation has been presented, a personal present has been given, and it now only remains for me on your behalf, and of those who are unable to be present, to ask Mr. Gaskell to accept the foundation of a Scholarship in favour of a deserving student in an Institution that Mr. Gaskell took a large share in founding; in which he has been the Literary Tutor for a period of 24 years—(applause)—and of which he is now the Principal. I mean the Unitarian Home Missionary Board. (Hear, hear.) Most of you present know the great interest Mr. Gaskell has ever taken in this Institution, and I feel sure that he will derive great satisfaction from the help

which will be afforded it, and the greater efficiency which will result, not only to those gentlemen who may succeed in obtaining the Scholarship, but also that in the competition to which it will give rise the learning and the application of the whole body of the students will be increased. And, ladies and gentlemen, to us the satisfaction will be afforded that Mr. Gaskell's name will be worthily perpetuated, and the good work he has been engaged in be continued long after we have passed away. (Hear, hear.) I have now the pleasure to hand you this Memorandum—

THE GASKELL SCHOLARSHIP.

[MEMORANDUM.]

It has been agreed that out of the sum of £2,190, 2s. 9d. which has been raised to provide a suitable memorial of the completion, by the Rev. Wm. Gaskell, M.A., of the fiftieth year of his ministry at Cross-street Chapel, Manchester, so much as may be necessary shall be appropriated towards founding a scholarship of the annual value of £70, or thereabouts, to be tenable by deserving students of the Unitarian Home Missionary Board at Owens College, Manchester. The legal arrangements will be submitted to Mr. Gaskell for his approval, and the appointment of the first trustees will be placed in his hands.

Manchester, 15th October, 1878.

And I have to express the hope, which will be shared in by all present, that you may live to see many a "Gaskell" Scholar. (Loud applause.)

THE LITERARY AND PHILOSOPHICAL SOCIETY.

Professor H. E. ROSCOE presented the following Resolution of the Literary and Philosophical Society:—

The Council of the Literary and Philosophical Society feel that they ought not to separate without offering their cordial congratulations to the Rev. Wm. Gaskell on the celebration which falls upon this day. They seize the occasion to testify their warm sense of the unwavering interest which their friend and co-adjutor has taken in the prosperity of the Society during a membership extending over more than 38 years, during the latter 21 of which long period Mr. Gaskell has been uniformly elected as one of those entrusted by the Society to superintend its business. They desire to express their hearty wishes that so useful and valued an associate may be spared to them in health and happiness for many years.

(Signed) J. P. JOULE, President.

Professor Roscoe observed that if he might be allowed to make one other remark, he would desire to express his great sense of the honour which had been done to those connected with Owens College in the statement made by Mr. Harding that the holder of the Gaskell Scholarship was to receive instructions within the College walls. (Applause.) He felt sure that when that announcement was made known to the council and governing body of the College it would be received with great satisfaction. (Hear, hear.)

PROVINCIAL ASSEMBLY.

The Rev. G. H. Wells, M.A., supported by the Rev. H. E. Dowson, B.A., and Mr. Harry Rawson, presented the following address:—

(To the Rev. William Gaskell, M.A., President of the Provincial Assembly of Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire.)

Dear Sir,—We, the undersigned ministers on the roll of the Provincial Assembly, and representatives of Presbyterian and Unitarian Congregations of Lancashire and Cheshire, desire, on the part of the Assembly, to congratulate you upon the completion of the fiftieth year of your ministry at Cross-street Chapel, Manchester, and of your public labours in the Province.

As President of the Assembly since June 16th, 1864, you have, for fourteen years, filled its chair with an ability that has rendered your annual address the central point in the interest of the meetings, and with an impartiality that has won for your genially-exercised authority universal respect.

But the services, great as they have been, which you have thus rendered to the Assembly, constitute a small part of the debt under which you have laid us. You have been the Minister-at-large for the Province. Your face and your voice are known throughout its length and breadth; and you are regarded by all our congregations with an affection and esteem which words cannot express. Many are the thriving churches and schools which owe no little of their vitality to your assistance and your encouragement; and by your ever-ready kindness in preaching anniversary sermons and in the delivery of evening lectures, you have done a work which will be for ever gratefully associated with your name.

As minister of Cross-street Chapel, you have taken a position in the City of Manchester, and in the surrounding district, which has conferred high honour on the church of which you are so distinguished an ornament. In the services which you have freely rendered to every liberal and enlightened cause, you have stood forth as a representative of whom we have all been proud; whilst your high character and your richly-cultivated mind have given you an influence far beyond the limits of our own religious communion.

That you may long be spared, not only to preside over the Assembly, but to fill the important place which you occupy in the whole life of the Province, and to enjoy the affection which is felt for you by countless

grateful hearts, is the desire with which we subscribe ourselves.

MANCHESTER NEW COLLEGE.

The Rev. C. Beard, B.A., supported by Mr. R. D. Darbishire, B.A. (joint secretaries), presented the following address:—

Reverend and Dear Mr. Gaskell,—It is now 53 years since your entrance at York as a student for the ministry in the year 1825. You have yourself been wont to remark that since that time you have served the College in more capacities than probably any one of your own generation, and a reference to our records duly bears out the statement. We find that you were secretary from 1840 to 1846, and from 1846 to 1853, professor of English history, literature, and composition. Since 1854 you have presided over the deliberations of the committee as chairman, and since 1859 you have also discharged the duties of a visitor.

If the memory of hardly any who are now concerned with the active management of the College goes back to the time of your secretaryship, we can well believe, from our long subsequent knowledge of your admirable temper, tact, and business ability in the chair of the committee, that your occupancy of the former office left nothing to be desired.

Those of us who were your pupils at Manchester still retain a grateful recollection both of the thoroughness of your instructions and the unvarying kindness with which they were conveyed, while the reminiscence is rendered still more pleasant by the fact that the relations between professor and student have long ago ripened into those of a firm and affectionate friendship. Nor can we doubt that the younger men, who for the last 19 years have often had the opportunity of listening to your wise and fatherly counsels as a visitor, look up to you with a true filial respect, and in heart associate themselves with us in their expression of thankful and joyful sympathy.

We are persuaded that no institution lies nearer to your heart than that in which you were yourself trained for the Christian ministry, and which has received so large a part of your time and energy, that the principles and objects, for the support of which it is maintained, have your fullest assent and warmest approval, and that this connection of a lifetime can only be dissolved by the all-powerful hand of death.

That you may still be able for many years to spend yourself for the Kingdom of God, and to employ an unabated energy and a still living enthusiasm in the service of humanity, is our heartfelt wish, while for ourselves we make a claim which we know that you will not reject, for a continuance of your wise and kindly help in the management of the College, and in private, of that genial and faithful friendship which we accept as one of the most precious possessions of our lives.

HOME MISSIONARY BOARD.

Mr. Harry Rawson, supported by The Mayor (Alderman C. S. Grundy), Rev. H. E. Dowson, B.A., and Mr. Francis Nicholson, presented the following address:—

(To the Rev. William Gaskell, M.A., Principal and Literary Tutor of the Unitarian Home Missionary Board.)

Dear Sir,—We, the undersigned officers and committee of the Unitarian Home Missionary Board, desire, on the part of the Institution, to congratulate you upon the completion of the fiftieth year of your ministry at Cross-street Chapel, and of your public labours in the province.

As one of the founders of the Institution; its literary tutor since its opening in 1854; and its principal since the retirement of the Rev. Dr. Beard, in 1874, you have placed the Board under obligations to yourself to which we can give only feeble expression. You have been largely instrumental in the success which has attended the Institution. Not only have you conferred upon the Board the benefit of services such as few could render in the literary culture of its students; but, by your high character, and your noble example of Christian zeal, you have exerted upon them an influence which will inspire them to a ministerial fidelity like your own. In this you have fulfilled the highest function of a teacher in a "school of the prophets."

The ardent affection in which you are held by your alumni in the ministry (now numbering sixty-nine), and by your present students, must be to you the most acceptable testimony to the value of your labours in the Board; but we cannot permit the opportunity to pass of paying to you the tribute of our most grateful thanks for the time and the work which you have so freely given to the Institution under our care.

We pray that you may long be spared, not only to the Unitarian Home Missionary Board, but also to the Church for which you have done so much, and which holds your name in such merited and affectionate esteem.

MINISTRY TO THE POOR.

The Rev. S. A. Steinthal (secretary), supported by Mr. R. D. Darbishire (treasurer) and Mr. E. C. Harding, presented the following address:—

(To the Rev. William Gaskell, M.A.)

Reverend and Dear Sir,—Among the many societies which will join in the congratulations which the congregation of Cross-street Chapel offer you this day, we believe that none have deeper grounds for grateful recognition of your many and prolonged services than has the Ministry to the Poor. You were among its founders, when, under the influence of Dr. Tuckerman, it began its benevolent labours in the year 1833, now more than 45 years ago. Since then, whether acting as secretary or as chairman of the committee, or as a frequent preacher in its chapels, your kindly interest in it has never flagged. By judicious counsel, by earnest advocacy of its claims, by truly generous contributions

to its funds, and by never failing sympathy with its ministers in their self-denying activity, you have taken and filled the first place amongst its most zealous supporters.

It is natural that the committee representing the society should desire to add its congratulations to day, to those of the many whom grateful memories of 50 years of disinterested service gather round you now. They know that words cannot express all they would gladly say, and theirs, therefore, are few; but they pray that our Heavenly Father may still prolong your days to the joy of your family and friends, and to the benefit of all among whom you so faithfully labour, and that He may make the evening of your life blessed in faith and rich in Christian hope.

OTHER ADDRESSES.

In addition to the foregoing, addresses were presented by the Rev. H. Ierson, M.A., from the British and Foreign Unitarian Association; by the Rev. C. T. Poynting, B.A., supported by the Rev. G. H. Wells, M.A., from the Manchester District Unitarian Association Committee; by the Mayor (Alderman C. S. Grundy), supported by Mr. Robert Nicholson and Mr. Harry Rawson, from the Trustees of the Memorial Hall; by Mr. W. E. Nanson, supported by Rev. S. A. Steinthal and Mr. Richard Wade, from the Lower Mosley-street Schools Committee; by Dr. H. J. Marcus and Mr. John H. Reynolds, Jun., from the Lower Mosley-street Sunday School Teachers; by Mr. William Mason, supported by Mr. Joseph Harrison and Mr. W. C. Bowie, from the present Students of the Home Missionary Board; and by the Rev. J. T. Marriott (president), supported by Mr. Edwin Winsor (vice-president) and Mr. W. H. Mellor (secretary), from the Manchester Unitarian Sunday School Union.

MR. GASKELL'S REPLY.

Th Rev. WM. GASKELL, on rising, was received with long and continued applause. He said: Mr. Philips and friends, it would take a man with far stronger nerves than I can boast of not to be overpowered by all the many tokens of esteem and regard, and I may say affection, which have been heaped upon me to-night. I think you will readily understand me when I say that often as I have had to speak on public occasions, I never felt so much embarrassed as I do on this, and so little capable of expressing my feelings of gratitude for all the kindness which I have received at your hands. Knowing that this would be the case I have jotted down one or two heads in order that I may not fail altogether in saying what I wish to say. I should indeed have reason to be proud if I could bring myself to believe that I at all merited the praises which have been lavished upon me. (Applause.) But I cannot; I know myself too well for that; and I therefore accept the generous appreciation which has been made of my services as a proof of the kindness of my friends and not of my own deserts. I feel inexpressibly grateful to you all who have joined in the testimonials which have been presented to me, and from the bottom of my heart sincerely do thank them. Valuable as are the beautiful pieces of plate before me, they are far more valuable as the manifestations of regard from such a large number of friends. I can safely promise that they will not only be most carefully preserved by me, but will be handed down to my children as pleasing memorials of the respect in which their father was held. (Applause.) At the close of 50 years of ministerial labour it cannot but be a source of the purest and deepest satisfaction to me that it should have been deemed at all deserving of such approval as that given to it in the addresses which were read by my friends Mr. Leppoc and Mr. Stanley Darbishire. Sad indeed would it be on behalf of the Cross-street congregation, if, in looking back through that long period, I could not hope that I had done something to promote their highest interests. My heart's desire, I can truly say, has been to do so; but much of the success which has attended my efforts has been due to the confidence which they have reposed in me, and the sympathy and encouragement which they have given me. (Hear, hear.) Most of those from whom I received kind welcome at my entrance on my duties as a young and untried man are gone hence. Not seldom when alone, and meditating on the days that are past, the forms and faces of many of those whom "I have loved long since and lost a while" rise up before me, and I sometimes almost wish that I could recall them again to earth. I am sure that could they be present with us now, they would be among the first to offer me such expressions of regard as you have offered. Some few are still left—naturally peculiarly dear to me—who have journeyed on together with me, and whose friendship, I am happy to think, has known neither interruption nor decline through all the 50 years that have since flown over us, but has, I believe, gone on increasing to this day. (Hear, hear.) Mr. Harding referred to what my dear friend and colleague Mr. Robberds said might be termed my "silver wedding" with the congrega-

tion; and it is no small addition to my pleasure to-night that some who took part in that are here to join in celebrating what I may call my "golden wedding." The descendants of others have grown up from childhood under my ministry, and are worthily following in their fathers' steps, and they too are among my dearest and most cherished friends; and some who are at a distance have not forgotten me; but this morning I received from several of them their kindest congratulations and their warmest wishes for my welfare. But I may say that I feel, and shall always feel, a deep interest in every member of the Cross-street congregation, and shall be glad at any time to do them whatever service I can. Few pastorsates on the whole, I believe, have been more happy than mine has been—happy in my colleagues, happy in my people. (Hear, hear.) It would have been too much to expect that through a ministry of such length I have made no mistakes, but if I have, they have been so tenderly treated that I have scarcely been made aware of them, and they have never caused me any painful disquiet. And one thing which I am peculiarly grateful for is that during the 50 years in which I have been connected with the congregation there has never been anything like serious disagreement amongst us, but our communion has been a practical illustration of the words—"Behold how good and pleasant a thing it is for brethren to dwell together in unity"—(applause)—and I trust that this will always continue to be the case whether I am with you or absent. I must not linger, however, on this subject, though it lies most near my heart; but must turn to notice the various addresses in which my services have been so kindly over-rated. You will hardly expect me to do more than just to glance at each of these. Indeed, I am not sure whether my best course would not be to follow the example of Mr. Bryant, the American poet, who once at a dinner at which I was present in Cambridge, after Professor Sedgwick had most eloquently enlarged upon his excellences, got up and simply said, "Gentlemen, I thank you." (Applause.) But this perhaps, would hardly be respectful. I feel under a great obligation to my friend Dr. Roscoe for coming this evening—(applause)—to present to me the congratulations of the Council of the Literary and Philosophical Society. I have been connected, as therein stated, for a long period with that Society, and have for a considerable number of years had the honour of being on its council, but I cannot say that I have ever rendered to it any very important service. I have not conferred honour on it, but it has conferred honour on me. Then as regards the Provincial Assembly, I need only say that I cannot but esteem it an honour that I should have been elected, though against my strong advice, to preside over it for at least a dozen years in succession. It is the most venerable of our Associations, I believe, and I therefore cannot but feel it an honour, as I say, to preside over it; but the only thing which entitles me to the address that has been read by my old friend and fellow-townsmen, Mr. Wells, is that I have annually to prepare something like a *Concio ad clerum*, and that I naturally find it grow more difficult from year to year to say something which I have not said before; and though it appears from the address that in this respect I satisfy others, I cannot say that I satisfy myself. I cannot but highly value the address (in which was shown the delicate skill of a practised pen to which our churches are not a little indebted) that was presented on behalf of Manchester New College by my friend Mr. Beard. (Applause.) As was stated by him, I have been connected with the Institution in a greater variety of ways, I believe, not only than any one of this generation, but than any one of any generation. (Laughter.) I might well take shame to myself if I did not take a deep interest in it, and were not found at all times ready to give such help as I am able in promoting its objects. I am under the deepest obligations to it—obligations which I can never thoroughly repay. If I have been of any service in the world, it has been in large measure owing to the training which I received in the College while at York, and especially to the instructions of one of the most finished scholars that I ever met with—the late Mr. Kenrick. (Applause.) To that training I am largely indebted for having become at all prepared to fill the responsible position (once so worthily filled by my dear friend Dr. Beard) of Principal of the Home Missionary Board. *Laudari a laudatis* has always been esteemed a special honour, and it adds to the pleasure which the address from the Board gave me that it should have been presented to me by one who, for a second time, has been judged by his fellow citizens worthy of the highest honour which it is in their power to confer. (Applause.) Among the various letters of congratulation which I have received on this occasion, none have touched me more than those which have come from former students under me, assuring me of

the benefits which they have derived from the instruction which I gave them; one of them going even so far as to say that he esteems it the most fortunate event of his life that he came under my care. (Applause.) If any of the present race of students should hereafter have reason to think of me in the same kindly manner, I shall be amply repaid for all the care and trouble which I am taking with them. I daresay now and then they may feel that I am somewhat severe and exacting in my demands upon them, but they know, I am sure, that this arises solely from my anxiety that they should acquit themselves well, and prove "workmen that need not to be ashamed." And I verily believe that they would all of them say, in the spirit of the boy when his father was beating him hard, "Lay on father, it is all for my own good." (Laughter.) I have always felt desirous of raising the standard of study at the Board, and I am glad to know that this is gradually being done. I may just mention, as one proof of this, that one of our students took the Cobden Prize at Owens College last session, and that five of them stood first in the Class Examination in Political Economy. (Applause.) And, therefore, with the view which I have mentioned, when asked how I would wish the sum so generously subscribed by my friends to be disposed of, I suggested that a scholarship should be founded, such as has been already described by my friend Mr. Harding. As showing the interest which I take in the Board, I may just state that I now give more than double the time which I promised to give when I first joined in founding it; and as our number of students is now larger than it has ever been—nineteen—of course I have to give a greater amount of labour, but I can say that it is most willingly and cheerfully given. (Applause.) I will not refuse to admit that I have been of some service in the working of our District Society, and in carrying out its objects. As confirmatory of what was stated in the address (I hope you will not set it down to vanity on my part) I cannot help reading a note which I received this morning. "At a special meeting of the Miles Platting Congregation, held on the 6th inst., it was resolved: That we, the members of the Miles Platting Unitarian Free Church, hereby desire to commemorate the completion of the 50 years' ministry of the Rev. William Gaskell, M.A., of Cross-street Chapel—That while we join with the Manchester District Unitarian Association in offering a tribute of honour and esteem, we feel and record that the church at Miles Platting owes a peculiar debt of gratitude to Mr. Gaskell, as its existence and prosperity are in no small degree due to the sympathy, advice, and the great help unceasingly rendered from its foundation to the present time by one so much—" I cannot finish it. One way in which I know I have been of some service to congregations like that from which this kind recognition came, has earned for me a somewhat unenviable character. The nature of this you may guess from what once took place when I went to preach charity sermons at Bolton. That excellent man Robert Heywood, so much respected amongst us—(applause)—told me that he had been that morning considering whether, being a magistrate, it was not his duty to order the police, as I entered the town, to apprehend me and lock me up as a sturdy beggar. (Laughter.) All I can say is, I have never begged for myself. (Applause.) I am afraid you will set me down as a hardened offender when I say that I could not help feeling pleased to be reminded that, in the same character, I had taken a leading part in founding the Memorial Hall. I had some time before felt the need which there was of some such building for our denominational work, and proposed to place it on the plot of ground at the back of Cross-street Chapel. I am glad that the project fell through, because we have now got so much better a building than we should have had then. As the Mayor has stated, it is now used for such a variety of purposes that I cannot stop to specify them; but I feel that I am personally repaid for what I did in its erection by the accommodation which it gives to the Home Missionary Board, because if this had not withdrawn from those wretched attics in Marsden-street, I verily believe I should not have been here. (Applause.) I cannot but find some pleasure in remembering that I gave help, which has been referred to in one of the addresses, in providing the building for our schools in Lower Mosley-street. It may well be a satisfaction to those who have supported them, and those who have been engaged in working them, to think how many thousands of children have passed through them, not a few of whom have been mainly indebted to the training received in them for all their success in after life. I often regret that I am no longer able to take that active part in the working of them which I formerly did, and I am obliged to leave it to my younger colleague, who does it more effectively than I could do. But the address does but say truly that I am always ready and willing to give such help as I

can. The same might be said of the Sunday-school Union. I could only just like to say to my younger friends that I wish more of them would take part in the teaching of the schools. (Hear.) I can assure them from my own experience that if they do there is no part of their lives which they will hereafter look back upon with greater pleasure and satisfaction than the time they have spent in giving help in the Sunday school. Another of our institutions which I joined with my dear friend and colleague Mr. Robberds in introducing amongst us is our Domestic Mission. The address from this, which my friend and colleague read, only did me justice in giving me credit for taking a deep interest in it. Indeed, there is none of our institutions in which I take a deeper interest, none with which I have a more thorough sympathy, none which I believe is doing a more Christian, a more blessed work; I should be glad indeed if that work were more widely extended. (Hear, hear.) And now, having, I think, referred to all the various addresses, before I sit down I must just briefly advert to one circumstance which has given me peculiar pleasure, and that is, as has been said by one who has preceded me, that I have conciliated the esteem of not a few beyond our own "household of faith." (Hear, hear.) A letter from one of these was sent to one of the secretaries, which I highly value. It was from a prominent and well-known citizen of Manchester, asking to be allowed to contribute to the testimonial to be presented to me. In it he mentions, what was very gratifying to me, that nearly half a century ago he was introduced to efforts for the public good by being the honorary secretary of an association of which I was one of the chairmen—I mean the Sanitary Association, in founding which I took an active part. He goes on in this letter to credit me with having done "enormous good to the community." Now, I cannot take to myself any such credit as that; but I may say this, I have always been glad, when I could, to render assistance to objects of practical utility, and some of those which I took part in originating are now doing no small amount of good. Occasionally when I realise, which sometimes I find it difficult to do, how long I have been in service, the thought will come across me whether some may not be inclined to say—

Superfluous lags the veteran on the stage.

(Cries of "No, no.") But then I am encouraged to go on by finding that my services never were in greater request than they are now—(applause); and sometimes some of my good people complain that I rather run away from them more than they quite like. (Hear, hear.) As an instance of what I mean, three Sundays ago I was preaching school sermons at a little distance, and the collection was the largest they had ever had, and the managers of the school wanted to engage me for the service at the same time next year. (Laughter.) This may be taken as some little proof that there is still a little work left in me—(loud applause)—and so long as I can work effectively, I have now got to feel so much the importance of the work in which I am engaged, that as long as my friends are satisfied with me I shall go on cheerfully with it. I have been unable to make any adequate acknowledgment of the presents made to me, or to express how deeply I feel the expressions of regard and esteem and attachment which I have received this evening; in fact, as you must have seen, I have been too much overcome by them, and never felt such difficulty in putting my thoughts into words. It has been a peculiar pleasure to me that my friend Mr. Philips has presided over us on this occasion. (Applause.) There is no name more honoured amongst the Unitarian body in the north than that of Philips. It has been said that a Dissenting carriage never goes for three generations to chapel, but that of the Philipses has been an honourable exception. (Applause.) I remember the brother of the chairman once going on a deputation to Lord Liverpool, who was then Prime Minister, and his lordship was asking the members of the deputation to what denomination they belonged. When he came to Mr. Philips he said, "What persuasion are you of?" Mr. Philips at once replied, "Oh, I'm a Unitarian, and I don't care who knows it." (Applause.) His lordship said, "And I don't think a bit the worse of you for it, Mr. Philips." I cannot sit down without likewise tendering my heartfelt thanks not only to those who have contributed to the testimonials which I have received, but especially to those who have taken so much pains and trouble in preparing them. I thank you all most sincerely and heartily. I have many precious memories in the past, but none will be more precious to me than those of to-night. (Continued applause.)

VOTES OF THANKS.

The chair having been vacated by Mr. Philips, on the motion of Mr. H. J. Leppoc, Mr. Samuel Fielden took it, when

The MAYOR OF MANCHESTER (Alderman C.

S. Grundy), in moving a vote of thanks to Mr. Philips for his conduct in the chair, said we were frequently asked what there was in a name. He replied, a good deal. (Hear, hear.) If he were a follower of a name, he should elect the name of Philips. Every member of Mr. Philips's family was doing good work, and for generations in the Manchester district the Philipses had been staunch supporters of every progressive movement. In their name, therefore, he tendered to the Chairman thanks for the able manner in which he had discharged the duties of the office that night. (Applause.)

Mr. BENJ. HEAPE, in seconding the motion, observed that the Chairman had been the right man in the right place, and he was sure that night's proceedings would be a pleasant remembrance to him. (Hear, hear.)

Mr. FIELDEN said he remembered Mr. Gaskell coming to Stand when, as a boy, he was there at school, and ever since he had watched his career, which had been so successful. Well had he done his work.

The vote of thanks to Mr. Philips having been carried with acclamation,

Mr. PHILIPS, in response, thanked the meeting for their kind expressions of respect towards himself. Thanks, he thought, were more specially due to those who had got up the meeting. He believed that if they had had a room double the size of the Free Trade Hall they could have filled it. (Applause.) To him it was pleasant to live in a community where a good man had done a good work well, and to see his fellow-men thank him for his services. Though Mr. Gaskell was a Warringtonian, Manchester was his adopted home, and he hoped he might yet do more good work in it. He thought they were all rejoiced that they had had such a pleasant meeting. (Applause.)

An organ recital from 6 to 6.30 was given by Mr. Thomas Rawson, who also accompanied throughout the programme on the great organ.

Among the pieces of music given during the evening we may mention Mr. Dumville's solo, "Be thou faithful unto death," and the accompanying chorus, "He that shall endure to the end." Mrs. Warren did good service in leading the various choruses, and in the trio in Bishop's chorus, "Bright Orb." The chorus consisted of members of the Cross-street, Upper Brook-street, and Strangeways Chapel choirs, whose services, together with those of the organist, were gratuitously given.

The room was beautifully decorated with articles of vertu, flowers, plants, and pictures contributed by Miss Holding and Messrs. John and George Holding, Mr. Wignall, and also Messrs. Elkington and Co., who supplied the presentation plate, which was valued at £250, on which was inscribed—"Presented to the Rev. Wm. Gaskell, M.A., in affectionate commemoration of the fiftieth year of his ministry at Cross-street Chapel, Manchester. October 15th, 1878."

OUR SUNDAY SCHOOLS.

THE GIRLS IN OUR SUNDAY SCHOOLS.

[A PAPER read by Mrs. FREESTON before the Manchester District Sunday School Union.]

PART I.

Not unfrequently may earnest teachers on the girls' side of a Sunday school be heard to say—"I would rather have a class of boys than girls; I much prefer teaching boys." And to the question *why*, the answer will probably be—"Boys seem brighter; they will answer my questions readily; and, more than this, will question *me*; hence I feel to have been of use to them. While girls, on the other hand, are so listless and indifferent, that I am constantly discouraged. Many of them only attend half the day, thus seriously interfering with all attempts at systematic teaching, and when they do come what interest they manifest is rather bestowed upon each other's frocks and jackets than the lesson I am taking." These complaints, it should be said, are not made of the very little girls, but refer more to those who are, say, upwards of ten or twelve years old; and of these it must be confessed that such complaints are not without foundation.

Naturally the question arises, How comes this difference? Why is it less easy to interest girls in their lessons—to rouse them to think and inquire, to excite in them a love for knowledge—than boys? The reply which first suggests itself, because prompted by general belief, is that girls are differently gifted from boys; that to them has not been given, with boys, the same earnest grasp of what is intellectual. Without staying either to argue this point or to quote authorities on the subject, I will only say that the ablest and most experienced writers on the education of the young affirm emphatically that, whenever girls and boys have been educated under precisely the same

conditions, it has been found impossible to strike an average of inferiority on either side.

For brevity's sake, then, I shall venture to assume that, if there be any difference in the mental capability of boys and girls, it is not sufficient to form any impediment to the work of the Sunday school teacher. Given a fair start and favourable circumstances, and our girls are equal to the best teaching we can give them; and the cause for this lack of earnestness is not to be regarded as inherent, for it is not difficult to trace it to what is altogether external. Contrast the ordinary life of two average Sunday-school scholars—a boy and a girl. I am not thinking of the waifs and strays (those whose attendance at school is limited to three or four months out of the twelve), but say two from families connected more or less with the chapel. First the boy: He goes to day school full time; in the evening he has his home tasks, and they are regularly performed, for he has nothing else to do, and he is urged forward both by assistance from his father at home, and also by the hope of gaining prizes at school; on Sunday morning he has nothing to do but make himself ready, and so he can get to school fresh and bright, and plenty in time. Now take the girl: Through the week, if she has gone to school at all, it has probably been half the day only, and a part of that half-day has been spent in needlework. Thus, while the boy has from five to seven hours per day of mental culture, the girl has only two to three; and when lessons are done, and he is brightening his wits and increasing his knowledge by reading, she is nursing, sewing, dusting, and so forth. When she comes to school on Sunday she is already tired, for she has been up early—has washed and dressed little ones, and performed many other household duties. What wonder, then, that while the boy falls naturally and heartily to his lessons, the girl, having been kept most of her time in quite a different groove, finds it impossible by a mere effort of will to wrench herself out of that groove, and meet her teacher with that receptive and responsive attitude of mind, in the absence of which the best of lessons will be ineffective. Let us trace the probable future of this girl. She is passed on from class to class in the school in order to make room for younger girls, but yielding on her way but scant satisfaction to her teachers, for very little of real progress have they dared to chronicle concerning her. She has ceased to attend a day school, and has gone to work in the mill, and the effect of this change has been unfavourable rather than otherwise. A feeling of independence has been created within her, which has made her both somewhat impatient of control and also less willing to receive instruction from her teacher; her manners have become less gentle, and her mind more obtuse. In passing, I am very happy to say that many pleasant exceptions to this state of things have fallen within my own experience, but still they have been exceptions: and to return to our sketch. This girl drifts on in a purposeless sort of way, performing her daily portion of work, and extracting something that she calls amusement from her leisure, but having only the dimmest possible conception of any higher claims. She hears something about the duty of self-culture, of indebtedness to our nature within and to the world without, but this is not for her; these things belong to boys and men, she is only a girl; and thus, with faculties undeveloped and soul unawakened, she reaches womanhood.

Whether the effects to the woman of this mis-education of the girl will be more positive or negative in their character, will depend much upon the sphere of life in which she finds herself. If she remain unmarried they will be more confined to herself; she will be the greatest sufferer, for her existence will be the poorest, narrowest thing that can be conceived. Her dwelling will be on the bleak and barren side of the mountain, where the sun never shines, and the birds do not visit, for there is no tall tree to woo them; where the hum of the bee is not heard, for the flowers are without fragrance; where no soft carpet of grass tempts the onward step, but all before and all around is a dreary waste, beset with sharp stones and stunted shrubs, which hurt her feet as she stumbles along, till, utterly weary, she asks to be freed from the burden called life. And all the time, had she but been shown the way to it, there lies just over the hill-top that world of beauty, and wonder, and happiness—of all that tends to make this life of ours, not a burden, but a glorious gift.

Let it, however, be taken for granted that this girl will marry—perhaps to a young man in the Sunday school. If so, we shall continue to see them on a Sunday for a time. Then, as children gather round them, the wife will be withdrawn, and only to be found in her home. Let us visit that home ten years after the marriage of these young people. We know that the husband has been steady and industrious, and glad to avail himself of any opportunities for self-improvement;

and we know, too, that the wife has seemed constantly devoted to her home and family; we therefore find the home as we expect—substantial, and outwardly comfortable. Thrift, cleanliness, and order are everywhere apparent. Why, then, that look of weary discontent on the face of the wife? Why that lack of deference, that ill-concealed contempt for her opinions on the part of both husband and children? There is but one answer—it is to her own shortcomings that this is traceable. She is beating the air in blind protest against this neglect by husband and children, but sees not that the cause lies in herself. She is ignorant, and, worst of all, passively so, going through life in the belief that such is the right and proper condition for her; and of this ignorance have come inevitably weakness, prejudice, cramped and distorted views of life with its manifold claims and problems and possibilities, and hence, though at the outset of life there seemed a sufficiently broad basis of sympathy between husband and wife to justify a prospect of domestic happiness for them, that basis of sympathy has narrowed with years until now it can scarcely be said to exist. The husband has of necessity been in contact with the outer world, and as a consequence his nature has expanded, his character has strengthened, and his manners have improved. He has had opportunities of studying higher types of manhood than himself and has gained thereby.

The wife meanwhile has been retrograding. As the mother of a young family it was simply impossible for her to keep pace with her husband in his intellectual pursuits, or his practical interest in the great world without. But she could have followed at such a distance as to have kept him in sight. She could have manifested an interest in what interested him, and given him sympathy and companionship over a part of the way, and a cheerful "God speed" for the rest. But she has neglected to do this; she has permitted her best impulses of nature to wither; she has closed up her mind against instruction, and her heart to the reception of holy influences from without, narrowing herself down instead to a mere lever in the domestic machinery, ignoring entirely the vital fact that her husband and children have other needs than those which are merely physical. She has failed to understand that the performance of what are called menial duties will dignify or degrade as they are regarded as means to an end or an end in themselves. Instead of household arrangements being made solely with a view to family needs and comfort, the latter are expected to be subservient to the former. Probably husband and children are kept huddled in a small back room, while a pleasant room is only kept to be looked at. Toys, books, and newspapers are classed as litter, and find therefore no abiding place. A wet wash-day or a sad baking is a calamity for which every one must put on the deepest mourning. The father may come home in the evening full of some new invention or discovery that has just startled the world, and in which he desires to interest his children while sitting round the tea table; but should some petty and unlooked for disarrangement of the domestic programme have occurred—the visit uninvited of a neighbour's cat or fowls—the event has to be circumstantially detailed and commented upon, fittingly bewailed, until the opportunity for anything higher in the way of conversation has passed away for ever. Husband and wife go their different way, mutually dissatisfied with the scant sympathy received at the hands of the other, and the children lose a valuable season for instruction.

That there are many homes of which a still more unsatisfactory description would have to be given, there can, unfortunately, be little doubt; but to these no reference need now be made, as it is an average not an extreme case I am thinking of.

NEWS OF OUR CHURCHES

BURGLARY AT THE HOUSE OF THE REV. P. H. WICKSTEED.

THE numerous friends of Mr. Wickstead will read with much regret the following account of a burglary at his house, and of the serious personal attack upon him.

At the Marylebone Police Court, on Monday, Charles Coaffer, 27, of 1, Ann-street, Stepney, a ticket-writer; Findley Wentworth Burt, 22, of the Red House, Lower Keate-street, Spitalfields, optician; John Shaen, 20, of 28, Castle-street, Leicester Square, tailor; and Agnes Ralph, 27, of the Red House, Lower Keate-street, Spitalfields, a bread-basket maker, were placed in the dock before Mr. de Rutzen on the charge of being concerned together in burglariously entering the dwelling-house of Mr. Philip Henry Wickstead, No 7, Regent's Park Villas, Oval Road, Regent's Park, and stealing therefrom a silk purse containing 30 foreign coins, a silver fork, a silver spoon, an overcoat, and a dagger—value £5. 10s.; they were further charged with feloniously cutting and wounding the said Mr. Wickstead, with intent to do grievous bodily harm.—Emily R. Wickstead, wife of the prosecutor, stated that about twenty minutes past twelve on Saturday morning she

heard a noise, as of a window being opened, she being in bed at the time, and soon afterwards there was a heavy fall. She got out of bed and went on to the landing, and saw that there was a light in the study, and directly afterwards some men came out into the passage, and she believed two of the prisoners were the men. She awoke her husband, and he ran downstairs, whereupon the men extinguished the light. They had missed from the house a purse containing foreign coins, and a small knife or dagger (which articles were now produced), an overcoat, a spoon, and a fork, their total value being nearly £6.—Detective-inspector Frederick Abberline said that on the previous morning he went with Police-sergeants Foster and Thicke and Police-constable Marriott to the Red House, Lower Keate-street, Spitalfields, where, in a tap-room, they found all the prisoners. When told that they would be charged with a burglary at Regent's Park, Coaffer became very violent, but he was taken charge of, and was told that he would be also charged with being concerned in a burglary at Islington. Witness asked the woman to turn out her pockets, when she took out the purse produced. On the mantelpiece he found the coins and a quantity of pawn-tickets relating to property. The house of Coaffer was afterwards searched, when a large number of articles were found, together with the Norwegian dagger stolen from the prosecutor. Witness asked for a remand, as the prosecutor was too ill to attend, he having been stabbed in the abdomen. Several other charges of burglary in different parts of London would be preferred against the prisoners, which the police hoped to be able to prove at the next hearing. Mr. de Rutzen remanded the prisoners till the 15th inst.

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

BELFAST: MOUNTPOTTINGER.—A soirée in connection with the Band of Hope was held in the schoolroom on Tuesday evening, the 8th inst., and about 180 children, with other friends, were present. After tea, R. M'Calmont, Esq., being called to the chair, a varied programme was gone through, consisting of speeches from the Chairman, Revs. A. Gordon, R. J. Orr, J. Pollard, D. Thompson, and W. Spackman, Esq. The choir, led by Mr. J. Scott, jun., sang some glees. Messrs. W. Bullick and Gallashan kindly gave some songs, and the Misses M'Calmont and Miss Rankin performed two duets on the piano. At the close all were highly entertained by Messrs. S. Courtney and W. M'Calmont with limelight views of our native land, concluding with a humorous set of views of "Brown's adventures with the bear." Votes of thanks to all who contributed were proposed by Mr. Thompson and seconded by Mr. J. M'Williams, and carried.

LIVERPOOL: HAMILTON ROAD.—On Wednesday evening week a soirée to open the session of the Social Union was held, and was attended by about seventy of the members and friends of the church. After tea, the Rev. S. Fletcher Williams took the chair, and readings were given by Messrs. Ernest Jones, J. Birkett, J. Chorlton, J. Ogden, H. Wilde, and J. H. Tait, interspersed with music under the leadership of Mr. J. Harrison.

MANCHESTER: THE LOWER MOSLEY-STREET NATURAL HISTORY SOCIETY.—The annual soirée of this Society was held on Saturday evening, and proved more than usually attractive and successful. Many objects were exhibited of great interest to students of natural history, and a large part of the evening was spent in the examination of these and in intercourse between the members and visitors. The report presented by the honorary secretary (Mr. Hyde) stated that the Society maintained its reputation as a working society. Many of the members are known to be hard working naturalists, some, at least, being given to original research; and whilst they would be pleased to see an increase in the number of members, the committee did not wish any to join who lacked the determination to do practical work.—Mr. R. H. Alcock president, delivered an interesting address on "The aims of the modern botanical student," and at the close a hearty and unanimous vote of thanks was given to him, on the motion of Mr. Ashton, seconded by Mr. W. Horsfall.

SOUTHAMPTON: KELL MEMORIAL SCHOOLS.—The weekly lecture in connection with the Philosophical and Musical Society was given by Mr. B. K. Spencer, of Highfield. There was a large attendance of members and friends, the chair being taken by the Rev. D. Amos. Mr. Spencer, who was heartily received, said that the object of his remarks would be to demonstrate the possibility of arriving at absolute truth; albeit, he need hardly remind them, that to that desired goal there was no royal road; the ascent was by no means easy, but, though laborious, it was safe, and replete with the happiest results. Many a century had slipped away which, like the scroll of the old prophet, was written upon "within and without, with mourning, lamentation, and woe." Its philosophy, "falsely so-called," was the result of a most fallacious method, adopted by those who did not relish the mental labour required for the discovery of truth. It formed a theory, or supposition, independently of all known facts; and then explained the appearance of nature on the blind assumption that the theory was true. But the intellectual world was now dominated by a very different and better spirit; and inasmuch as the best interests of the human race were indissolubly connected with the progress of scientific research, it was of the highest importance that the students' pathway should be as the shining light, "shining more and more unto the perfect day." Placed, as we were, in a universe teeming with wonders, all appealing in turn to the noblest faculties of the mind, the multifarious phenomena would (without method)

involve it in incessant perplexity, leaving it tormented by base and superstitious fears, by gloomy retrospect, and by horrible forebodings. But when the celestial radiance of simple truth dawned upon the soul, "lo, the winter was over and gone, the flowers appear on the earth, and the time of singing of birds has come." The lecturer then, in a logical and self-evident series of propositions, explained the *modus operandi* of his system, embracing observation, hypotheses, induction, and theory. The required mental work was traced from inception to triumphant demonstration. Notable cases were adduced of wonderful results in scientific research, consequent on the adoption of the process—as in the grand discovery of the planet Neptune by Adams and Leverrier, in September, 1846—of Ceres, in 1801, followed by 179 of the Asteroids; the discovery by Senefelder, of lithography; and the further results of chromo-lithography, of zincography, and anastatic printing. He earnestly exhorted his hearers to spare no pains in emulating such bright examples of the world's benefactors; and when the inevitable hour of their departure drew nigh, the excellent glory would be theirs of having contributed, to some extent at least, to leave the place of their sojourn better than they found it.

DERBY: FRIARGATE.—The annual opening meeting of the Literary Class was held on Saturday week. After tea the members and friends adjourned to the lower school-room, when the chairman (the Rev. C. D. Badland, M.A.), made a few remarks, and said that a desire having been expressed by the members of the class, it had been decided to continue the study of English literature, as in the preceding year, and invited those friends present, who are not members of the class, to join them. At the close of the meeting of the class on Monday evening, Mr. Jno. Green presented to the Rev. C. D. Badland, on behalf of the members of the class, a copy of "Browning's Poems," as a small token of their appreciation of his services as chairman of the class during last year.

GLOSSOP.—The annual meeting of this congregation was recently held, when the roll of members numbered 66. The average offertory for 50 Sundays had been 17s. 3d.

LEICESTER: FREE CHRISTIAN CHURCH.—On Monday evening week the Social Union and Literary class held their first meeting for the winter. The literary class is formed for the study of standard English authors; and is open to anyone who may wish to join. The subject of study this winter is Thomas Carlyle's "Sartor Resartus."

MOSSLEY.—The annual sermons in aid of the funds of the church were preached in the Free Christian Church, on Sunday last, October 13th, in the morning by the Rev. Chas. T. Poynting, B.A., of Platt Chapel, Rusholme, Manchester, and in the evening by the Rev. G. H. Wells, M.A., of Gorton. The collection amounted to £33. 4s. 8d.

WALSALL.—On Tuesday night week a soirée was held in the Unitarian School to celebrate the inauguration of a new society, to be called "The Stafford-street Improvement and Recreation Society." The President for the first term (the Rev. P. Dean) presided, and, in speaking of the new institution, said though it would hold its meetings in that school, it would be entirely unsectarian; for its objects (improvement and recreation) belonged exclusively to neither Unitarianism nor Trinitarianism. It would be open to all adults of both sexes, of any theological or political views; and in their lectures and discussions there would be no tabooed subjects, except such as decency and common sense rejected. Several pieces of music were given by the chapel choir, and readings by Messrs. Anderson, Blinkhorn, jun., and the Chairman.—There was a fair attendance, considering that so little announcement had been made.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

Letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, 20, Cannon-street, and not to the private addresses of the Editors.

No anonymous letters inserted: the writer of every letter must append his name for publication. No letter should be more than half a column.

Several paragraphs, many to hand very late, must stand over a week.

A MINISTER FOR NEW ZEALAND.

To the Editors.—Some weeks since, I wrote you from Birkenhead relative to a hope expressed by a gentleman who is living at Wellin, a New Zealand, that some clergyman of Unitarian or liberal views could be induced to settle there.

I see now that my name should have been appended to the letter for publication, and will be obliged by your inserting it with the name as required.—Regretting the mistake and delay, I am, sir, faithfully yours,

JOHN KENNEDY.

Ballasloe, 9th October, 1878.

THE VALUE OF DOCTRINAL TEACHING.

To the Editors.—Your correspondent "S. F. W." having passed through painful religious experiences in exchanging an orthodox for an heterodox form of faith, asks whether we are doing all we can to save others from suffering from a similar experience; but curiously enough he recommends as a remedy what appears to be the primary cause of his own trouble, viz., doctrinal teaching. It is evident from his own confession that he received from others doctrines which his own mind at any rate in its maturer development, rejected as false, and in rejecting these doctrines he passed through painful experiences. It is obvious that if he never had had doctrinal teaching he never would have had the pain of

rejecting the doctrines taught, and that in recommending doctrinal teaching, he is recommending the false system which inflicted injury upon himself.

He will of course reply, I was taught false doctrine and I want you to teach the true doctrine. Good; but if we teach our own doctrines, how can we be confident they are perfectly true; and if they are imperfect they are so far delusive and liable to be rejected with pain and suffering as soon as they are discovered to be false.

The fact is "S. F. W." is still too orthodox, and has not yet discovered the primary error of insisting on a theology as a basis of a stable religious life instead of insisting on a pure faith as the foundation of a true theology.

I may, however, be doing your correspondent an injustice as to this; and by doctrinal teaching he may mean not any creed—Unitarian or otherwise—which he or I may hold, but that the teacher must express his own highest convictions if he is to teach to any purpose. But if this is his meaning, probably no one would dispute his statement; neither would anyone question the wisdom of comparing differing opinions, and deciding which were relatively the truer views. The error lies in supposing that, because you take a certain position your pupils will take the same one. "S. F. W." himself, having been taught one doctrine, believes another; and so it is with all. We learn many things from mental and moral experiences through which we pass that a teacher's words cannot convey to us. Your correspondent laments defections from the Unitarian ranks, and attributes them to want of clear doctrinal teaching. I, on the contrary, see little to regret if some can find a better religious home outside our church, except that our church, like other churches, is still imperfect, and I suspect doctrinal teaching will often rather than not be found to be a chief cause of defection from our body. What a religious nature needs is a religious life, not a correct theology; and if you insist upon a correct theology, the religious nature seeks elsewhere, if not always successfully, a religious life. I believe it is a great mistake to suppose that, because a man disconnects himself with a Unitarian church, he has radically changed his views. In nine cases out of ten he takes the greater part of his Unitarianism with him, or else, having been taught from childhood to pin his faith on a correct creed, he discovers this faith to be inconsistent with the mental and spiritual freedom of our churches, and essentially orthodox in spirit; and, therefore, leaves a church without standards for one that has them.

The Christian church is divided into two great sections—those who believe in authoritative doctrines (and, therefore, in doctrinal teaching), and those who do not. Those who believe that Christ came to correct men's theology, and those who believe that he came to redeem men from spiritual darkness and death by calling them to a more perfect and ideal life. All those who neglect or ignore the divine call to a more perfect life, naturally lapse into the opposite school, and expect a safe theological position to secure them from the evil consequences of a morally unsound one. Orthodoxy clings to doctrines as a means of grace felt to be much needed by the individual conscience. Heterodoxy trusts in Divine Goodness, and prays for a more perfect life.

It is very encouraging to us to find orthodox churches casting off the grosser forms of orthodoxy, but it is to be regretted that amongst ourselves, born to a better heritage, the evil genius of doctrinal teaching still finds utterance.

Converts from orthodoxy chiefly teach us what a bad thing orthodoxy is, and their teaching should be taken as a warning to us, to imitate nothing orthodox in form or spirit, and especially not doctrinal teaching.—I am, yours truly,

JOHN W. CROMPTON.

THE NOTTINGHAM DEBATE.

To the Editors.—In reference to the debate between Messrs. Armstrong and Bradlaugh, it appeared to me that Mr. Armstrong based all his arguments in favour of the reasonableness of prayer on his own personal experience in secret prayer, whereas Mr. Bradlaugh's arguments were addressed to the metaphysics of public prayer, a distinction so important that there is more than one religious denomination that I know of that includes the views of both speakers, and who profess to be specially supported by Christ's teaching, in shutting the door upon the world when invoking the help of Almighty power. Had this vital distinction been made at this discussion, I imagine the difference in their views would not have seemed important enough to invite public discussion.—I am, sir, yours truly,

Tunbridge Wells.

A. SLATTER.

COMING WEEK.

BIRMINGHAM: OLD MEETING.—On Sunday, at 11 and 6 30, the Rev. Dr. R. Laird Collier will preach.

BLACKPOOL.—On Sunday, at 10 45 and 6 30, the Rev. A. B. Cann will preach.

DERBY.—On Sunday, at 10 45 and 6 30, sermons in aid of the chapel funds, by the Rev. W. H. Channing, B.A.

LONDON.—Lecture by the Rev. S. Fletcher Williams, on "What has Unitarian Christianity done for the People?" on Wednesday, in the Luxembourg Hall. On Thursday, at the Town Hall, Hammersmith. On Friday at the Rosemary Branch Assembly Rooms, Southampton-street, Peckham.

MANCHESTER: STRANGWAYS.—On Saturday, at 5 30, Band of Hope meeting, and address by the Rev. S. Fletcher Williams.

MANCHESTER.—On Sunday, at 4, teachers' meeting at Embury-street, when Mr. John H. Jones will read a paper on "The Future of Sunday Schools."

NORWICH: EASTERN UNITARIAN MISSION.—On Sunday morning, at 11, sermon by the Rev. A. Chalmers, at Norwich; on Monday, annual meeting.

SCARBOROUGH.—On Sunday morning, at 10 45, and in the evening at 7, the Rev. Dendy Agate will preach.

SHEFFIELD.—North Midland Presbyterian and Unitarian Association Conference at Upper Chapel, on Monday, at 7 30. On Tuesday, delegates' meeting at 10, and sermon by the Rev. A. N. Blatchford, B.A.

TAMWORTH.—On Sunday, re-opening of the chapel, at 11 and 6 30. Preacher, Rev. D. Maginnis.

THE CAUSES OF Life, Structure, and Species.

By the Rev. Edward C. Towne, B.A. 70 pp.; 1s., post free. An Announcement of New Biological Discoveries. Tubbs and Brook, Manchester; Simpkin, Marshall, and Co., London.

THE UNITARIAN MAGAZINE:

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The only authorised and verbatim report of two nights' debate at Nottingham between the Rev. R. A. Armstrong and Charles Bradlaugh, with a Preface by the Rev. R. A. ARMSTRONG. Freethought Publishing Company, 28, Stonecutter-street, London, E.C.

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NOTE.—In the Press, and will shortly be issued by the Association, *The Prophets and their Interpreters*. By Dr. G. Vance Smith. Price Sixpence.

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3. **EWALD'S COMMENTARY ON THE PROPHETS OF THE OLD TESTAMENT.** Translated by the Rev. J. Frederick Smith. Volume III. shortly.

New Subscribers may have the previous Volumes at subscribers' price, viz., 7s., instead of 10s. 6d. per volume.

KEIM'S LIFE OF JESUS OF NAZARA. Volume IV. is in the press, and will form the first volume for 1879.

* A list of the contents of the first five years may be had on application. 15 vols., 8vo, published at £7. 17s. 6d. to Subscribers for £5. 5s.

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RUPTURES.—Exhibition Prize Medal, 1862,

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The Unitarian Herald.

EDITED BY

REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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Price 1d.

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THE UNITARIAN POCKET ALMANACK, 1879.

CORRECTIONS AND ADVERTISEMENTS should be sent at once to Mr. JOHN PHILLIPS, 20, Cannon-st., Manchester.

UPPER BROOK-STREET FREE CHURCH.—The Rev. CHARLES HARGROVE, M.A., of Leeds, will preach the ANNIVERSARY SUNDAY SCHOOL SERMONS, on Sunday next, morning at 10.45, subject, "The Perfect Life;" evening, at 6.30, subject, "Religious Emotion." All seats free. Offertory.

BLACKPOOL: BANKS STREET.—On Sunday next, October 27th, the Rev. A. B. CAMM will preach, Morning (10.45), "The Strength of Quietness in Troubled Times;" Evening (6.30), "Second Chapter of Mental Autobiography."

SCARBOROUGH: WESTBOROUGH CHURCH.—On Sunday next, October 27, Rev. DENDY AGATE, B.A. Morning (10.45), "Religion in Relation to Pleasure and Pain;" Evening (7), Theological Lectures.—No. I., Introductory: "Doctrines and Principles."

UNITY CHURCH, SOUTH SHIELDS.—On Sunday next, HARVEST FESTIVAL. Morning subject, "Pure Religion;" evening, "Florence Nightingale." Special Sunday School Services in afternoon. Preacher, Rev. R. C. SMITH. Collections for Infirmary.

CHELTHENHAM: BAYSHILL CHAPEL.—The Rev. WM. HENRY CHANNING will preach on Sunday, October 27th. Subjects: morning, "The All-Giver and Forgiver;" evening, "Christian Optimism versus Agnostic Pessimism." Service at 11 and 7.

BIRMINGHAM: OLD MEETING HOUSE. HOSPITAL SUNDAY.—Collections will be made on Sunday next, October 27th, in aid of the funds of the Queen's Hospital, when Dr. R. LAIRD COLLIER, of Boston, U.S., will preach. Morning service at 11, subject, "The Meaning of Life's Misery;" evening service at 6.30, subject, "How each Man makes his own World." Friends and strangers are cordially invited.

LONDON DISTRICT UNITARIAN SOCIETY.

A COURSE OF FOUR LECTURES will be delivered under the auspices of the above Society as follows:—
At the Luxembourg Hall, Dalston (opposite the railway station), on the following Wednesday evenings:—

October 23rd, 1878, "What has Unitarian Christianity done for the People?" By the Rev. S. FLETCHER WILLIAMS, of Liverpool.

October 30th, "The Religious Value of the Unitarian Faith." By the Rev. J. PAGE HOPPS, of Leicester.

November 6th, "Religion for to-day." By the Rev. R. A. ARMSTRONG, B.A., of Nottingham.

November 13th, "The Catholicity of Unitarianism." By the Rev. A. WORTHINGTON, B.A., of Mansfield.

On Thursday evenings, October 24th and 31st, November 7th and 14th, they will be delivered at the Town Hall, Hammersmith.

On Friday evenings, October 25th, November 1st, 8th, and 15th, they will be delivered at the Rosemary Branch Assembly Rooms, Southampton-street, Peckham.

To commence at eight o'clock.

SCOTTISH UNITARIAN CHRISTIAN ASSOCIATION.

The ANNUAL MEETINGS of the above Society will be held in Edinburgh on Sunday, the 27th, and Monday, the 28th inst. The Rev. HENRY IERSON will preach the SERMONS on Sunday, in St. Mark's Chapel, Castle Terrace, and on Monday the Committee will meet at two o'clock, and the members of the Association at three o'clock, in the same place. A SOIREE will be held in the Church at 7 o'clock, Rev. R. B. DRUMMOND, president, in the chair.

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AN ADDRESS (in connection with the opening of the Session) will be delivered by the Rev. JAMES MARTINEAU, LL.D., D.D., at University Hall, Gordon Square, London, on Wednesday, October 30th, at 4 o'clock. The lecture is open to the public.

LONDON: STAMFORD STREET UNITARIAN CHAPEL, BLACKFRIARS ROAD.—ANNIVERSARY SERVICES.—On Sunday, November 3rd, Dr. R. LAIRD COLLIER, of Boston, U.S., will preach. Services commence at 11 and 6.30. The usual collections will be made, towards the Chapel Funds.

BEARD MEMORIAL UNION.

On Tuesday evening, 5th November, the Rev. CHARLES WICKSTEED, B.A., will read a Paper entitled "An Attempt to Define the Actual Historic Attitude of the Roman Catholic Church towards the Translation and Circulation of the Scriptures." The chair will be taken at seven o'clock.

W. C. BOWIE, Hon. Sec.

Memorial Hall, 23rd October, 1878.

MANCHESTER DISTRICT UNITARIAN ASSOCIATION FOR MISSIONARY PURPOSES.

A MISSION SERVICE will be held in CROSS STREET CHAPEL, on WEDNESDAY EVENING, NOVEMBER 6th, 1878, when addresses will be given by Rev. WM. GASKELL, M.A., Rev. CHAS. WICKSTEED, B.A., and Rev. Dr. SADLER. The CHOIRS of the District are requested to meet in Cross-street Chapel on Wednesday evening, October 30th, at 7.30, to rehearse the Hymns and Canticles.

CHAS. T. POYNTING, } Hon.
JOHN DENDY, } Junr., } Secs.

PENDLETON UNITARIAN FREE CHURCH.

On Friday evening, November 8th, at eight o'clock in the evening, a LECTURE (the first of a course of six) will be delivered by the Rev. JOHN PAGE HOPPS, subject, "An Appeal to Jesus against the Belief of Eternal Punishment." All seats free. Offertory.

DOB LANE NEW CHAPEL.

The Building Committee earnestly appeal for further Subscriptions, to enable them to complete the building, protect the graveyard, and procure an organ. To accomplish this, they will require about £300.

This appeal is urgently presented by Halliwell Thomas, Newton Heath, minister; Harry Rawson, 89, Market-street, Manchester, trustee; Luke Pollitt, London House, Newton Heath, treasurer; John F. Allen, Hulme Hall Lane, Miles Patting, secretary.

The Committee thankfully acknowledge the following gifts and donations:—

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A bell for the church (the gift of James Hopgood, Esq., London), value	20	0	0
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B. Ogden, Newton Heath	1	0	0
Wm. Hall, Pendlebury	0	10	0
William Branton, Newton Heath	0	10	0
Mrs. Etchells, Chester	1	0	0
George Wadsworth	2	0	0
John Smith, Failsword	0	10	0

THE Rev. A. BUCKLEY, Elland, is open to SUPPLY VACANT and other PULPITS.

SHEPION MALLET.—The PULPIT of Cowsl-street Chapel, Shepion Mallet, will be VACANT after the 29th of the present month.—Applications to be addressed to F. Showering, Secretary and Treasurer.

STANNINGTON.—The PULPIT at Underbank Chapel will be VACANT at the end of the present year.—For particulars address M. Hunter, Junr., Greystones, Sheffield.

HAROLD VILLA SCHOOL, HORSHAM.—The Rev. T. W. Scott has VACANCIES for a Few Additional PUPILS.—Terms on application.

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DOING AND SAYING.

The Irish Sunday Closing Act came into operation on Sunday week, and its provisions were carried out without the slightest disturbance.

Holland is to have one more University with one faculty only—that of Orthodox Protestant Theology. It is to be established at Amsterdam.

Of Brooke Herford's sermon, at Saratoga, the *Vermont Chronicle* says: "We should like to have heard that discourse. We acknowledge real profit in reading the report of it."

The Rev. G. D. McKay, one of the missionaries of the Presbyterian Church, stationed in Formosa, China, has married a Chinese girl, Chang Mia Tsong by name.

Mr. Moody, according to the *Chicago Advance*, "is preparing a set of new sermons. After they are completed it is possible that he may go to England and join Mr. Sankey in another revival tour."

Hitherto the Government of Holland has not legalised burial by cremation; but the Dutch Cremation Society has a capital of over 10,000 florins, invested in the Two and a Half per Cents., for the purpose of constructing one permanent and another movable "corpse oven." On the general council of the Netherlands Cremation Society are Professor Tiele, of the Leiden University, Professor Oudemans, Past-Rector Magnificus of the Amsterdam University, and several distinguished theologians, chemists, and scholars.

The Evangelical Nonconformist ministers of Liverpool have responded with great readiness to the request that they would co-operate with the clergy of the Church of England in the arrangements for the mission which is to be held in the town in the first week in December. It seems that the desirability of a free interchange of pulpits among ministers of the different denominations during the mission week has been cordially recognised by the various Nonconformist bodies; and it is hoped that at least for seven days both conforming and nonconforming clergy will be ready to sink their differences in a common effort and join in a genuine co-operation.

Dr. Landels says he recently attended a meeting where the claims of missions were heard in a way which deeply impressed the audience. One speaker told them to ask the Lord whether the coin they were about to lay on the plate was what they ought to give to this cause, and, futher, to go home and ask Him whether their annual subscription was as large as it ought to be. The result, so far as it came to Dr. Landels' knowledge, was significant and encouraging. One man who came with two sixpences in his pocket intending to give one or perhaps both, gave half-a-sovereign instead. Another, who might have excused himself for giving nothing or only the smallest coin, was seen to put two sovereigns on the plate. A third was heard to say, "I call that a good speech which, when I came intending to give half-a-crown, made me give a sovereign." A fourth said on the following morning, "I doubled my subscription last year. I had become tired and ashamed of the mechanical guinea a year, and I made it two; but, after what I heard last night, I cannot be content with that. In future I mean to give five pounds."

The *Western News* says of the parish of Kensington that it swarms with converts and nunneries. One of the Sunday afternoon amusements of the musical young men of Kensington is to hear the monks of the Carmelite Order chant their service in Silver-street. The bass of the unwashed monks gets monotonous, but the organ playing is the best in London. Immediately opposite this chapel is a nunnery. About two hundred yards away is another nunnery, and close by it an Anglican sisterhood. Not far down the Hammersmith Road, on the confines of the parish, another "prison for religious souls" may be found. Nor is this all. Coming northward from the parish church, one lights upon another large conventual building in Portobello Road, and a little step due west brings one out upon still another at Notting Hill Station. For one

single parish, even though the pro-Cathedral stands in it, this ought to suffice. But it does not. From the last-named nunnery in Ladbroke Road one can see the spires of the schools in St. Charles's Square, and here the other day Cardinal Manning opened still another nunnery. There will be sufficient houses of refuge presently for all the surplus female population of Kensington. This especial nunnery has in its midst Lady Minna Charlotte Howard, and she is accompanied by eleven sisters, who all take the vows of the Carmelites. It is strange for a Londoner, who remembers when such a thing as a monastery was unknown, to be able to hear no fewer than three convent bells from the same spot.

OUR SUNDAY SCHOOLS.

THE GIRLS IN OUR SUNDAY SCHOOLS.

[A PAPER read by Mrs. FREESTON before the Manchester District Sunday School Union.]

PART II.

It is superfluous to say that the description given before is an undesirable condition of things in the homes of our working men. The question is, how shall we bring about a change for the better? We cannot expect to make women of high principle, broad sympathies, and well-informed minds, out of middle-aged mothers who have barely learned to read. The remedy must be applied at an earlier period of life; and this brings us back to our starting point. Why is it that, in a family of children, the boys, as a rule, receive a larger share of education than the girls? Why, when sickness in the home, limited means, or any other cause, compels a curtailment of the time hitherto devoted to the education of the children, is it the girls who are the chief sufferers—is it their studies which have to be interrupted or cut off? "Oh," the reply comes, "boys have a greater need of a good education than girls. They will have to be put to work ere long, and the boy who has laid a good foundation as regards education has a much better chance of getting up in the world than one whose schooling has been stinted. Then, again, the boys of to-day will have to be the breadwinners for the next generation; while girls—well, they do not need much education either to fit them for going to the mill or for doing housework; and then, when the time comes, they will marry, and their future is secured—their husbands will maintain them."

The only true remark of all that is here stated is, that boys who have had a good educational training have a better chance of making their way in the world than the boys who have not enjoyed these advantages; in other words, a boy's education is of marketable value, and the same cannot with truth be said of a girl's. You desire to raise your daughter in the social scale, and to that end give her an expensive education in order to fit her for being a governess, and then you have to find that the supply of educated governesses is already greater than the demand for them. Or you cast about for a trade or occupation for her, by which she may support herself if necessary, and you find that the most remunerative of these are exclusively in the hands of men (irrespective of their fitness), women being debarred from engaging in them by special rules and regulations; and hence you are discouraged from spending money on either the education or special training of your daughter. But you say a girl will marry, and then her work in the home will be an equivalent for the cost of her maintenance. This is less certain than it seems, and from various causes becomes every year still less certain.

The last census gives an excess of females for England and Wales of considerably over half a million, and states that the disproportion is on the increase. We find, further, that one-third of the whole adult female population maintain themselves by independent work; and, more than this, a very large number of women have not only to maintain themselves, but also be bread-winners for others.

From these facts it will be seen that to content ourselves with giving our girls only such training as will fit them for the performance of household duties, in the belief that such only will be required of them, is a mistake, and a mistake, too, that involves a great amount of injustice. Unquestionably we must give them as complete and practical a knowledge of home duties as possible, but we must not end here. Many of them will be left orphans, and compelled to support themselves. Many of them, from no choice of their own, will have to compete with men for employment. Many of them, from having sickly or idle husbands, will have to maintain the whole family. Many of them will be left widows, with young children depending on them, and the having a "trade in their fingers" or not will just make the

difference whether or not those children will have to become paupers. To make our girls independent of marriage is not to unfit them for it. With the exception of, perhaps, music and drawing, no employment need be too absorbing to allow of its being laid aside with ease if necessary, but to make them dependent on marriage for a means of subsistence is unseemly and degrading to the last degree. To say that home is the sphere which nature designed for woman; that to worthily sustain the holy relations of wife and mother must be the highest earthly happiness possible for her, is to adduce the strongest argument why those to whom such happiness is denied should have all the compensation possible; why, since they must walk life's journey alone, we should remove every unnecessary obstruction from their path; why masculine interests in the shape of monopolies should not be permitted to make more difficult their struggle for daily bread.

At first sight it may seem that this question, whether viewed rightly or wrongly, has no direct bearing on the work of the Sunday-school teacher. It may be asked, "What can Sunday-school teachers do to make parents see that they are not dealing fairly by their daughters when they fail to give them the best education in their power?" Or, harder still, "What can they do to make workmen less jealous of admitting their sisters to the great labour market?" These, it may be urged, are matters for school boards, for social economists, for trade unions. Granted: and they are also questions for Sunday-school teachers. Whatever has to do with education, with social reform, with the uplifting of any portion of the great human family, concerns Sunday-school teachers. If teachers have a clear ideal of the kind of character they wish to make of their scholars, it will give definiteness to their teaching; besides which, our interest in our scholars is not limited to the few hours when we meet them on a Sunday; other opportunities are open to us for influencing not only them, but their parents also, and when we see cases in which mistakes are being made, it becomes our duty to speak plainly.

We started with the complaint that our teaching seemed less successful with girls than boys, and ventured a line of argument to account for this. It remains now to bring the question to its practical issue. In order to do this it is not needful that we enter into the whole scheme designated by the comprehensive, but somewhat indefinite term, "The Higher Education of Women." It is not Dr. Jenner's childish terrors for the future of the College of Physicians if it should once open its doors to women that we have to consider, nor yet the danger which Mrs. Sutherland Orr discerns in the far-off distance—that if you place girls and boys on an equal footing as regards both education and the means to secure an independent maintenance, there will come about in time such a preference on the part of women for the larger unshackled sphere, such a renunciation of womanhood, such a remodelling of the Creator's designs, as to threaten the extinction of the human race. We simply now would try and ascertain what we can do in order to take a deeper hold of the girls in our Sunday schools.

BOOKS AND AUTHORS

The Pulpit and the Stage: Four Lectures. By Rev. J. Panton Ham; with illustrative notes by Fred. Whymper. London: Charles Henry Clarke.

FROM his pulpit by the Strand, and in the very region of Theatres, Mr. Panton Ham is the right man in the right place to deal with the question of theatre, pulpit, and their mutual relations. Mr. Whymper, in his introduction, gives a pleasant account taken from the *Era*, and headed, "A Plucky Parson," of a visit made by the writer to Essex-street Chapel, where Mr. Ham was discussing "The Stage and the Moral and Religious Sentiments of Society." The visitor seems to have expected that the stage was to be denounced as it had been by the Church Congress at Croydon, and could hardly believe his ears when he found the preacher "as earnest for the welfare and well-being of the stage as its most ardent supporters." Perhaps Mr. Ham urges his points with less consideration of the other side of the question than is expedient; though when so much is said against the stage one may almost be excused for passing that over for once. There are very grave charges to be laid against the theatre as it is. The best conducted houses often present spectacles which the moralist must censure. Mr. Ham, of course, is not unaware of this, but we wish he had said a stronger word about it, and that he

had not felt himself called upon to champion the cause of ballet-dress as against the Lord Chamberlain. Still the book, to our thinking, if it errs, errs on the right side. The theatre, for good or evil, exerts an immense influence. The pulpit must not ignore it, and should indeed feel encouraged in its efforts to urge the improvement of the theatre, by the fact that its influence has in many respects undoubtedly been for good. "The question," as Mr. Ham well puts it, "is, What is our duty towards an institution so inevitable and potential as the theatre?" He asks us to give all emphasis to these two words "inevitable" and "potential." "The theatre will come up and maintain its existence in civilisation." As Schlegel says: "The theatre, where the whole of the social and artistic enlightenment which a nation possesses, the fruit of many centuries of continued exertion, are brought into play within the representation of a few short hours, has an extraordinary charm for every age, sex and rank, and has been the favourite amusement of every cultivated people." Merely to abuse the stage will certainly do nothing to reform it. To give encouragement to any effort made by managers and actors towards raising its tone and making it what it might be, would seem the duty of all who would provide wholesome and elevating amusement for the people. If the clergy and those who wish to see such a state of things would patronise all good plays, their absence from bad ones would be noted, and their verdict would have a weight they would scarcely anticipate. Bad plays would come to be looked upon as low theatres are looked upon now. How much would be gained if that were gained? Mr. Ham's book will do much good in that direction. It is attractive reading, with its many notes full of anecdote and pungent criticism.

SCOTTISH NOTES.

THE CITY OF GLASGOW BANK FAILURE.

THE Rev. C. C. Macdonald, of Paisley, of whose heresy most have heard, speaking on the bank failure, said that the pulpit did not address itself to the crying wants and moral necessities of the men and women of the time, the circumstances in which they were placed, the temptations that every day assailed them. Its aim had been to show how all Scripture was given by the inspiration of God and is profitable for doctrine, but it had not shown the same earnestness in making manifest to them how all Scripture is profitable for reproof, and for correction, and for instruction in righteousness. In view, then, of this terrible catastrophe in a time when so to speak, the country in one sense was swimming for its life he did not know how it was possible to say that the pulpit was not to blame. Of all reforms that are needed—and there are many of them that are convulsing churchmen at the present moment that we could let lie past for a century, or two centuries at least—is this one that preachers and teachers of religion should cease to emphasise doctrines that may be described most truly as fossils, and to scourge errors and vices that exist only in men and women of straw. Why should we leave it to the Press, admirably no doubt as it does its work, or to such a lecturer as Miss Faithful to speak to living men and women of follies and vices that are blotting our lives? In our great commercial centres we need strong men, true men, men of force of mind and will in our pulpits, who, even although it should not pay, although it should not swell the church returns, although it should not tell, according to the modern standard, upon the number of communicants and the rate that is raised per head, yet would not fear in the name of Almighty God to denounce fraud and extortion and mad speculation, and that building of bigger and yet bigger bonds for the entombment of immortal souls.

Previous to the Aberdeen Free Presbytery taking up the Smith case on Thursday, they had a long private conference, at which, it has transpired, Mr. Bannatyne, of the Union Church, Aberdeen, a member of the "Constitutional

party," was taken to task by Mr. Macdonald, of the Gaelic Church, for allowing into his pulpit on a recent occasion Mr. M'iver, of Uig, a seceder from the Free Church to the Establishment since the passing of the Patronage Abolition Act. A motion to "deal" with Mr. Bannatyne for this act was, it is said, carried by 33 to 13, but, as Mr. Bannatyne appealed to the Synod, further procedure was in the meantime stopped. One of the points put forward against such a promiscuous interchange of pulpits being allowed, was that it was calculated to "jumble the judgments" of the Highlanders as to the real value of Free Church principles.

REVISION OF THE AUTHORISED VERSION.

THE New Testament Company met for its monthly session—the first since the summer vacation—on Tuesday, the 15th inst., and sat for seven hours each day until Friday inclusive. The members present were the Bishop of Gloucester and Bristol (in the chair), the Deans of Lichfield and Rochester, Archdeacons Lee and Palmer, Canons Kennedy, Lightfoot, and Westcott, Professors Milligan and Moulton, Dr. D. Brown, Dr. Hort, Dr. Scrivener, Dr. Vance Smith, Dr. Vaughan, and Mr. Humphry, with the secretary, Mr. Troutbeck. The Company was engaged upon the second revision of the Epistles to the Colossians and Thessalonians, which were completed to 1 Thess., iv. There remains, for the completion of the second revision, only 2 Thessalonians and the Book of Revelation, the General and other Epistles having been finished some time ago. A letter recently printed in the papers on behalf of the University presses, intimates that no part of the revised version has yet been published, although the work is far advanced towards completion. This letter has probably been called forth by the fact that another revised version of the Bible (a very good one, too) not long ago made its appearance.

MIDLAND CHRISTIAN UNION SUNDAY SCHOOL ASSOCIATION.

THE Autumnal Conference in connection with this Association was held on Saturday afternoon, the 19th inst., in the Hurst-street Schools, Birmingham. There was a large attendance of teachers, about 200 taking tea together. Among others we noticed the Revs. D. Maginnis (president), Stourbridge; J. Harrison, West Bromwich; H. Eachus, Coseley; B. Wright, Birmingham; H. McKean, Oldbury; W. Carey Walters, Whitchurch; T. B. Broadrick (secretary), Lye; Messrs. H. New, Junr., Titterton, Grew, Austin, Parker, Foxall, &c.

After tea the meeting was adjourned to the Chapel, where the PRESIDENT took the chair, and opened the proceedings by moving "That the best thanks of the teachers be given to the Rev. B. Wright, and Hurst-street friends, for their very hospitable reception." The whole expense of tea, &c., has been borne by them. This was seconded by the Rev. H. McKean, and the Rev. B. Wright briefly acknowledged the same.

The PRESIDENT then called upon the secretary (Rev. T. B. Broadrick) to read a paper on "Our Work as Sunday School Teachers, and Helps Therein."

Mr. BROADRICK began by referring to the first Conference of the Association, held just over three years ago, and to the resolution that was then adopted, viz.: "That it is desirable that the teaching in our Sunday schools should comprise a large portion of religious and moral instruction." He wanted, in any discussion which might follow his paper, to avoid that vexed and oft-discussed question as to the discontinuance of so-called secular instruction. He took for granted that our work was essentially and emphatically a religious one. The distrust as to the usefulness of Sunday schools which manifested itself some twelve years ago was passing away, and men were coming to see what a grand work the Sunday school could do—what a powerful instrument for good it might be made. Religion must be the basis of all sound education. The child must be started at the outset of life with its face towards purity, truth, and noble principles. All other things were as nothing compared with a righteous education. If teachers could only get the deep importance of their work rooted in their hearts, there would be no longer any indifference, neither would there be any lack of helpers. He took it that our work was twofold—inspiration and instruction. We have first to quicken in the hearts and souls of the children truth, reverence, sincerity, love.

These already existed in the nature of the child, but they needed to be drawn out, broadened, and deepened. The first help, then, which was required, was the right spirit. The true life manifested in the teacher would beget itself in the scholar. The tiny ones were mostly influenced by example. The religion of the teacher would reflect itself in the scholar. The life they lived to-day would perpetuate itself in their scholars. With regard to the second part of their work—instruction—he believed few could realise the lamentable lack of any definite instruction in our Sunday schools. We had not kept pace with the advance made in day schools; but the great hindrance was that we had no definite plan, no clear conception of what ought to be done and how to do it. There never was a time when theological subjects created so much interest; never a period when the Scriptures, and their literature, and Biblical criticism, were so widely and thoroughly studied. In our work the Bible was our great text-book, taking care of course to select that which was nutritious and instructive. To help us in this part of our work we required two things—carefully prepared schemes of instruction; lesson papers and preparation. He advocated, therefore, the adoption of the "One Lesson System, or the Uniform Topic Method." The publication of Sunday school records or diaries would, he believed, be also interesting and valuable. The adoption of this "One Lesson System" would require for its true efficiency the holding of weekly teachers' meetings. The lesson papers should contain hints for both scholars and teachers, and should be given out some time in advance of their use. They might be adapted to scholars from seven or eight up to fifteen or sixteen years of age, and worked out in the three grades. The lesson papers should be taken home by the scholars and studied there. Here would be a means, he thought, whereby we could get the interest and help of the parent. The teachers' meetings, too, would be for a definite object, and a new life and freshness would be given to what now were often dull and tedious. There must be frequent reviews and thorough examinations, and there must be men and women with warm hearts behind the machinery. There must be preparation, too, for this was necessary both for head work and heart work. Some might say he had asked too much, fixed the standard too high; but he entreated them not to be discouraged, but really strive to make their Sunday schools better, consecrate themselves afresh to their noble work, and victory would be theirs.

The Rev. W. CAREY WALTERS thought the first thing to be presented to the child was the happy side of life, the bright and tender side of Christianity. Christianity is love—and only love. He believed in the one teacher system. Your class ought to be your own class. We compared very unfavourably with orthodoxy in this respect. He had been a teacher from about eleven years: of age, and he had always had a class which he could really call his own.

Mr. TITTERTON, after some humorous remarks, spoke in reference to the question of *Teachers' Notes*, but was afraid the Birmingham schools would not adopt anything like a uniform plan of teaching.

The Rev. H. EACHUS thought we must look upon the bright side of Sunday school life. It was true the teaching was not so good as it ought to be, but still we must not get discouraged.

The Rev. H. McKean thought the Association had done good work, but he quite approved of the position taken in the paper, and believed that we must adopt some practical plan for greater efficiency in our work. He suggested the adoption of Mr. Herford's book, *The Story of Religion in England*.

Mr. DAVIES (Newhall Hill) thought the day for the discontinuance of secular instruction was not yet come.

The meeting was also addressed by the Rev. B. WRIGHT and Mr. DERRINGTON (Newhall Hill), both of whom expressed a desire for some system which would help the teachers in their work. The PRESIDENT summed up the discussion, advocating the circulation of *Teachers' Notes*.

The Rev. H. McKean then moved: "That the secretary send a copy of the last issue of *Teachers' Notes* to each school, accompanied by a circular requesting that the publication be brought under the notice of the teachers, with a view to promote its circulation."

SUNDERLAND.—On Sunday, October 13th, the Rev. Wm. Elliott delivered the third lecture of a course, in the Unitarian Church, subject, "Wesleyan-Methodism," with special reference to the case of the Rev. Mr. Impey." Mr. Elliott expressed his conviction that the action taken by the Wesleyans, in this case, was not in accordance with the principles of Christianity, but must do great mischief to the Wesleyan-Methodists. The lecture was listened to with very deep attention by a crowded congregation.

EARTH'S BRIGHTER DAY.

A BRIGHTER day for earth draws near,
In the fair East the clouds are breaking;
Old forms of darkness and of fear
Fore wisdom's light their leave are taking.

The cruel chains that held mind bound
Now severed truly are, and falling;
Man's wrongs to man a tongue have found,
And for redress are loudly calling.

A nobler Faith the age demands,
A future free from wrath and burning;
A Father in whose loving hands
E'en ill to good is kindly turning.

The stream of knowledge wider flows,
The sun of truth mounts high and higher;
On field and town its radiance glows,
Earth's glad, bright day draws nigh and nigher.
Paisley. WILLIAM BENNETT.

NOTICE.

Several friends have written to us saying they are anxious to get the HERALD, and cannot, especially last week's number, for which there was a large extra demand. We can still supply this number to anyone applying to us direct; to secure which an early application will be needed. If some friend in connection with each congregation would specially see that an opportunity is offered to members to take the HERALD, these disappointments would be avoided.

The Unitarian Herald.

FRIDAY, OCTOBER 25, 1878.

A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power.

WILLIAM ELLERY CHANNING.

A RELIGION FOR THE PEOPLE.
III.

THE first characteristic of religious services for the masses is that they should be *bonâ fide* public services, offering a frank welcome to all comers. The second, following from the first, is that they should be thoroughly *popular* in style, that the people may at once feel at home. Let it be remembered that we are working at the hard problem how to provide for the masses who do not go to church. Mr. SAMUEL MORLEY said, the other day, that "the great feature of the present time was the growing indisposition to attend public worship." It is this case which we have to meet, and to meet in the persons of those who have already acted upon their indisposition, and have lost all connection with the churches. To recall them it is necessary that we should make them understand that everything is being done to provide for their actual wants and wishes. Do we mean that ministers of religion, and church officers and committees, should pander to the popular taste; that the Gospel of Truth should appropriate to itself the aims and manners of the demagogue? Is it the business of the pulpit, we may be asked, to gratify, or is it to instruct? Is it to amuse people, or to save them? In reply we must consider for a moment what is the general aim and purpose of our public religious services. It may seem to be a dreadful heresy to venture upon the statement, but we believe it to be the truth, that this purpose is not such as is expressed in the word salvation, and not even what is usually meant by instruction. Woe to us, if we have not means of salvation! But these are to be found, as they were in Galilee and Judea, in the personal appeal and influence of one who seeks to save lost brothers and sisters, going down to them and bringing them away from their evil surroundings. Such a Divine Service is as much needed now as ever, and to organise labour of this kind may well be a first endeavour

of the members of a Christian community. But this is not the direct aim of a meeting for religious worship. The pulpit may be used to address a world lying in wickedness. Some part of the ministers' public function will always be to denounce the evils of the day, and to point out the temptations and errors of our individual lives. Some part of prayer is the confession of sin. But primarily, we go to church to be inspired; to have our souls refreshed. The communion table is the true symbol after all. We go to eat spiritual food and to drink spiritual drink. The case with those who will not attend our services is that of persons who have no taste for them. They don't want spiritual meat and drink. The mischief to be dealt with is a loss of appetite. The remedy lies in tempting the appetite. The food offered must be wholesome first of all, but it must be of a kind that will not repel the recipient, but, on the contrary, will attract him. Now, there is much in our church services that would seem to repel the common people. All that should be removed. There may be presumed to be things which would attract them—these are to be adopted. This is not to be called pandering to the people. It is only courtesy to provide for the tastes of your guests, and it is only wisdom to coax the appetite that has become enfeebled.

But in putting our case thus, we are putting it at its worst. A serious effort on the part of the church to adapt itself to the ways and feelings of the people would be a beginning of better things for all. If the multitude has lost taste for religion, why is it? We cannot shut our eyes to the fact that a great deal of what is presented to the spiritual palate is either very raw or very much overdone. What the minister has found for himself shows too little action of the mental fire; while that which he takes from the ancestral cupboard is dried to a stick. The church could not possibly alter its ways in order to suit the people without the greatest advantage to itself.

Of the things which repel the people we have already spoken of exclusiveness, in pleading for an open service and a hearty welcome. Under our present head we should notice a cold formality such as characterises the ecclesiastical style generally; dull repetition like the reading of familiar chapters, without fervour or grace; and that mode of going through the business of a meeting which seems to mean that the attenders come to do nothing in particular, and having done it, go quietly home again. The public don't usually take an interest in meetings of that sort; why should we expect them to do so within the walls of a church?

But on our present subject, this week, what need we do more than refer our readers to the eloquent pleading of the Rev. ELI FAY at the meeting of the North Midland Association, in favour of an effective and truly popular appeal to the people? We cannot quite agree with Mr. FAY's *negative* criticism. Many of the subjects which he would banish from the pulpit are decidedly of the popular kind, and, as we think, require to be treated from a Sunday, as well as a Monday point of view. We have the highest authority for giving heed to the Signs of the Times. But while this should be done, we are fully persuaded that the other class of subjects, so ably advocated by Mr. FAY, should not be neglected, as they have too much been with us. On this we shall have more to say anon. Meanwhile, let Mr. FAY's earnest words be pondered and applied by all who are sincerely anxious to meet the religious wants of the people.

The late Mrs. Mason, of Hull.

YOUR obituary has recorded the departure from our midst of this venerable lady in her 92nd year. In the full possession of all her faculties, surrounded by her daughters, after an illness of hardly one week's duration, she calmly fell asleep in God. In the repose of that closing sleep her countenance retained all its marked characteristics, benignant, calm, intellectual, strong, dogmatic. She was an Arian, and retained to the end her theological proclivities and interests. The genius of the true woman lies in the heart; and in the affections of her large, genial, hospitable heart she treasured up the memories of the students of our College at York, youths ever welcome at her home, and who, if surviving now, are venerable men belonging to a type revered but almost extinct. We do not wish the past to be always the form of the future, for in all things there must be growth if they are divine; but with a pathetic interest and unconscious regret, we mourn over the forms of the past as they recede, and we wish those stately memories to be honoured and to abide with us. R. R. SUFFIELD.

The late Benjamin Workman, Esq., M.A.

THE Toronto papers tell of the death of this venerable and much respected member of the medical profession, at the residence of his son-in-law, Mr. J. Bascom, M.B., at Uxbridge, Ontario, on the 26th of last month. Dr. Workman has been a subscriber to the *Unitarian Herald* from the first number, and for many years was a great help to our church at Montreal. He was born at Ballymacash, near Lisburn, in October, 1794, and after having received an English and mercantile education at the school of the late Mr. Charles Shields, of Lisburn, he commenced the study of classics under the Rev. Skeffington Thompson, LL.D., of Magheragall, a very distinguished scholar. Among the students connected with that "intermediate" seminary there were many young gentlemen who ultimately rose to eminence in the world beyond the Ganges. Of these we may note the late Colonel Garratt, and Sir J. M. Higginson, C.B., one of the ablest of Britain's colonial governors. But of all Mr. Thompson's pupils none made so broad a mark on the age or in after days as A. T. Stewart, the great millionaire of New York. Benjamin Workman and the embryo merchant sat at the same desk in the Magheragall seminary, and read as class-fellows "Caesar's Commentaries," the "Æneid," and other classics. Years rolled by, and the students had crossed the Atlantic. One settled in Canada, and the other in the commercial capital of the United States. In 1828 A. T. Stewart had made a great name for himself as a rapidly rising merchant in New York, and Benjamin Workman was wielding considerable power in Montreal as the proprietor and editor of the leading paper in that city. After many years of successful enterprise in the newspaper world, Mr. Workman sold out all his property connected with the Press, and when on the wrong side of forty set to work as a medical student, and in due time came out as a professor of the healing art. Having removed to Toronto, he commenced practice in that city, and in a few years was elected to a very important position on the medical staff of the Toronto Asylum for the Insane, which situation he held until he had reached the good old age of eighty years, when he retired from active duties. Dr. Workman was a thorough Liberal in politics and religion. During his long period of residence in Canada he delighted to encourage progress in every form. He educated his brother settlers on those questions of Christian amity and the rights of private judgment which seem to be so much neglected of late days in Montreal and Toronto. We have alluded to the school boy days of Benjamin Workman and A. T. Stewart, and we may add that the friendship then commenced was never interrupted, and that to his latest day the Broadway merchant kept up a regular correspondence with his early form-fellow, Dr. B. Workman.

NOTTINGHAM: CONGREGATIONAL SOIREE.

A SOIREE in connection with the High Pavement and Christ Church congregations was held in the Albert Hall, on Thursday, October 17, and in regard both to the numbers attending and the spirit which prevailed, was generally felt to be the most successful meeting of the kind ever held. The announcement being made by circular to the members of the two churches and by notice from the pulpit only, instead of by public placard and advertisement as in previous years, the attendance consisted entirely of those who have a real connection with and interest in our institutions. It was thought by some that this immense room would prove too spacious for the company; but by eight o'clock it was really crowded in every part.

The decorations were of a simple but very effective description; and, were formal votes of thanks in order on these occasions, they would certainly have been due both to those ladies and gentlemen who spent the day in setting out the materials at their disposal to the very best advantage and to those others who kindly lent handsome and valuable plants and other objects of interest or beauty. The musical programme was one of the most charming we have ever had, and the heartiest acknowledgments are due to all the performers. Soon after eight, Mr. JOSEPH WRIGHT, senior warden of the High Pavement Chapel, took the chair, and said: Now-a-days, in public and private schools, very little attention is given to religious training, and as that may be termed the crowning part of education, it is desirable that all who can should avail themselves of Mr. Armstrong's kind offer to give religious instruction. I might say that some time since he was very successful in one of his classes in connection with the Manchester New College scheme, the examinations of the students being conducted in a similar manner to the Cambridge and Oxford local examinations. The more advanced class, he tells me, he will take after Christmas; that for those adults not so highly educated he intends taking up to Christmas, in addition to the children's class, which he has already begun. There is one other matter on which I wish to say a word before sitting down, and that is the late controversy that Mr. Armstrong engaged in against Mr. Bradlaugh. It appears, as most of you know, that Mr. Armstrong attended a lecture by Mr. Bradlaugh, and at the close of that lecture he made some remarks which were well received. The consequence of this was that a sort of challenge was sent by the Nottingham secretary to Mr. Armstrong to meet Mr. Bradlaugh. Mr. Armstrong consulted his friends, some of whom at first thought it better not to engage in it, but afterwards Mr. Armstrong himself came to the conclusion that it would be as well to undertake the matter. The rest I believe you all know.

The Rev. R. A. ARMSTRONG said: Mr. Chairman and friends, first of all, I wish to say how heartily I rejoice in every social occasion which draws us of the two free churches of Nottingham nearer together. I wish, if you will bear with me, to make two or three remarks in reference to the discussion which I was recently led to hold. Mr. Wright has told you that I consulted with him and others before I accepted the challenge which came to me from Mr. Bradlaugh through the local secular society, and I understood that he and they had, previously to the debate, come round to the view that it was right that I should engage in it. Now, I am fully aware that my conduct in doing so appeared to many persons whose opinions I esteem, unwise and ill considered. I know that there were those who thought that by meeting him I was giving him an opportunity of disseminating injurious opinions, and moreover, that I was countenancing a man whom God-fearing, honourable, and pure-minded men ought not to countenance. Now, I shall not profess to you any admiration of Mr. Bradlaugh. I shall express no opinion whatever concerning his public or his private character, save this, which I am bound to say: that throughout this affair, from first to last, he has behaved towards me in the most courteous and handsome manner. I believe that his views on social morals are even more pernicious and destructive than his atheism. But grant for the moment that he is as bad as his greatest enemy can paint him: is that a reason for leaving him alone to influence unchecked tens of thousands of our countrymen and countrywomen? or is it a reason for using every weapon which God has given us to foil him in his mournful propaganda? They say you cannot touch mud but it sticks. I do not know, I am sure, whether any mud has stuck to me; but I know this, that when I saw score upon score of Mr. Bradlaugh's followers in our beautiful church on the Sunday after the debate, hearkening to the sweet voices of our choir as they hymned the praise of God, and paying respectful attention to our solemn prayers, I thanked God that I had dared to face Mr.

Bradlaugh on the platform, and to pour out my whole heart to these people, who had never known what simple and pure religion was. That task was to me the most difficult, the most anxious, the most taxing, and in some respects the most painful, that I ever undertook; but I rejoice I did not shrink it, not merely because of the warm and generous testimonies of appreciation that have since come to me from many of my own brother ministers, from Mr. Voysey, from Mr. Moncure Conway, and from others who are fighting atheism and Bradlaughism in their own various spheres, but most of all because I do believe it was given to me to soften a few, perhaps a very few, souls that were compassed with much darkness.

The Rev. JOHN WILLIAMS said: I can only say how glad I am to see so many High Pavement and Christ Church friends met together with the feeling that we are one, really one. I hope that we may go on walking in that direction, till we are known all over the town as a body who are truly members one of another, and as working in the true church of Christ.

Mr. W. M. HURCOMB, one of the wardens of Christ Church, addressed the meeting, and at ten o'clock the last verse of the Evening Hymn was sung, and in conclusion Mr. Armstrong pronounced a benediction.

NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.

THE annual meeting of this Association was held in Upper Chapel, Sheffield, on Tuesday last, and there were present Revs. R. Shenton (Bradwell), J. Williams (Nottingham), A. N. Blatchford (Bristol), R. A. Armstrong (Nottingham), J. Fraser (Doncaster), P. W. Claydon, and S. S. Taylor, Esq., representing the British and Foreign Unitarian Association; Revs. J. J. Wright (Leicester), J. F. Smith (Chesterfield), C. D. Badland (Derby); Messrs. Hobson, Bramley, M. Hunter, W. E. Laycock, C. Woollen, and others.

MONDAY'S MEETING.

The meeting opened with a brief religious service, and then the Rev. ELI FAY presided, when

The Rev. G. KNIGHT, of Uppertorpe, read a paper on "Church Extension in Large Towns." After defining the title of the essay, he said he would not seek to extend churches by rivalry with other bodies as to which could produce the greatest numbers, but by that rivalry which should exist for dear truth's sake. He asked whether there was a demand for increased work, or whether they should create such demand not by jubilee lectures or spasmodic work, but by organisation in Sunday schools and in social gatherings. They should be missionaries in the real sense of the word. Mr. Knight urged that the large towns should take under their spiritual care the districts by which they were surrounded. We shall give an abstract of this paper in a future number.

The Rev. ELI FAY, in the course of a brief address, said he was convinced there was not the opposition to Unitarianism some of them believed to exist. After Sheffield had been incorporated he found that eight of its early mayors were Unitarians. Recently a meeting of working men in their school had been held for the purpose of joining a society for the promotion of intellectual freedom; and a more striking fact was that a young lady had canvassed a district to see if there was more need for Sunday school work, and in two afternoons she found 70 children, the parents of only one of whom objected to the term Unitarian.

An interesting discussion followed upon Mr. Knight's paper, and he having replied the meeting was adjourned until to-day.

TUESDAY'S MEETING.

On Tuesday morning the ministers and delegates assembled in the school room for the transaction of routine business, and at twelve o'clock service was held in the chapel, conducted by the Rev. C. D. Badland, M.A., (Derby), and the sermon preached by the Rev. A. N. Blatchford, B.A., (Bristol).

THE ANNUAL BUSINESS MEETING

Was held at half-past two o'clock, in the Chapel, under the presidency of the Rev. ELI FAY.

The CHAIRMAN said he wished to draw attention to the true spirit and work of the ministry and the Church. The minister was not a man of all work, nor everybody's good fellow. The pulpit was not a rostrum, the Church was not a mere social organisation, nor a reform club, nor a revolving figure for displaying the latest fashions, nor an invention for killing Sunday. To every great calling or distinctive purpose there must be specific, constant, all-absorbing devotion; and especially to every one in which much depended upon an acquired delicacy of thought and feeling, a peculiar, almost a divine, sensibility. A sermon written hurriedly on Saturday afternoon, written because Sunday was close at hand, and something

must be said, might be faultless as a composition, and its delivery acceptable as a performance, but it was very, very different from one begotten of the Spirit of God, and born of the soul's deepest and truest and holiest feelings. Beyond a question we reaped as we sowed, and he could conceive of no motive to toil for the improvement of human beings so strong or so intelligible as that suggested by the obvious continuity of life. It was the special work of the minister of religion to broaden the base, clear the vision, change the direction, elevate the aims, improve the character, and enrich the experience of immortal souls. Let them only see the responsibility of their calling, and this spirit would do tenfold more in the way of strengthening and multiplying their congregations than all the gilt-edged and perfumed theological bulletins ever issued by dainty and thin-blooded critics, or all the anti-Christian lecturing, semi-Christian preaching, extra-Christian genuflection, sentimentality, consecrated ribbon and needle-work, and sanctimonious nonsense of the day. In the strife for souls, in the enlightenment of the ignorant, the elevation of the degraded, the salvation of the lost, the most important work of the ministry or the Church, their way was as open as that of any other religious body, and to an immense and rapidly increasing class more widely open; and if, instead of giving so much attention to the various aspects of scientific research, the attitude and utterances of the Congregational Union, the condition and prospects of Presbyterianism in Scotland, the reaction against Liberalism in Germany, every shade of orthodoxy and every motion in its ranks; if, instead of watching these things, they were on the high level of their own theory, and earnestly trying to suppress evil and to direct the wayward, they would not then complain of forsaken chapels, or of small congregations, or of popular prejudices, or of unconquerable difficulties. With the true key to the human heart, they could certainly unlock it. But that key was not church architecture, or fine music, or perfunctory preaching, or incisive criticism, or naked dogma, or a gorgeous ritual, or all external decency, however important that might be. Those and whatever else belonged to the externals of a congregation were only the body needing the animation and propulsion of the living soul. The real key to the human heart was kindness, sympathy, love, the spirit of brotherhood, of genuine Christian helpfulness, and a reverent and devout recognition of the fact that sacred and unspeakable verities lie between God and the individual soul; and that such was its character that no deep, rich, peaceful, satisfactory life was possible to a man until he acknowledged his own divine sonship. If the nature, greatness, grandeur, and necessity of their work thrilled every fibre of their being; if the members of their congregations earnestly co-operated with them; if strangers were cordially welcomed to their chapels, and made to feel at home there; if all class distinctions, however necessary they might be thought elsewhere, were utterly forgotten as they should be; if the laity realised that it was quite as much their duty to labour personally, directly, earnestly, and regularly, not precisely as ministers, but still to labour for the intellectual and moral improvement, and the salvation of the people at large; if their Sunday schools were what they ought to be, if their services were so grandly keyed and so highly appreciated that their congregations left their chapels, not to enter at once into a discussion of the condition of Cyprus or the intentions of the Government, the prospects of business or of the next election, but on one day in seven banished such matters from their minds, they would be in the way of realising fairly the grand ideal of the Christian ministry and the Christian Church—an ideal which was eminently rational and practicable, and towards which their efforts should constantly tend. If they strove to realise this ideal, he had no doubt whatever that, in five years, this spirit would change the whole aspect and prospect of liberal Christianity in England. They were not doing what they ought to do, but they would do more in the future. They ought to have a club of 100 working men who, lacking early culture had nevertheless heard the words, sniffed the air, seen the light, and felt the life of this new age, and who had both intellectual and spiritual cravings; but they only saw "men as trees, walking," and needed greatly guidance and assistance. They ought to have a class of 100 young men and women growing in knowledge and virtue, and assimilating to the congregation. Instead of a Sunday school of 100 scholars they ought to have one of 500. They only needed an increased number of efficient workers and additional appliances. The raw material was at their hands, and he wished that the congregation were keenly alive to the importance of the work, and that the school were three times as large as it was. They ought to be carrying on a mission school in some neglected part of the town. Numerically and financially they were strong enough to enter

upon the work at once, and he for one should not blame their orthodox brethren for doubting their sincerity and withholding their fellowship if they neglected or declined to do this work. Their right to the Christian name would not be vindicated even by unanswerable argument, but by hard work. Finally, he said that the minister and people of the Upper Chapel were anxious to unite with the ministers and congregations of the North Midland Association in a pledge of renewed consecration to God and man.

The annual report was read by the Rev. C. D. BADLAND.

It gave particulars of the condition of the Association in Bedford, Stannington, Derby, Northampton, Newark, Leicester, Kettering, Retford, and other places, rejoicing that the reports received from the various congregations were generally favourable. The committee had much pleasure in congratulating the congregation of Upper Chapel, Sheffield, upon the great increase of their numbers under the devoted labours of their present minister. The system of advertising Sunday evening lectures on religious subjects had been adopted for a year or two past not only at Sheffield but also at Nottingham and Leicester, where the result had been equally satisfactory in attracting large audiences, and in winning additional members for the congregations. It was very inconsistent on the part of a decaying cause, as Unitarianism was said to be, to manifest these signs of vitality. But, in spite of all ill-report, such signs might act as an encouragement not to be content in repose but to increase in hopeful activity. It was pleasant to report that the ministerial changes in the district had been remarkably few during the past year. The only removal to be recorded was one that naturally excited considerable regret. They referred to the removal of the Rev. F. H. Jones to Oldham. His successor, the Rev. J. C. Lunn, had won respect by faithful service at Lancaster and elsewhere, and would receive a hearty welcome into this district.

The Rev. A. W. WORTHINGTON, B.A., Mansfield, also an honorary secretary, read a detailed report of the various Congregations and one by the trustees of Upper Chapel, in which it was stated that the increase in the number of sittings for the past two years was 46, and 10 holders of entire pews. The institutions of the chapel generally were flourishing. He also read the treasurer's statement in connection with the association, which gave the balance in hand from last year's account at £33. 4s. 5d., and the total receipts for the year at £256. 15s. 3d. The expenditure had been £199. 7s. 4d., leaving a balance in hand of £56. 7s. 11d.

On the motion of the CHAIRMAN, seconded by the Rev. J. F. SMITH (Chesterfield), it was resolved that the committee's report and the treasurer's balance sheet be adopted and printed, together with the detailed reports, for circulation among the congregations of the district.

The CHAIRMAN moved that the thanks of the meeting should be given to the Rev. A. N. Blatchford, B.A., for his sermon; and to the Rev. C. D. Badland, M.A., for conducting the devotional services. The motion was seconded by Mr. JOHN HOBSON and carried, after which the rev. gentlemen acknowledged the compliment.

The CHAIRMAN moved a resolution offering a hearty welcome to the representatives of the British and Foreign Unitarian Association, the Rev. P. W. Clayden and Mr. S. S. Tayler. Mr. H. BRAMLEY seconded the motion, which was adopted.

The Rev. P. W. CLAYDEN, in returning thanks for the cordial reception of himself and Mr. Tayler, said they had been appointed a deputation by the council of their Association to express their sympathy with the work of the North Midland District Association. One object of the Association he represented was to defend the civil rights of Unitarians, and another was the stimulation of the controversial work of their denomination. The Unitarian congregations at the present day were protests in favour of honesty and sincerity. (Hear, hear.) The great standard they had to raise was the [standard of honesty and sincerity. (Hear, hear.) How many men there were who went to worship God and knew they were not honest in their worship of Him; who used prayers, the words of which were not expressive of their thoughts; who went through a service, constituted, formed, and based upon a certain idea of God, and yet when the minister entered the pulpit he contradicted and denied that idea. This sort of thing was going on in various parts of the country, and there were congregations which did not believe in a hell, yet they professed to believe in one; and, not believing in the divine glory of Jesus Christ, but professing to believe in it, they exclaimed "Save us, good Lord." There seemed to be something very nearly approaching blasphemy in such expressions as that. (Cheers.) The British and Foreign Unitarian Association and their local Association were endeavouring to raise up congregations to protest in favour of honesty and sincerity before Almighty God. (Cheers.)

Mr. S. S. TAYLER also briefly addressed the meeting, and congratulated them on the success of their Association.

It was decided, on the motion of the CHAIRMAN, seconded by Mr. GILL, that the next annual meeting of the Association should be held at the High Pavement, Nottingham.

The following resolution was then carried: "That this association, while heartily regretting the removal of the Rev. F. H. Jones, B.A., from the district, tenders its cordial welcome and good wishes to the Rev. J. C. Lunn, who has succeeded to his ministry at Loughborough."

Officers of the Association were next appointed, and the proceedings terminated with a vote of thanks to the chairman and his congregation for their hospitable reception of the delegates.

BLACKPOOL: RECOGNITION TEA PARTY.

ON Wednesday our friends held a recognition tea party in the Borough Theatre; for the purpose of publicly introducing their new minister, the Rev. A. B. Camm. The handsome hall, says the *Fleetwood Gazette*, experienced at the hands of those to whom the task of preparation was entrusted the effective ornamentation which the Unitarians, like their antipodes the Ritualists, know so well how to impart even to dull cold walls. The whole of the management of the affair was ably carried out by Mrs. Marsden and Mrs. J. W. Holt. The ladies who presided at the tables were Mrs. Heys, Miss Grundy, Mrs. Butterfield, Mrs. Wrigley, Mrs. A. B. Camm, Miss Wrigley, Miss Chew, and Miss Helm. The chair was taken by J. Duckworth, Esq., Mayor of Bury, and among the gentlemen on the platform were the Rev. C. C. Coe, F.R.G.S., Rev. H. S. Solly, M.A., Rev. W. M. Ainsworth, Rev. J. S. Evans, Rev. Noah Green, and Messrs. O. E. Heys, J. Wrigley, and G. B. Dalby.

The CHAIRMAN said he had not always been a Unitarian himself, but no one had ever been better pleased at a change than he was at the change he had made, and he thought few had more thoroughly thought out Unitarian doctrines than he had. Referring to the Gaskell Jubilee at Manchester on the previous evening, he hoped their new minister, the Rev. A. B. Camm, would take encouragement as to his future connection with Blackpool, from that grand gathering. He would not have to encounter what Mr. Gaskell had had to fight against. Still, he did not promise him he would have all his own way, nor that he would have no uphill work. He might even have occasionally to endure obloquy and snubbing. In society it had happened that people had shown themselves afraid to come near Unitarians as if afraid of contamination. They were not always understood even yet. As to those who differed from them in opinion they did not wish to be at enmity with them, but to co-operate in all good works, and in every attempt to ameliorate human sorrow or suffering, and in short Unitarians would always be found foremost in every effort towards working out necessary social, political, or religious reforms.

The Rev. NOAH GREEN (Mottam) related the history of Unitarian missionary efforts at Blackpool. Nine or ten years ago the minister of Lydgate was the first to break ground in Blackpool, after the missionary conference had decided that the town was a very suitable place in which to attempt their work. From that gentleman's humble labours had arisen the present comparatively large congregation. After three or four years he relinquished it, and at the request of the Conference he (the speaker) undertook to arrange services. At that time they used to worship during three or four months of the year in a room forming part of the Aquarium, and as they would suppose their congregations were very variable. It went on thus for some years, and then it was found that for the ensuing summer they would have to seek a room elsewhere, and that proved so much a difficulty that it caused a break in their services, till at last they found the present building, which was purchased and renovated. They were but a handful then, but the handful had grown, it was gratifying to see, to this meeting. In conclusion he paid a warm tribute to the steadfastness, the zeal, the diligent industry, and the helpfulness of Mr. Hulme, who from the introduction of the cause into Blackpool had never wavered in his attachment, nor ever ceased to work on its behalf to the limits of his ability.

Mr. O. E. HEYS read a telegram in which the Rev. James Black said that at the last moment he had to forego the pleasure of being present, and assured the meeting of the interest Mr. Black took in the progress of their church. For himself Mr. Heys said that some time ago he went to the Unitarian Church to see what kind of a minister had been appointed, and was so much pleased with Mr. Camm that he had attended the services for eight Sundays, and "still would go." He had been with them in their Harvest Festival, and had conveyed from the Stockport friends flowers and fruit for the service. He spoke of the good that might be done by the presents of flowers from one congregation to another. He was also in Blackpool when the Unitarians came to the front in resenting the spirit of bigotry which would have prevented the sacred concert at the Winter Gardens taking place. He quoted from the pulpit utterances of dissenting ministers in the town, and rejoiced in the liberal spirit that prevailed.

Mr. J. WRIGLEY was of opinion that good congregations would be raised in Blackpool in future. Mr. Camm had made a very good start, and he trusted that the little cathedral in which he preached would soon have to be increased. The Unitarians of Blackpool would, however, still require a helping hand, and he, for one, would do what he could. The Unitarian tree might be of slow growth, but it seldom withered. At present they were a small congregation, but they must learn to

labour and to wait. Before long, he hoped Blackpool would possess a Unitarian school, for to his mind that was the way in which to establish themselves root and branch.

The Rev. W. M. AINSWORTH dwelt on the advantages the Blackpool Unitarians had in being so much within the influence of Lancaster and Padiham centres of Unitarian life and organisation.

The Rev. H. S. SOLLY advised them to take as their motto the words, "Watch, wait, and work." They must show those about them that they had their hearts in the cause, and if they really had any respect for the Padiham heaven, which was said to be at work amongst them, he did not mind telling them the two secrets of Unitarian success at Padiham. The first was they relied on fustian rather than broadcloth, and the next was they worked well through the Sunday School, and he strongly commended them to follow the same courses.

Mr. CHEW, as chairman of the committee, said it fell to his lot, in the name of the congregation of the church and their friends, to wish the Rev. A. B. Camm success in the ministry he had undertaken at Blackpool. He had come to regard Mr. Camm as a very clear thinker and plain speaker, and as one who thinks well over what he is going to say before he says it. With a compliment to Mrs. Camm, he concluded by anticipating that they would find in Mr. Camm a wise guide and a kind friend.

Mr. COE said he would take up the history of the church at the point where Mr. Green had left it. He was sorry there was the missing link in the absence of Mr. Black, and humourously referred to the anomaly of placing Blackpool in East Lancashire. The mission of which he was secretary had taken it up as a denominational Cyprus, though he was glad to admit it was a contrast to that island in regard to its healthiness, and he would not like to push the analogy too far with respect to the policy by which it was secured and worked. He proceeded to speak in eulogistic terms of the qualities of Mr. and Mrs. Camm, and though he (Mr. Camm) had only promised for the present to stay in Blackpool a year, he hoped he would be induced to renew his engagement, and then we could look forward to the time when there would be a handsome Unitarian Church in Blackpool, and a numerous and influential congregation. The speaker said if in 25 years the various churches under the auspices of the East Lancashire Mission had become flourishing centres of spiritual life, and Mr. Camm at Blackpool could celebrate his silver wedding, he (Mr. Coe) as a grey-haired old man would say, "Lord now lettest Thou thy servant depart in peace." Mr. Camm came from the Independents, and he would be glad to see Mr. Baldwin Brown (whose autumnal address he criticised in a kindly spirit) take a bolder and freer position. After using an apt illustration from Wallace's "Tropical Nature" to show how people of different tastes and characters could work in harmony, he concluded by wishing Mr. Camm and the church great success.

The Rev. A. B. CAMM, after thanking them for the very hearty reception they had given to his wife and himself, acknowledged the kindness of Mr. Coe, who, as the secretary of the East Lancashire Unitarian Mission, and as a friend, had taken great interest in his welfare, and spoke as follows:—It is perhaps an advantage to have had three months worship and work before the recognition meeting. Our "honeymoon" has not waned, but its freshness and warmth have deepened and matured into a stronger love. It may be asked by those outside, why have the Unitarians come to Blackpool? I answer, not to increase sectarian bitterness or enter into any denominational warfare. I recognise the *raison d'être* of the different organisations in Christendom. For a long time to come denominations will go on in their old lines. Inherited tendency and temperament have much to do in the formation of sects. Some will seek repose from doubt in Romanism. Aestheticism, with its tinge of mystery, will express itself in the High Church. Political freedom, with its adherence to creeds, will lead to Congregationalism. The severely logical mind (after premises have been assumed which we deem fallacious), will be Calvinistic. The more humane disposition will prefer Armenianism. Emotionalism, allied to the melodramatic, will express itself in Methodism. But is there not room for another church, one with a broader basis, where conduct and not creed is regarded as essential—one with a more elastic organisation, and a more progressive tendency? Such a church we wish ours to be. It may seem cold and unenthusiastic to those who look on it from outside, but its worship has in it a glow of warmth, and its work the inspiration of God. We must have faith in minorities—I had almost said faith in small salaries. I only ask from you bread and butter and books. We know if we are not judged comprehensively we shall be misunderstood. We appear always going through phases of doubt. Sometimes we seem to be too destructive, but we wish to emphasise the grand positive elements of our faith. Tennyson says:—

Leave thou thy sister when she prays
Her early heaven, her happy views,
Now with thy shadowed hint confuse
A life that leads melodious days.

But as we believe the truest melody is the outcome of truth, we seek to destroy the error that "our sister" may possess a faith no shadowed hint can confuse. I wish to acknowledge here the kind way in which the Press has reported our proceedings, and spoken of myself. It has printed no line I would wish to erase. Perhaps if we had called ourselves Free Christians we might have been more popular. I sympathise with those, who, being free born, do not wish to take down the flag under which the forefathers of free religious thought fought and won the battles of freedom, and we may be glad, as they welcome so heartily seekers after truth to be identified with them, and co-operate for the

spread of the liberal faith. Nay, we may be able to give a new meaning to the word "Unitarian," and with the rich influences that are streaming in on us from science, comparative religion, from the decay of dogma, and the growth of faith, from the revolt of common sense against the doctrines of hell and blood, we may feel that Unitarianism means the oneness of that divine Being from whom all things flow, and in whom all things consist, the unity there is underlying all manifestations of life and order and beauty in all realms.

During the evening the Rev. A. B. Camm and Mrs. Camm, Mr. J. W. Holt, Mr. O. E. Heys, and Mr. Ainsworth gave vocal and instrumental selections of music, and the proceeding terminated with a violin solo by Mr. Tomlinson.

NEWS OF OUR CHURCHES

BRADFORD.

LETTER OF REV. W. J. KNAPTON.

At a meeting of the chapel wardens and committee of Chapel-lane Chapel, held on Wednesday evening week, the following letter from the Rev. W. J. Knapton was read:—

21, Welbury Drive, Bradford, Oct. 14, 1878.

Gentlemen,—I write to place in your hands my resignation of the office of minister of Chapel-lane Chapel, my convictions about religious truth having undergone so vital a change that I feel I can no longer conscientiously occupy your pulpit. I came to you a Unitarian. I am no longer a Unitarian. I have been brought, in the good providence of God, to see the truth of the principles of Evangelical Christianity, which have been borne in upon my mind with convincing force and saving power. This being the case, as there was a tacit understanding about my theological position when I came to you, I feel bound in honour to retire at once. I purpose, therefore, on the last Sunday evening in this month, October 27th, to terminate my ministry (I do not purpose occupying the pulpit in the meantime) by giving the congregation some brief account of the way by which I have been led, and the truth to which I have been compelled. Would you accept for yourselves, and kindly convey to the congregation, my thanks for many kindnesses? And my prayer to Almighty God is that you and they may be led by the Holy Spirit into all truth.—I am, yours very faithfully,

W. J. KNAPTON.

To the Chapel Wardens and Committee of Chapel-lane Chapel.

LYDGATE.

WELCOME TO REV. B. GLOVER.

ON Saturday week there was held an interesting meeting to welcome the Rev. Benjamin Glover. After tea in the schoolroom, to which a good number sat down, the chair was occupied by Dr. MOORHOUSE, F.S.A., who is the representative of one of the oldest families of the place, and whose published history of the chapel and other literary works of local antiquarian interest are very highly and widely estimated. He spoke of his heartfelt interest in the cause at Lydgate, which he should cling to as long as he lived. He congratulated the congregation on obtaining Mr. Glover, and argued that even a better future would dawn on their religious society. In the name of the congregation he gave a hearty and united welcome to their new minister.

The Rev. F. E. MILLSON, of Halifax, being called upon to give Mr. Glover a welcome on behalf of the ministers of the district, explained how he had known Mr. Glover when the latter was instrumental in founding the Southport congregation, and proceeded to point out how Mr. Glover's services would be invaluable at Lydgate in the pulpit, Sunday school, and various institutions.

The next speaker was the Rev. WM. BLAZEY, B.A., of Rotherham, who, as secretary, represented the West Riding Unitarian Mission. He explained how the Mission was instrumental in sustaining that old cause, and he felt persuaded that the good work carried on by the late minister, the Rev. E. Allen, would be well taken up and promoted by Mr. Glover. In some further remarks he urged upon all members of the chapel of all ages to make it their conscientious concern to attend every Sunday the services of their venerable sanctuary. He laid particular stress on this point, believing as he did that the success of our body depended mainly on Unitarians regularly attending their places of worship.

The Rev. BENJ. GLOVER made a suitable response to the addresses of welcome accorded to him, and he assured his people that so far as his health permitted he was prepared to do his utmost on their behalf, but would at the same time look to them to fulfil their part of the contract. He enlarged on the excellencies and claims of Unitarian Christianity to which he was devoted with his whole soul, and went on to say that he would instruct the young in those religious views which he prized so dearly himself. It was his wish to hold a children's service every month, as he had done at Middleton with such good results.

Mr. Glover's remarks were well calculated to impress his people with a deep sense of the responsible work they were mutually engaging in for the glory of God and the best welfare of themselves and all around them.

The meeting at intervals was favoured with several songs and glees, admirably rendered by the choir. Altogether the gathering was a most successful one, and all the more so because Saturday evening is not the most convenient of the week. All old friends of Mr. Glover may rest assured that not only will he find congenial work at Lydgate and Holmfirth, and in the mission district generally, but that he has also come to the very place to recruit his strength and lengthen his important services to the Unitarian cause for many a year to come.

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

MINISTERIAL REMOVALS.—The Rev. H. M. Dare, Colyton, has resigned the pulpit of the Unitarian congregation at that place, and is about to take up his residence at Seaton.—The Rev. Wm. Birks will remove from Stannington, at the close of the year, to Wolverhampton.

ABERDARE: OLD MEETING.—The Bible class, which was founded in 1877, met again last Tuesday night under the conduct of the minister, the Rev. W. James. Upwards of 30 members have already enrolled themselves, of whom 22 were present at the first meeting. The subject of study is a portion of the first Gospel. A course of Sunday evening lectures, to commence in November, and a week evening class for children, kindly undertaken by the Rev. J. Williams, of Blaengwrach, who at present resides at Aberdare, will complete the arrangements made for the winter months.

BIRMINGHAM: HURST-STREET DOMESTIC MISSION. The annual congregational meeting was held on Monday week, when many of the members and a few friends took tea together, after which they assembled in the chapel, when their number was considerably increased by those who were not able to be present at the tea. The Rev. B. Wright presided, and interesting addresses bearing upon "The Indifference of the Working Classes to Religious Worship," "Nottingham Debate," and other topics, were delivered by the Revs. H. W. Crosskey, Peter Dean, of Walsall; Messrs. G. St. Clair, F. Grew, F. Hewins, G. Bassett, and several members of the congregation. The choir gave a selection from "Judas Maccabeus," and other pieces at intervals during the evening, which were well rendered. The anniversary services on behalf of the Sunday schools took place a short time since, and were conducted by the Rev. P. Dean, and B. Wright. The congregations were good, although the weather was very unfavourable, and the collections (including a few sums since received) amounted to £16. 5s. 8½d.

BRADFORD: RETIREMENT OF THE REV. W. J. KNAPTON.—On Saturday, October 12th, an inauguration tea party took place in connection with the Laisterdyke Unitarian branch Sunday school. Since the time of its opening on the 28th of July the school has been making steady progress; it now numbers upwards of 70 scholars in actual attendance; the average attendance for the first ten weeks being, morning 26, afternoon 40. About 130 scholars, parents, and friends sat down to tea, after which a meeting was held, presided over by Mr. Brewer, the president of the school, and addresses were delivered by the chairman, Mr. Joseph Lupton, of Leeds, Mr. John Pickles, Mr. Slater, and Mr. Kiddle. During the evening, Mr. Hallas gave some humorous dialect readings. The proceedings terminated with the singing of a hymn.

BILLINGSHURST.—The 124th anniversary of the General Baptist Chapel, and the second of the settlement of the present minister, the Rev. R. Blackburn, was celebrated on Sunday and Monday, the 13th and 14th inst. On the Sunday two sermons were preached by the Rev. John Marten, of Peckham, one of the venerable messengers of the General Baptist Connexion. On the following day there was a social public tea meeting, and in the evening divine service was conducted by the Rev. Mr. Scott, LL.B., of Horsham, and an elaborate, impressive, and eloquent sermon was preached by the Rev. Thomas Briggs, of Dover, who, at the autumnal General Baptist Assembly, was solemnly ordained as a messenger by the primitive custom of the imposition of hands. There was an excellent attendance at the services.

BLACKLEY.—The weather on Sunday, October 13th, was most favourable for the harvest services at this ancient chapel, which were conducted, morning and evening by the Rev. Jas. McConnochie, of Sale, and in the afternoon, by the Rev. Joseph Freeston. Those who came for the sermon or "the music there," could not be otherwise than much gratified, whilst the eye was attracted and pleased by the manner in which the productions of Ceres, Flora, and Pomona were arranged in most tasteful and elegant profusion. The afternoon service, intended more particularly for the children, was most successful. At each service the chapel was crowded, and the amount of the offertory was highly satisfactory.

BRIGHTON.—Through the untiring exertions of our excellent pastor, the Rev. T. R. Dobson, heartily assisted by the churchwardens, and generally supported by the community, a long desired fact has at last become a reality, that is, a fine, large, and well-proportioned schoolroom has been erected at a cost of over £500, two fifths of which amount have been generously contributed by two lady-sisters of the congregation, one of whom has now gone from us in order to take her place amongst the good and generous in the brighter realms above. Through the quiet, unobtrusive activity of Mrs. and Miss Dobson, funds had been collected for the furniture of the room, which is large enough to hold about 250 people, and to which is attached a room for the vestry and ladies' room. On Sunday the 13th inst., a harvest thanksgiving was held in the church, which was beautifully decorated with flowers, fruits, and devices. An anthem was sung morning and evening in really artistic style, and the sermons were preached by the Rev. W. H. Channing. The collections, made in aid of the building, amounted to about £15. On Monday, at six in the evening, a social gathering took place in the new schoolroom, which was chastely decorated, and presented a most pleasing aspect. At half-past six the Rev. T. R. Dobson took the chair, and called on the Rev. W. H. Channing, who in a short address declared the rooms open. After about an hour's

interval for refreshments, a meeting was held under the presidency of the Rev. T. R. Dobson, and short addresses were delivered by the Revs. W. H. Channing and F. Macdonald (Lewes); Messrs. Bartholomew, Slater, Warren, Wilmshurst, and others. An excellent programme of duets, songs, and recitations was gone through, and the choir and singing-class, with their excellent leaders, deserved richly the thanks which were proposed for them. For all years to come, the harvest thanksgiving will also be the anniversary of the opening of the schoolrooms.

BALLYCLARE.—On the 7th inst. a deputation from the above congregation waited on their minister, the Rev. English Crooks, and presented him with a handsome sum of money to defray the expense entailed by the furnishing of his manse, which has recently been repaired and beautified by the congregation.

CONGLETON.—The annual sermons were preached on Sunday week by the Rev. W. Carey Walters, of Whitchurch. The congregations were good, particularly in the evening. The sermons were marked by a breadth and catholicity of spirit, and by a freshness and pathos which made them particularly attractive and effective. In the afternoon of the same day the scholars, in a most pleasing manner, gave a service of song illustrative of the story of Joseph. Mr. Statham conducted the service, and Mr. Pickford gave the reading.—On Monday there was a tea meeting, at which nearly 200 persons sat down; afterwards a public meeting was held, when the scholars' attendance prizes were distributed, and addresses given by the Rev. W. C. Walters, Rev. J. Russell, of Macclesfield, and Rev. J. H. Matthews, of Nantwich. The choir gave several glees. The proceedings closed with singing and the benediction. The Rev. Iden Payne was in the chair, and the collections and donations amounted to nearly £15.

DOB LANE, FAILSWORTH.—The new chapel has advanced so far that our energetic friends are now preparing the interior fittings, and are contemplating the purchase of an organ. To do this they require, however, as explained in the advertisement, some additional funds, which we hope they may obtain.

DERBY.—The anniversary services were held in the Friargate Chapel on Sunday last, October 20th, and were conducted by the Rev. W. H. Channing. His subject in the morning was, "The First-born among many Brethren;" and in the evening, "The Revival of Real Christian Life." He spoke of the progressive declension of faith through loss of belief in the well-beloved Son, and consequently in the Father (as a personal God) and then on the life to come, and finally on the obligation of duty. He insisted that the lost faith could only be recovered by again learning to see the Father in the man Christ, and so in all humanity. In the evening he denounced the terrible hypocrisy of Christendom, as shown especially in war between nations, and the war of classes and society within nations, pointing to the small army of 10,000 policemen that are required for the protection of London alone; and he appealed for a real trial of Christianity that Christendom might be made for the first time Christian. There was a large and deeply interested congregation at both services. The collections were better than usual, amounting to nearly £16. The chapel was beautifully decorated with flowers, ferns, and evergreens, arranged with very great taste. They were displayed in greatest abundance about the pulpit, and a vase of delicate autumnal flowers was placed on the communion table in front of it, surrounded by a band of green, and flowers of richer colours. Garlands were placed upon the foot of the pillars; plants in the recesses of the windows; and wreaths of evergreens were suspended from the wall at the end of the chapel. The gas pendants and communion rails had also their share in the adornment, and lent their graceful curves to vary and diversify the general beauty.

HULME: DOMESTIC MISSION, EMBDEN-STREET.—The third session of the Mutual Improvement and Recreation Class, in connection with this Society, was opened on Wednesday evening, the 9th inst., when the president, the Rev. James Harrop, read a paper on "Amusements for the People," showing the absolute necessity that existed for wholesome amusements, and the great benefit—physical, intellectual, and moral—which they were calculated to afford, especially to the young. Having sketched the history of amusements as engaged in by both rich and poor from as early a period as the third or fourth century, and pointed out the marked improvement that has taken place of late years in both our indoor and outdoor amusements, he concluded by the expression of very deep regret that the different religious bodies, with but rare exceptions, should still persist in opposing the legitimate gratification of this deep instinct in the minds of the young, and so leave them to seek it amid circumstances and influences that year by year prove ruinous to the bodies, minds, and souls of so many who otherwise might constitute our hope, strength, and joy.—On Saturday evening, the 9th inst., the inaugural tea party in connection with the above society was held. The evening was most pleasantly spent in reading, reciting, singing, dancing, and various interesting games. Mr. Harrop again presided.

KEIGHLEY.—On Saturday, October 19th, a tea meeting was held, when about sixty were present. Mr. Emmot, a secularist, presided after tea, and expressed his desire to see Unitarianism spread. Mr. Simpson spoke of the increased attendance during the last few weeks, and hoped the cause would continue and obtain a firm footing in Keighley. The Rev. Geo. Wooler noticed the Rev. J. Baldwin Brown's reference to Unitarianism in his great speech at Liverpool, and thought that instead of Evangelical churches re-absorbing Unitarianism they were absorbing Unitarian sentiment. At the Queen-street Unitarian Meeting Room, on Sunday evening, the Rev. George Wooler, of Thorne,

reviewed the debate on Worship between Mr. C. Bradlaugh, and the Rev. R. A. Armstrong, B.A., at Nottingham. The attendance was good. He continued his discourse in the same place on Tuesday evening.

KIDDERMINSTER.—On Sunday, the 20th inst., two sermons were preached in the New Meeting House, morning and evening, by the Rev. Wm. Gaskell, M.A., on behalf of a fund to form a library. There is at present no lending library in Kidderminster, and the free library is not open to women. The building to be used for this purpose is a grammar school founded by Nicholas Kearsall, and closed since King Charles school was opened to Dissenters, now called the Kearsall Room. The collections amounted to £16. 10s. In the afternoon Mr. Gaskell held a confirmation service, when thirty young people were confirmed. Mr. Gaskell's beautiful address to them, and his eloquent, earnest discourses, were highly appreciated by three large congregations.

LONDON: STAMFORD-STREET.—The Sunday school anniversary services were held in Stamford-street Chapel, on Sunday the 20th inst. The sermons were preached by the Rev. T. Dunkerley, B.A. As on former occasions, a few hymns were sung by the school children alone, while the congregation listened. As many of the parents of the scholars were present at the evening service, the minister addressed himself especially to parents, the congregation numbering upwards of 130, and about 70 scholars. The usual collections were made at the services, and amounted to £7. 11s. 9d. There was a social meeting of the teachers in the afternoon.

LIVERPOOL: HAMILTON ROAD.—On Monday evening last the annual business meeting of members of the Church was held, under the presidency of Mr. John Hunt, chairman of the church committee. The report, read by Mr. William Yates, showed a nett increase of 13 enrolled members, and of 22 sittings let. Financial affairs were in a healthy and satisfactory condition, owing mainly to the energy of the indefatigable treasurer, Mr. J. A. Green. The Social Union had been carried on with favourable results, both with regard to the numbers and the quality of the papers read by the members. The experiment of the bowl in the vestibule of the church (to receive the free-will offerings of the worshippers) had proved a success, and had enabled the committee to make a slight reduction in the grant received from the Liverpool District Association. Reference was made to the courses of lectures delivered early in the year at Walton, Kirkdale, and Bootle, by the minister, the Rev. S. Fletcher Williams, from which much good had accrued to the church; and it was announced that Mr. Williams had obtained from generous friends the necessary funds for the delivery of another course of four lectures, in the Bootle Town Hall, in November and December. The condition of the Sunday school was reported as satisfactory. The report and statement of accounts were unanimously adopted; the usual votes of thanks to retiring committee, choir, and minister warmly accorded; and a number of matters relating to the church discussed in a very kindly spirit.

MANCHESTER: MILES PLATTING.—The annual business meeting of the members of this church was held on Monday last, the warden (Mr. Thos. Howard) presiding. The secretary's and treasurer's reports, and also the report of the Ladies' Congregational Society, were presented, and showed that satisfactory progress had been made during the year. In the number of enrolled members there was an increase of 9, the number this year being 122 against 113 last year, and the Sunday evening congregations were also larger than in former years. The total offertory reached £79. 15s. 9d., and the average (excluding special collections) showed an increase of 1s. 7d. per Sunday. By means of a bazaar held in April last, and which realised £166. 9s. 9d., the various debts—for building classrooms, paving, &c.—were cleared off, and a surplus of £60 invested as a nucleus for a fund for building a new church more suited to the requirements of a growing congregation than the present building. A thoroughly united and harmonious spirit prevails in the congregation—pastor and people working heartily for the same end; and this may be taken as an earnest of further vigorous efforts in the future.—On Sunday last the full offertories were devoted to the Abercane Colliery Explosion Fund. The amount collected was £4. 8s. 1d.

MANCHESTER SUNDAY SCHOOL UNION.—On Sunday last the second meeting this session was held in the Domestic schoolroom, Embden-street, Hulme, Rev. J. T. Marriott, president in the chair. A letter was read by the Secretary, Mr. Wm. H. Mellor, from Mr. David Thompson resigning his office in connection with the Union, when Mr. Edwin Winsor moved, and the Rev. J. Harrop seconded, the following resolution which was carried unanimously:—"That the members of the Manchester Unitarian Sunday School Union having received Mr. David Thompson's resignation of office among them on his appointment as Missionary to the Belfast Unitarian Missionary Association, Ireland, desire to express to him their gratitude for his past services to this Union, their warm esteem for his personal character, and their earnest good wishes for himself and Mrs. Thompson in their new sphere of increased usefulness, and pray that God's blessing may rest upon their work; also that a copy of this resolution be engrossed and handed to Mr. Thompson." Mr. Thompson having replied, Mr. J. H. Jones read a paper on the "Sunday Schools of the Future." He briefly sketched the history of Sunday schools in Manchester, and said in future they must remain open longer hours, and that they should partake more of the form of a club. Mr. J. Wigley, Rev. J. Harrop, Mr. Lord, Mr. Heywood, and the president, took part in the discussion. Mr. Jones having replied, the meeting closed with prayer by the Rev. J. T. Marriott. Over 70 persons being present.

NEWCASTLE-ON-TYNE.—On Wednesday evening, the 17th inst., the second of a series of concerts in aid of the Sunday School New Harmonium Fund, was given in the schoolrooms of the Church of the Divine Unity, and took the form of a Harvest Home Festival. The boys' schoolroom was beautifully decorated with flowers, fruit, and sheafs of wheat. The concert, which was under the entire arrangement of Mr. Thompson, one of the members of the church choir, reflected the highest credit upon his judgment and skill, the pieces being principally upon harvest time. On the motion of Mr. Glover, the thanks of the meeting was given to the Rev. A. Payne for presiding, after which "Rule Britannia" (solo by Miss Harrison) brought a most successful meeting to a close.

PADIHAM: WINTER LECTURES.—On Monday evening, October 14th, the first of a course of political and literary lectures for the winter of 1878-79, promoted by a committee of Padiham friends, was given in the schoolroom connected with the Unitarian Chapel. The lecturer was the Rev. S. Fletcher Williams, of Liverpool, and the subject was, "The House of Lords." The Rev. H. S. Solly, M.A., was in the chair, and there was a very good audience. The lecturer received a hearty vote of thanks, and to the chairman, who offered some interesting remarks on the subject of the lecture, a similar compliment was paid.

PAISLEY.—On Sunday evening week the winter evening lectures were commenced in the Church here by the Rev. W. Bennett. The subject chosen by Mr. Bennett was "The City of Glasgow Bank Failure, and Business Morals Generally." There was a large attendance, the chapel being quite filled, and the greatest possible attention was given throughout to the remarks of the lecturer. Mr. Bennett drew attention to the influence exerted by the theological beliefs of a people on their moral character and conduct, and in conclusion asserted that nothing very good in this direction was rationally to be expected so long as such a bad God was so generally believed in and worshipped. The lecturer announced a short course of lectures on "The Immoral Teachings and Tendencies of Calvinism."

STAND.—The annual choir sermons were preached on Sunday, October 13th, by the Rev. D. Walsley, B.A., and the Rev. W. Harrison. The collections amounted to £27. 8s. 1d.

SOUTHAMPTON.—On Thursday the 19th inst., the third lecture was delivered before the Philosophical and Musical Society, in the Kell Memorial Schools, by the Rev. D. Amos, the subject being "An Evening with the Philosopher and the Philosophy of Bacon." The chair was taken by Mr. Froude. A large audience greeted the lecturer, who tersely reviewed the life and teachings of the great father of inductive philosophy. Under a powerful description the career of the philosopher was passed in review, a career so grand, so little, so mighty, so weak. Then followed an able analysis of his philosophy, with an epitome of results. It had benefited every department of human life and labour; its law was progress; a point which yesterday was invisible is its goal to-day, and its starting point to-morrow. A hearty vote of thanks to the lecturer and to the chairman closed the proceedings.

THE NORTH CHESHIRE SUNDAY SCHOOL UNION.—This society held its annual meeting at Mottram last Saturday. About eighty sat down to tea, a good number being teachers. After tea the business meeting was held, when the whole of the retiring officers were re-elected for the ensuing year—The Rev. H. E. Dowson, B.A., president; the Rev. N. Green, vice president; Mr. John Jackson, treasurer; and Mr. T. B. Broadrick, secretary. At the evening meeting the Rev. J. K. Smith presided, and called on the Rev. N. Green to deliver an address on the work in the Sunday school. Speeches were also delivered by the following gentlemen: Rev. J. G. Slater, Messrs. Cotterell, H. M. Green, Kerfoot, Barlow, and Sidebottom. A most pleasant and profitable evening was brought to a close by the company singing the evening hymn, and prayer by the chairman.

WIGAN: PARK LANE CHAPEL.—The annual distribution of medals and certificates to deserving scholars took place on Sunday last. The children of the Sunday school assembled in the chapel at three o'clock, where a suitable service was held. The distinctions were given by the Rev. Geo. Fox. A medal and certificate were given to each of 17 boys and girls who had never missed attending the Sunday school during the year, and a certificate was given to each of 26 boys and girls who had nearly made full attendance, but had not fulfilled the conditions required for the medal. The distinctions appear to be valued by the scholars, and have undoubtedly a tendency to ensure regularity of attendance.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

Letters, articles of intelligence, &c., should be addressed to the Unitarian Herald Office, 20, Cannon-street, and not to the private addresses of the Editors.

The report of the Eastern Unitarian Mission and other matter must stand over till next week.

THE LITURGY QUESTION.

To the Editors,—I have been much interested in what has appeared in the Unitarian Herald on the subject of a liturgy or free prayer, and would suggest that the truth may perhaps be found in a combination of the two forms. Of course a great deal will depend upon the character of the congregation, and upon matters incident to peculiar localities; but our churches are for the most part made up of those who have been connected with the Establishment or with Nonconformity, and it seems to me that one service liturgical and one free

would meet, to a large extent, the wants of our people. At Taunton we have in the morning a liturgical service (the morning prayer of the Church of England revised for Unitarian worship), and in the evening a free service, somewhat after the order of Nonconformist places of worship. This method is found to be very generally acceptable and helpful to the varied thought and life of the members composing the congregation, and I offer the result of our experience as a contribution towards the consideration of a very important subject.

But I may say, what we all feel more or less, that no form will be very effective, or powerful for good, without the spirit of regular and full attendance, warm and generous support, suitable and inspiring music, and hearty and thorough participation in worship and work. Let us have these and our cause will prosper not thirty only, but sixty or a hundred fold.—Faithfully yours,
4, Park Terrace,
Taunton, Oct. 21, 1878.
JOHN BIRKS.

To the Editors.—The various reasons given for and against a liturgy leave little to be said either in favour or against the use of a liturgy in public worship. Not being near a Unitarian chapel, I have lately gone to church, and regret to say that the liturgy has been read in such a careless manner as to make no impression upon me, and seemed to be read more as a task than an act of worship. That is also what I have felt at every church where I have been present. A liturgy has a tendency to lead to a formal manner of reading, leaving little or no impression upon the worshippers. This may be said of a written prayer by the minister; but there is more variety in written prayers, and the minister will be apt to deliver more slowly and solemnly a prayer composed by himself than one written for him. It is said in favour of a liturgy that it gives the hearers, and especially young persons, something to do, and hence more attractive. But worship is not speaking, or doing something, but listening and thinking. A good listener is the best worshipper. Listening and resolving are the essence of worship. A long liturgy, as in the Established Church, is to me wearisome in the extreme, from its length, repetitions, and mode of delivery. I can only speak for myself, and that is its effect upon me whenever I happen to attend church.

The best form of worship to my mind is, when the hymns and chants are well given by a good choir, and the congregation joining; the Scriptures carefully selected and well read; and the prayer applicable to the general feeling and wants of the congregation, delivered sincerely and solemnly by the minister. Such a form of worship leads to deep and sincere thought, and that is true and beneficial worship. These are the ideas, I believe, of a large number of Unitarian worshippers.—I am, yours truly,
J. COOPER.

COMING WEEK.

BIRMINGHAM: OLD MEETING.—On Sunday, at 11 and 6.30, the Rev. Dr. R. Laird Collier will preach in aid of the Queen's Hospital.

BLACKPOOL.—On Sunday, at 10.45 and 6.30, the Rev. A. B. Camm will preach.

CHELTEMHAM.—On Sunday, at [11 and 7, the Rev. H. W. Channing will preach.

EDINBURGH.—On Sunday, annual sermons by the Rev. H. Ierson, M.A., in aid of the Scottish Unitarian Christian Association. On Monday, at 3, meeting of the committee; solrée at 7.

LONDON.—Lecture by the Rev. J. Page Hopps, on "The Religious Value of the Unitarian Faith," on Wednesday, in the Luxemburg Hall. On Thursday, at the Town Hall, Hammersmith. On Friday at the Rosemary Branch Assembly Rooms, Southampton-street, Peckham.

MANCHESTER: UPPER BROOK-STREET.—On Sunday, at 10.45 and 6.30, annual school sermons, by the Rev. Charles Hargrove, M.A.

STOCKPORT.—On Sunday, at 10.45 and 6.30, the Rev. Eli Fay will preach school sermons.

SCARBOROUGH.—On Sunday morning, at 10.45, and in the evening at 7, the Rev. Dendy Agate will preach.

Birth.

CHAMBERLAIN.—On the 16th inst., at Moor Green Hall, near Birmingham, the wife of Arthur Chamberlain, of a daughter.

Marriages.

COX-HEAP.—On the 19th inst., at the Unitarian Chapel, Blackwater-street, Rochdale, by the Rev. Thomas Carter, Spencer Murch Cox, of Honiton, solicitor, to Susan, daughter of the late Benjamin Heape, Esq., of Rochdale.

KERRIAL-TAYLOR.—On the 17th inst., at the Unitarian Chapel, New Bridge-street, by the Rev. J. T. Marriott, Henry Cecil, second son of Wm. Handley Croxton Kerrial, Grantham, to Isabel Josephine, third daughter of the late Joseph and Isabel Taylor, of Broughton.

Deaths.

HOLMES.—On 15th inst., Jane, widow of the late William Holmes, of Hull, aged 81.

LLOYD.—On the 24th inst., at his residence, near Bridgend, Glamorgan, suddenly, the Rev. T. Lloyd.

BLACKPOOL-CHANNING HOUSE,
39, QUEEN'S SQUARE.
Visitors will find here every home comfort. Tariff sent on application.—Mrs. JOHN MARSDEN, Proprietress.

LONDON: SHIRLEYS TEMPERANCE
HOTEL, 37, Queen's Square, Bloomsbury. Beds from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

RUPTURES.—Exhibition Prize Medal, 1862, was awarded to R. WESTBURY, inventor and sole maker of the IMPERCEPTIBLE CURATIVE TRUSS. Deformity Instruments, Artificial Limbs, Crutches, Elastic Stockings, and Ladies' Supporting Belts, Just Expanders for round shoulders, &c., 26, Old Millgate, Manchester.

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DOING AND SAYING.

We are glad to learn that Mr. John Henry Poynting, B.A., has been elected a Fellow of Trinity College, Cambridge.

Dr. Von Döllinger has ceased to give lectures in the University of Munich, because the academical youth will no longer resort to them.

There are five millions of Roman Catholics in the United States, and every traveller finds evidence that Romanism is a great and formidable power.

Recent statistics show that there are over 15,000,000 Dissenters in Russia, many of whom, like the Stundists, are liable to imprisonment and exile for professing Nonconformist opinions.

A munificent gift of £1,000 has been forwarded to the Society for Promoting Christian Knowledge, through the Rev. Brownlow Maitland, to whom it was handed at the recent Church Congress by a gentleman whom he did not know.

While Dean Stanley was in Boston a great effort was made, in which Mr. Ralph Waldo Emerson participated, to induce him to preach in the Unitarian Church at Concord, but he declined. There are limits to the liberalism of the most liberal Churchmen.

The tables of the earth's population have recently been collected by Mr. Keith Johnson. The total population amounts to 1,424,046,600, and out of that aggregate the non-Christians are 1,033,505,000, leaving the total of Christians 390,541,600. Of these latter 77,958,000 are of the Greek Church, and 190,315,000 Roman Catholics. The remainder are Protestants, and amount to 115,218,000.

The committee appointed by the Synod of the Presbyterian Church in England to consider the question of lapsed Presbyterians, will shortly have the matter under their consideration. Some one suggests that it would be well to commence at the top of the social tree, and look after such lapsed Presbyterians as the Archbishop of Canterbury, the Archbishop of York, the Bishop of Lichfield, and the Duchess of Sutherland.

The Rev. George Drury, rector of Claydon, Suffolk, intends to reply, in a court of law, to the criticisms that were made upon his conduct in the recent "burial scandal" case at Akenham, a writ for libel having been served upon the publisher of the *East Anglian Daily Times*, in which journal the graphic report of the affair first appeared, and was transferred from its columns to nearly every newspaper in the kingdom. Such a trial cannot fail to be of much public interest, and help to put an end to these continually-occurring outrages upon our common humanity.

The *Times* announces that "it is proposed to erect a new cathedral at Colombo, on the old Rifle Parade Ground, at a cost of £25,000. It is arranged that the present edifice, known as St. Peter's Church, formerly a Dutch official building, shall be taken over by the authorities, the amount of the valuation going towards the construction fund of a new cathedral." In other words, as we gather from the *Ceylon Observer*, a building belonging to the British Crown, standing on land lent by it to the Church, is now to be bought by the Crown, and the proceeds devoted to Church purposes.

The Bishop of Peterborough, in the third and by far the most important part of his charge, delivered at Northampton, dwelt on the question of the obedience or not of the clergy to the law, as finally interpreted by the Supreme Court of Appeal in matters ecclesiastical. He said, when finally and definitively raised free from all technicalities, the question admitted of only two results, viz., a general submission on the part of the great body of the clergy, and secession on the part of a minority, or else a general resistance, followed by a separation of Church and State. A state of open war was, he said, not to be tolerated by either party.

Mr. R. W. Dale, speaking at the Congregational Union, at Liverpool, said that in the county of Derby the Established Church

provided 41 per cent of the whole religious accommodation existing in the county, and the Free Churches provided 59 per cent of that accommodation. The population was most sparse and scattered in the northern part of the county, and there the Established Church provided 36.91 per cent of the whole accommodation, while the Free Churches, under conditions which looked most adverse and most difficult, provided 63.09 per cent of the accommodation. These figures were a proof that Free Churches could live in rural districts.

The *Sanitary Record* says: "The London clergy seem by no means so much interested in the health and physical welfare of their people and their instruction in the laws of health as they are apt to tell us, and probably to think that they are. The following advertisement has appeared in many leading clerical papers for some months, and without eliciting, we hear, more than a solitary application from the whole of the metropolitan clergy: 'Lectures on the Laws of Health and Domestic Economy are delivered under the auspices of the National Health Society, by competent teachers of either sex, at mothers' meetings and working men's clubs, at reduced fees, and in some cases gratuitously. Applications to be made by letter to the Secretary, 44, Berners Street, W.'"

At Winchester Diocesan Conference the separation of Church and State was considered, and a paper from Lord Selborne was read, to which the *Times* devotes a eulogistic article. His lordship warns the High Church advocates of disestablishment that they will not by this means throw off the control of secular courts. This is no new discovery. Ritualists and others who want spiritual independence are perfectly aware that all disputed questions relating to ecclesiastical doctrine and property must, in a final resort, be settled by a court of appeal. The same rule applies to all Nonconformist bodies, to whose freedom of organisation and action the Ritualists aspire. We do not find that Dissenters complain of this as a hardship. They rarely have to go to a court of law, and Lord Selborne's argument is nothing more than a bogey to frighten restive churchmen out of their anti-State Church views.

If anybody wants to read a history the mere facts of which will make him proud of English womanhood, we recommend to him the little history of Miss Weston's work among the sailors, which Messrs. Hodder and Stoughton have just published. It is a record of pure love and devotion. Miss Weston wrote a letter to a ship, and the recipient read it to a mate. The mate wanted one like it also. Presently others demanded it. The letter became popular; at last it had to be printed; and now the "Blue Jack" is received regularly by every sailor in the fleet, wherever it may be stationed. It was carried to the Arctic regions, monthly packets being laid in when the ship sailed, and served out at the proper date where no post could reach. This was the beginning; and now Miss Weston has her mission on nearly all the vessels, and her Sailor's Rest at Devonport. The story of this is told with great pathos, and the gratitude of the sailors for what has been done is said to be remarkable, though it cannot be excessive.

Our able evening contemporary, the *Echo*, continues its scathing exposure of the system of trafficking in church livings, and in its seventh article tells a story from the life of James Hinton upon whose remarkable memoir Professor Upton contributes a most interesting essay to the current number of the *Theological Review*. Mr. Hinton was once called into the country to see a clergyman whose life was despaired of unless an exceedingly delicate and difficult operation could be successfully performed. On the strength of the report that the rector was dying, an agent gained an additional £500 on the then market price of the living. The notion of two men daring to gamble over his patient's life, and that such a transaction should be possible in a Christian Church, made Mr. Hinton most righteously indignant, especially as he held that if the knowledge of £500 being staked on his death

had come to his patient's ears the shock would have proved fatal. Mr. Hinton had the satisfaction of cheating one of the parties to this State Church bargain by saving the life of his patient; but, as his biographer relates, he "for some years maintained a resolute protest by refusing to enter a church."

In connection with the retirement from the ministry of Rev. Brooke Lambert, vicar of Tamworth, a London churchwarden of twenty years' standing points out the fact that "religious doctrine in England is, after all, very much a matter of supply and demand," and adds, "I do not hesitate to say that his (Mr. Lambert's) enforced retirement is creditable neither to the laity nor to the Church authorities. Had he been a mere repeater of well-worn phrases and traditional evangelical theology, he would have been regarded as a great light. The secret of success in the pulpit, so far as the British Philistine is concerned, is simply a plausible manner, a fluent but shallow speech, and the judicious employment of a number of pious phrases culled from the popular theology. To me, having lived 'behind the scenes' so long, the success of some preachers seems quite unaccountable. It seems to be just in inverse ratio to their knowledge, common sense, and depth of character." One writer gives a description of the sort of thing that is popular. He attended a "religious service" in a tent at Maidstone. After singing, an apparatus for exhibiting the oxy-hydrogen light was brought forward. It burned very unsteadily. An amiable-looking individual mounted the platform, and, pointing to the light, announced his text, "He dwelleth in light unapproachable." But the flame flared up and manifested a tendency to go out, and the writer felt that this union of Christianity and chemistry was unique, but preferred to retire.

SCOTTISH NOTES.

A LIBERAL GIFT.

THE Free Church has lately come into possession of a bequest of £27,000 for missionary purposes. It has not yet been decided what should be done with it. But it will probably be decided to devote it to India. In all the Scottish churches there is a want of men for the foreign fields.

PROFESSOR SMITH.

THE Aberdeen Free Presbytery, after a long and stormy debate, referred the case of Professor Smith, *simpliciter*, to the General Assembly, the professor being granted leave of absence for three months to undertake a tour in the East, which will include a visit to some of the principal scenes of biblical interest in Egypt and Syria. Professor Smith evoked great laughter and applause in the Presbytery, when he announced that his object in going was to fit himself better for the duties of his chair. The joke consisted in his assuming so confidently that he would be restored; the current belief, on the other hand, being that whatever happens the Free Church will hardly have confidence enough in him to recommit to him the oversight of her students.

The *Scotsman*, remarking on the article of Principal Tulloch on Disestablishment, in the *Contemporary*, says the Principal makes a somewhat touching protest against being "supposed to be a fanatic for the existing Establishments, or the apologist of these churches as they stand and have stood for generations. On the contrary, he thinks both churches greatly in need of new reformation, and he has not a word to say for such exclusive features as characterise either the one or the other." Nobody doubts it. But then what do we see? Principal Tulloch rowing as hard as ever he can in the same boat where Principal Pirie is look-out, and Dr. Phin is steersman. Every stroke that he makes is doing the work of those objectionable navigators. He is playing the game of "exclusiveness," and it only makes the matter more lamentable that he has no faith in it. None of us believes that he is "a fanatic for the existing Establishment," but then, What is he doing in that galley?

AMERICAN NOTES.

DEAN STANLEY IN BOSTON.

THE American papers indulge very freely in personal criticisms. Here is a paragraph on Dean Stanley from Boston: "The Dean of Westminster has been on a visit to our city, and has met with a most pleasant reception. He is to preach but twice in this country, and one of these sermons was given in Trinity Church last Sunday. A great concourse assembled to hear him and to see him, for the curiosity was as great to see as to hear the most noted man in the Anglican Church. Compared with Philips Brooks, the rector of the church, he was not much to see. His figure is slight and somewhat insignificant. His hair is grey and neatly cut. His face is pleasant and intellectual in its cast. His voice is not powerful, and in his discourse he was not distinctly heard. He read his sermon in an animated way, but without gestures. He is not ashamed to wear old clothes. A very bad soft hat on the back of his head, and a faded, weather-beaten overcoat on his shoulders, would not give a dandy a high idea of a dignitary of the English Church." Some Massachusetts minds are slightly mixed in respect to Dean Stanley and Mr. H. M. Stanley. It was proposed in one of Boston's suburban Sunday schools to invite "Rev. Dean Stanley, who had just arrived from England," to attend their Sunday school concert, and "speak to the children about his wonderful experiences in Africa."

BOOKS AND AUTHORS

A Unitarian's Confession of Faith concerning God, Jesus, Salvation, the Bible, and the Future Life. By John Page Hopps.

MR. HOPPS'S *Confession* has now run through its 400,000 copies, his recent offer of quantities "to give away" having been at once answered by a demand which has exhausted the last edition. Being stereotyped, it will no doubt appear again. The attention of our readers was called to the little work early in its history. Having obtained the place it has—and no other Unitarian publication that we know of has ever reached so large a circulation—words of approbation or comment would be almost out of place. We will only say that, although stereotyped in the letter, it is eminently fresh in the spirit. It has traits of individuality which give it its highest value. Here is just what a man heartily believes, and what, therefore, helps men also to see truth in its living power. The dry production of a Church Council would go but a little way towards the same result.

The Apostle Paul and the Preaching of Christianity in the Primitive Church. By Sir Richard Davis Hanson, Chief Justice of South Australia. Williams and Norgate, London and Edinburgh.

THE executors of the late Sir Richard Hanson have authorised the publishers to offer to the subscribers of the Theological Translation Fund the above work, published at 12s., for 6s., upon condition that the copies be ordered before the close of the year. So good an offer of so valuable a book ought not to be neglected. As in the *Jesus of History*, by the same author, the distinguishing merit of the work consists in its broad, unprofessional, and judicial treatment of evidences. "Unprofessional," we mean, as from an ecclesiastical point of view. The professional habit of mind of the late Chief Justice, as a lawyer, gives his argument its best claim to our attention. An unprejudiced weighing of the evidence is a first want in the criticism of the origins of Christianity. No doubt more than this is wanted for a complete fulfilment of the task undertaken by Rénan and Chief Justice Hanson; above all, a deep sympathy with the spiritual aims of Jesus and the Apostles. Perhaps neither Rénan nor the Chief Justice has this in its plenitude. But the critical faculty has a preliminary work to do of the greatest moment. It is easy to get befogged in the attempt to

realise the pure teaching of the Founder of Christianity and his followers from the standpoint of internal evidence. A man may lapse from orthodoxy, or lapse back again into it, and never be able to give a fair reason for the faith that is in him, if he trusts merely to his own experience. Considering the extraordinary claims made by opposing religious schools, it is a first necessity for their determination that the history of questions be probed to the origin. What adds to the value of Sir Richard Hanson's book is that it presents the results of an inquiry pursued independently, and differing as well from the school of Baur, on the one hand, as from the orthodox school on the other. It was probably beyond the scope of Sir Richard Hanson's studies to trace out, with any completeness, the relation of the Pauline system to that course of speculation which grew into Gnosticism. At all events this subject, one of the deepest consequence to the history of Christian doctrine, is very inadequately treated in the work before us. In other departments, as in contrasting the Acts with the Epistles, this book is rich with materials carefully amassed, and criticised with peculiar sagacity.

FIRESIDE READINGS.

LINES BY AN INVALID, WHO IS AN OLD UNITARIAN.

IF entangled in brambles of life,
Misfortune stares in my face;
What is that? I shall equal the richest
At the end of my earthly race.

My health is gone, my body's weak;
When on my bed I cannot sleep;
Yet are my daily wants supplied,
And hence, though lonely, I'll not weep.

I always have my daily bread,
And friends full many, that wish me well,
My little ones are clad and fed;
For this my gratitude shall swell.

Into the world I must not dare,
My house my prison aye must be;
Not even into the House of Prayer,
Till God himself shall set me free.

—*Merthyr Express.*

T. DAVIES.

CURIOSITIES.

"What do you know of the character of this man?" was asked of a witness at a police-court the other day. "What do I know of his character? I know it to be unbleachable, your honour," he replied with much emphasis.

"Now, children," said a Sunday-school superintendent, who had been talking to his scholars about good people and bad people, "when I'm walking in the street, I speak to some persons I meet, and don't speak to others; and what's the reason?" He expected the reply would be, "Because some are good and others are bad," but, to his discomfiture, the general shout was, "Because some are rich and others are poor."

Two Irishmen on a sultry night, immediately after their arrival in India, took refuge underneath the bed-clothes from a skirmishing party of mosquitoes. At last one of them, gasping from heat, ventured to peep beyond the bulwarks, and by chance espied a fire-fly which had started into the room. Arousing his companion with a punch, he said: "Fergus, Fergus, it's no use. Ye mightas well come out! Here's one of the craythers sarchin' for us wid a lantern."

A St. Louis journal advises young men to choose a wife by the music she plays and the way she plays it. If she manifests a predilection for Strauss, she is frivolous; for Beethoven, she is impractical; for Liszt, she is too ambitious; for Verdi, she is sentimental; for Offenbach, she is giddy; for Gounod, she is lackadaisical; for Gottschalk, she is superficial; for Mozart, she is prudish; for Flotow, she is commonplace; for Wagner, she is idiotic. The girl who hammers away at "The Maiden's Prayer," "The Anvil Chorus," and "Silvery Waves" may be depended upon as a good cook and also as being healthful; and if she includes "The Battle of Prague" and "The White Cockade" in her repertory, you ought to know that she has been thoughtfully, religiously, and strictly

nurtured. But last of all, pin your faith upon the calico dress of the girl who can play "Home, Sweet Home."

Jake was heard calling across the fence to his neighbour's son, a coloured youth who goes to school at the Atlantic Coloured University:

"Look hyar, boy, you goes ter school; don't yer?"

"Yes," replied the boy.

"Gittin eddykashun, ain't yer?"

"Yes, sir."

"Well, it don't take two whole days to make an hour, do it?"

"W'y no!" exclaimed the boy.

"You was gwine ter bring dat hatchit back in an hour, warn't yer?"

"Yes, sir."

"An' it's bin two days since yer borrowed it. Now, what good's eddykashun gwine ter do you thick-skulled niggers when yer go ter school a whole year an' den can't tell how long it takes ter fetch back a hatchit?"

"I GO A-FISHING."

Now it seems to me that the first thing is to set ourselves to do it. 'Tis just like everything else, it wants doin'. It won't do to be always talkin' about it, an' desirin' it, an' prayin' that we may be useful. We must get up an' do it. Simon said, "I go a-fishin'." An' he might have talked about it, an' prayed about it all his life; he never would have caught anything till he went. We keep sayin', Dear brethren, let us go a-fishin', or, You know we really must go a-fishin'. We talk of how very right and proper it is, an' how we desire to do it, an' we go prayin' that we may be stirred up to go a-fishin'.

But Simon gets out his bait-box, an' his cross-lines, an' he shoulders his oars, an' he shoves off the boat an' settlin' down he calls out to the rest of 'em, "I go a-fishin'." Then the rest who perhaps had been talkin' about it, shoved off their boats, too, an' said, "We also go with thee." An' that's the way in fishin' for souls. You must set about it. Why, we stand in on the shore, loungin' about the quay, with our hands in our pockets, thinkin' that if the fish are to be caught, the Lord will send 'em to us. If we want them, we must go a-fishin'. An' then there's another thing I like about Simon, he didn't mind goin' alone.

I'm afraid a good many of us would have seen Simon goin' out in his boat, an' never have said what the rest did. We would have kept our hands in our pockets, an' have said, "Quite right an' proper; he's called to the work." Or we should have said, "Oh, he's a leader; he ought to go," or we should have said, "There goes Simon again; what a gift he's got for it!" Pack o' stuff an' nonsense. A gift for it! Why, he had a hook an' line, an' bit o' bait: an' so he went out to do what he could. That was the gift for it, an' that was his callin' too. I want for every one of us to say, I go.—*The Christian.* DANIEL QUORM.

MR. FRETWELL AT THE ENGLISH CLUB.

THE *Pester Journal*, published at Budapesth, reports that on Wednesday evening, October 9, Mr. John Fretwell, Jun., an English merchant, staying here some time, gave an oration in the English language, in the great saloon of the hotel Queen of England, to the members of the club and many English-speaking guests. The subject was entitled—"A Yankee sermon upon a German text." Prince Bismarck's speech of Sept. 17th, regarding the Socialists, was the subject dealt with. "Prince Bismarck," said Mr. Fretwell, "is not the man to carry out experiments for the benefit of mankind. His suppressive measures might possibly remove the outer symptoms of Socialism, but the real disease would penetrate the blood so much the deeper. No country of Europe, not England itself, could try the Social experiment. Under the unblest dominion of Bismarck's policy the whole of Europe has been exhausted by war. The people who should have devoted themselves to agriculture and industry have been sent to the slaughter. Russia, nor Germany, nor Austria have gained either benefit or real honour by it. North America may be the land for the experiment. In its fruitful soil, its free atmosphere, plants and weeds grow in luxuriance unknown here. Weeds! What is weed? A useful plant whose real value present science

has not yet discovered; and many a thing called here a weed has in the free air of America developed qualities which the statescraft of Berlin dare never produce.

The lecturer proceeded to give an historical survey of several American attempts; that of the Spanish Catholics which made of Mexico and Cuba a hell; of the English in Virginia, and the struggle in late times of free labour with slavery, resulting in a Republic, which for industry, economy, and political maturity far surpasses anything in the old world. True the dollar-culture of the American may be thrown in my teeth. But surely this is not worse in America than it is in the old world. In the seething sea of American life, the good in humanity has a better chance of development than under Bismarck's policy; and though you condemn the deeds of a Fisk, Brigham Young, and Jeff. Davis, remember these rule the *worst elements* of the nation, and ask yourself what a Louis Napoleon and such like men made of the best of their people.

Mr. Fretwell then spoke of the many Hungarians whom he had met in America, and asked, "What can the Hungarians learn from the Americans?" Hungary and America both run the same course as great agricultural countries, and stand with each other in the sharp competitions of the European market. The American depends for his advance not so much upon nature as upon the industry, intelligence, economy, and freedom of his labour. The elevation of the lowest classes of society is the work of America, and if the peasant here learns the virtues of the American peasant, and will have liberty to make it valuable in life, the Hungarian will have the inmost peace and prosperity.

THE GASKELL SCHOLARSHIP.

WE understand that Mr. Gaskell, in accordance with the terms of the Presentation of the Scholarship, has named as Trustees the Chairman of the Committee of the Unitarian Home Missionary Board (Mr. Harry Rawson); the Treasurer (Mr. E. C. Harding); the Hon. Secretaries (Rev. H. E. Dowson and Mr. Francis Nicholson), with the Rev. S. A. Steinthal and Mr. G. W. Rayner Wood.

CHURCH EXTENSIONS IN LARGE TOWNS.

BY THE REV. GEORGE KNIGHT.

[CONDENSED from a paper read at the annual meeting of the North Midland Association.]

After an introduction summarised in our last number, Mr. Knight said: I suppose that with all our differences we are pretty well agreed about this from the extreme North of Scotland to the extreme South of England—that human nature is perfectible, *i.e.*, that it may progress to an indefinite extent—that there is a providential order in every man's life, *i.e.*, that no one walks with aimless feet, and that every life is perfect when its manifestations and most providential order are wholly one, *i.e.*, when God's will is done by each. We believe in man, not that he is a degraded being, but that he is a child of God. We believe not only that God is present with every child of His, but also that He is working in him, though he errs, sins, and suffers; and we believe that every child of God shall be divinely whole and peaceful when he recognises that inworking of God in all his states, and shall say: "Even so Father; I am thine. Do with me as seemeth Thee good." We have that faith at heart. The first question is then: Is there any demand for that faith in large towns? It is not enough to say that a spirit of inquiry is abroad among religious people, and that thousands are beginning to see that the doctrines of the bishops of Queen Elizabeth's time, and the ritual of the bishops of Rome are hardly up to the tastes and culture of men in the 19th century. We are pleased to know that there are Broad Churchmen in the episcopal community and Broad Churchmen in Dissenting communities, and these, like leaven, are influencing the whole church. But it may mean little for us so far as church extension is concerned. If the churches already established widen so as to satisfy the needs of such religious souls, then surely there is no demand for our religious efforts in new places. The real demand is that we, and we alone, can supply the teaching and the service which those men need who feel compelled to stand aloof from given bodies, who dare not compromise their characters by a seeming adherence to them, and who must stand out and live on consistently in the face of God and man.

There is another point I must mention here. All church building grows from a nucleus. There must be some around whom we can group disciples: some upon whom we can depend for faithful and sustained assistance, and who shall on the

spot represent our movements. You remember that this is how all life is built up. Huxley's stinging nettle and every human body are composed of structural units of protoplasm with a nucleus; and no single nettle or body ever appears but from a nucleated mass of such stuff. As the base of an organisation of spiritual life we want a nucleated mass of agreement, however small it may be, before we can hope to build up successfully. We want units to start with. We can then aggregate these units into a body around which all our energies must play, from which all our operations must proceed, and with and through which all our success must be realised. We must have a mass of inquiry, of honesty, and of earnestness, with a nucleus of substantial agreements.

Now suppose that the first query is answered in the negative, another one arises, *viz.*, Can we create a demand for our simple faith? It is a fact to which we cannot shut our eyes, that religious sympathies seem to have an affection for the higher places of the town and society, that you find less expressed religion in these quarters of a town where human habitations are crowded than in those quarters where every house has an acre of ground around it, and that the places where the labourers and mechanics and the small shopkeepers live, seem to offer a wider field for religious enterprise than any others. I do not intend to imply for a single instant that artisans and small shopkeepers are less capable of religious growth than manufacturers and merchants; but that their condition (local) renders their religious development less likely than that of those who live on hillside and in large open places. Now is there not here a large field for our cultivation—a field into which we can drop the seeds of our faith—and is there not here an open door to all earnest men; and can't we hear a voice as that of another angel, saying, "Behold I have set before thee an open door and no man can shut it?" It is not for me to point out the particulars in which our simple faith applies to them, to those who are older in the ministry and in the church than I am, but I may remind them that we believe in man—no, in men—that they may progress indefinitely in godliness and charity, and that we can construct for each one of them an ideal life—a true, righteous and divinely peaceful life—a life whose motive power is love, and the expression of which is fair dealing, temperance, and piety. Is it not within our power to make them feel this? Can't we awaken their perceptions and win their sympathies by our beautiful picture; nay, can't we detach them for a while from these absorbing thoughts which keep them deaf to other sounds than the familiar, and place them where they shall hear the music of the higher life and where their souls shall respond, if it only be in dull tones, to the tones of that richer song, and then bend every power for ever after to learn its purer sweetness and power? We can go to them, not as Father Ignatius goes in his missions telling them that if they would be saved they must give credence to two things—first, that they are fallen beings; and second, that Jesus by his death has made God ready to receive them; but we can go telling them that the child has only to arise and go to his Father to find a welcome home.

How then shall we proceed to extend our churches? Not by jubilee lectures and spasmodic efforts of that kind,* not by desultory work of any description, however hot some people may be to be at work, but by a simple and inexpensive organisation such as can be easily sustained and controlled, decreased or increased at will. I would organise a small band of visitors and teachers who should, as far as possible, make themselves acquainted with the thoughts and tendencies of the people by means of the clubs, social gatherings, discussions, and so forth, who should visit house by house for the purpose of ascertaining whether the formation of a Sunday school is possible or not, and who should be prepared to take action at once. Establish a school and by that you come into a very close relation with every parent of the scholars, can ascertain the bent of the parents religiously, and have at your command extremely powerful machinery for effecting such a change as you need. In large towns where you have a nucleus this could be easily done, and in large towns where there is not a nucleus the difficulty is not insurmountable. A number could be told off from a neighbouring town week by week. For two years your humble servant went five miles every other Sunday to teach in a school, and he was not alone. When you have the children you are not far off the parents and the church is not a long way behind the school. I could run over on my fingers places where jubilee lectures were given, in some two, in others four and six, but now the places are abandoned, and perhaps so for ever. It is not the pronounced, the demonstrative, the spasmodic work which tells, but the silent and the persistent.

*This does not refer to the good lectures may do, but to church extension.

Then, supposing that we are warranted in starting a "cause," that cause should receive a fair amount of ministerial help. Of course lay help would be its chief help at first. But lay help seems to be foreign to the genius of our church. I was inclined to think, for some time after I entered the body, that Wesley's plan of sustaining a new cause was the best, but I have lived long enough amongst you to find out my error. We cannot do as the Methodists, for the obvious reason that no Methodist preacher is allowed to look beyond the end of his nose. Whereas our laymen take more license than the parsons, and often stand back to back to look for the same thing. You never find Methodists in that position. There is that inevitable quarter—that terrible district meeting, when the question rings loud and clear from the president, "Do all our preachers preach the Faith?" and then it is open to any one present to challenge the doctrine of a suspected brother. Our young preachers are never pulled up, and so they may run round and round until they are back to back with each other. I have in my recollection now two places where missions were started. The one we sought to work by means of ministers who were about as wide asunder as they well could be. The trumpet gave not an uncertain sound, but utterly discordant notes. Need I tell you the effect? We have no mission there now. In the other the statements of the ministers were challenged, and the declaration made: "We don't know what you are driving at." Need I tell you that it has been debated whether we should abandon that place or not? I know that we cannot see alike—that no two of us would agree on the implications of a single doctrine, but I more than suspect that two people from the same congregation are more likely to agree than are two men from distant places—say one from Stanington and one from Bedford. I would, therefore, suggest that every new cause should be put under the care of the church nearest to it. If that cause is begun by a single congregation, of course that congregation will have charge of it; but if that cause is begun by a group of congregations, I would still suggest that it should be put under the charge of the nearest one. The uniformity of teaching in this case would be more likely to be closer, so that we should stand less risk of being challenged as to our meaning. A single congregation would be more likely to take an active and more affectionate interest in its success than an association could through its secretaries far away from the scene, and our preachers would be likely to take a deeper interest in it, as their connection with it is closer and more frequent.

The next step I would suggest as necessary, supposing there are reasons for continuing the work, would be to locate a missionary in that town. Our new causes must be missionary in the real sense of that word, and the appointed ministers must be missionaries. I think that we miss our way frequently in trying to establish independent churches, because the temptation is great, both to the people and ministers of them, to regard themselves as free and as well established as those whose positions are won, and whose support comes from themselves. They have to win their positions and to become self-supporting; and, therefore, they have not money to look after themselves, but after others, and the ministers have not money to visit the congregations, but the people outside them. The population must be the flock, and the neighbourhood the parish of any one minister. In a word, I would make every new cause a sort of Domestic Mission. Referring to the successful missions at Holbeck and Hunslet, Mr. Knight said: I think that the success of these two missions is largely owing to their purely missionary nature, the founders of which, and the ministers of which, considered that by far the greater half of their work was frequent, if not weekly visits to the homes of the people. In the words of the Rev. C. Wicksteed—"Settled congregations are self-contained, and need less personal intercourse with the minister; but missions are different, for the people need almost daily, certainly weekly visits, for they have to be fed and cultured into the newer life." All such work, if silent, is persistent, and no power existing can break it down. It goes on for ever conquering and to conquer.

I believe that we have a faith that shall win its way, that shall touch the religious susceptibilities of the so-called irreligious, and show them seeking after life. We believe in it with all our hearts; we will consecrate to it all the energy our hearts have. Let us go forth bearing our seed-basket. We may have to sow in tears, but we shall reap in joy.

I hate anything that occupies more space than it is worth; I hate to see a load of band-boxes go along the street, and I hate to see a parcel of big words without anything in them.—*William Hazlitt.*

THOUGHTS ON RELIGION.

A RELIGION AND THE RELIGION.

T. W. HIGGINSON.

It is our happiness to live in a time when all religions are at last outgrowing their mythologies, and emancipated men are stretching out their hands to share together "the luxury of a religion that does not degrade." The progressive Brahmoes of India, the Mohammedan students in London, the Jewish radicals in America, are teaching essentially the same principles, seeking the same ends, with the most enlightened Christian reformers. The Jewish congregations in Baltimore were the first to contribute for the education of the freedmen; the Buddhist temple, in San Francisco, was the first edifice of that city draped in mourning after the murder of President Lincoln; the Parsees of the East sent contributions to the Sanitary Commission. The great religions of the world are but larger sects; they come together, like the lesser sects, for works of benevolence; they share the same aspirations, and every step in the progress of each brings it nearer to all the rest. For most of us in America, the door out of superstition and sin may be called Christianity; that is our historical name for it; it is the accident of a birthplace. But other nations find other outlets; they must pass through their own doors, not through ours; and all will come at last upon the broad ground of God's providing, which bears no man's name. The reign of heaven on earth will not be called the Kingdom of Christ or of Buddha,—it will be called the Church of God, or the Commonwealth of Man. I do not wish to belong to a religion only, but to *the* religion; it must not include less than the piety of the world.

If one insists on being exclusive, where shall he find a home? What hold has any Protestant sect among us on a thoughtful mind? They are too little, too new, too inconsistent, too feeble. What are these children of a day compared with that magnificent Church of Rome, which counts its years by centuries, and its votaries by millions, and its martyrs by myriads; with kings for confessors and nations for converts; carrying to all the earth one Lord, one faith, one baptism, and claiming for itself no less title than the Catholic, the Universal? Yet in conversing with Catholics one is again repelled by the comparative juvenility, and modernness, and scanty numbers of their church. It claims to be elder brother of our little sects, doubtless, and seems to have most of the family fortune. But the whole fortune is so small! and even the elder brother is so young! The Romanist himself ignores traditions more vast than his own, antiquity more remote, a literature of piety more grand. His temple suffocates: give us a shrine still wider; something than this Catholicism more catholic; not the Church of Rome, but of God and Man; a Pantheon, not a Parthenon; the true *semper, ubique, et ab omnibus*; the Religion of the Ages, Natural Religion.

I was once in a Portuguese cathedral when, after the three days of mourning, in Holy Week, came the final day of Hallelujah. The great church had looked dim and sad, with the innumerable windows closely curtained, since the moment when the symbolical bier of Jesus was borne to its symbolical tomb beneath the High Altar, while the three mystic candles blazed above it. There had been agony and beating of cheeks in the darkness, while ghostly processions moved through the aisles, and fearful transparencies were unrolled from the pulpit. The priests knelt in gorgeous robes, chanting, with their heads resting on the altar steps; the multitude hung expectant on their words. Suddenly burst forth a new chant, "Gloria in Excelsis!" In that instant every curtain was rolled aside, the cathedral was bathed in glory, the organs clashed, the bells chimed, flowers were thrown from the galleries, little birds were let loose, friends embraced and greeted one another, and we looked down upon a tumultuous sea of faces all floating in a sunlit haze. And yet, I thought, the whole of this sublime transformation consisted in letting in the light of day! These priests and attendants,

each stationed at his post, had only removed the darkness they themselves had made. Unveil these darkened windows, but remove also these darkening walls; the temple itself is but a lingering shadow of that gloom. Instead of its stifling incense, give us God's pure air, and teach us that the broadest religion is the best.—*Unity.*

OUR SUNDAY SCHOOLS.

THE GIRLS IN OUR SUNDAY SCHOOLS.

[A PAPER read by Mrs. FREESTON before the Manchester District Sunday School Union.]

PART III.

There can be no doubt that the inability to attend school with regularity has a very depressing influence on the girls. They know that the prizes to be awarded at the end of the year for regular attendance will not fall to them, and this in itself is disheartening. They are conscious, too, that they are making very little progress, that their brothers are outstripping them, and are mortified in consequence; but, finding no help for it, they solve the problem at length by concluding that "whatever is, is right," and quietly acquiesce in the inevitable.

A double work, then, lies before us. First, to try and secure for our girls a larger share of time to devote to their education; and, secondly, to convince them of the future value of such—to awaken in them such a desire for knowledge that they will gladly make the best use of the opportunities afforded them. As a rule, girls are too early sent into the mill, and this is a question on which we should bring our influence to bear. It is often by the girl's own desire that she goes to work so early: the mere love of change, the desire to have more of both time and money at her own disposal are the motives which most frequently influence her, and parents weakly, or selfishly, give their consent. The school-board inspector will now do much for her protection; but the time at which his hand is withdrawn is the very period when instruction would be most useful to her—when she is old enough to somewhat understand its value. It is pitiable to see pale little girls trailing through the streets in all kinds of weather, to be shut up in hot and unhealthy rooms, and often amongst very objectionable companions, when by a wiser arrangement this might be prevented. If, instead of sending her into the mill (where, though she will earn wages, she will learn to dress expensively, and so absorb them), she were kept at school half the day, and made to work in the house the other half, learning under her mother's eye many of the practical details of domestic economy, and forming habits of thrift and management, it would be found at the end of the year that the family purse was not much lighter, while the gain to the girl herself would be immense, to say nothing of the additional comfort to the household as the result of her assistance.

The household labours of girls would be lessened, and in consequence a greater amount of time left for intellectual training, if in the homes of the working classes there was not such a tendency to cling to the traditional—if the work really necessary to the comfort of the family were more clearly defined. Some of us may remember when the learning to snuff the candle was an absolute necessity with young people, since an unsteady hand, or a hairbreadth miscalculation, involved mortification for the one and discomfort for the many; yet the art of snuffing the candle forms no essential item in a polite education at the present day. In the autobiography of a copper tea-kettle just to hand, it is stated that the said tea-kettle was presented to Mary Jones on her wedding-day; that, considering it too good for ordinary use, Mary asked John to drive a nail in the beam overhead, and there in pride and gladness the kettle was suspended. Once a week it was taken down, scoured for half an hour, and replaced. At the end of forty years John was ready to retire from work and enjoy his home, but shut in with Mary he found her such very poor company that he soon wearied of it. She had brightened her kettle, but had forgotten to brighten herself, and John was heard to make some very ill-natured calculations as to what might have been done in that direction with the 2,080 half hours which had been spent on the tea-kettle.

The adoption, as far as means will permit, of the various mechanical contrivances for saving hand labour in the home may also be made to tell favourably for girls. While on the one hand it is of the first importance that they obtain a thoroughly practical knowledge of household requirements, it is not necessary that they should apply that knowledge by the most roundabout and inconvenient methods. It is necessary they should know how to cut out and make up garments; but having learned this, it is folly to expect them to sew by

hand what the machine would do equally well in a fraction of the time. As well may we repudiate steam, and persist in travelling by the stage waggon.

Another means of lightening the home labours of girls, and so leaving time for self-culture, would be to make a little more use of the boys. There are many little things they might do in a house without in the least unfitting them for what is termed their proper work, or yet jeopardising their future manliness. Take Sunday morning, for instance. It is not difficult to guess at the kind of work that girls have to stay at home for; and I venture to say that there is little of that work that a boy would not be benefited rather than otherwise for having it to do. A little tidying would help to cure him of his proverbial untidiness, a little nursing would make him more gentle, and if he learned to peel a potato, and even cook it, he will have acquired a little of the kind of knowledge very useful to both emigrants and travellers.

Having pointed out a few of the methods by which a larger share of time might be secured for self-culture for the girls of our working classes, I have only, in conclusion, to suggest how, when these girls come under our hand in the Sunday school, we may assist in turning that additional time to good account.

As a thoroughly practical measure, and one which I think has not yet had a fair trial in our Sunday school, I should advocate our making an entire change in the arrangement of our classes—that we know nothing more of boys' and girls' side of the school, or boys' and girls' classes, but let boys and girls learn together, having no other division than measure of attainment. At present the attitude between boys and girls in our schools is rather antagonistic than otherwise; this, I believe, would give place to a more brother-and-sister feeling. The boys would become less rude, while the girls would be roused from their listlessness, and stimulated to mental activity by having to compete with brighter intellects than their own. There would be some difficulties in the way at first, and some amount of prejudice to overcome, and a greater degree of watchfulness on the part of teachers would for a time be necessary, but the change once made, boys and girls would fall into it as naturally as brothers and sisters meet at home. Our infants are already mixed, and the change could perhaps be introduced most easily by first mixing the class next above the infants, and so by degrees getting the school accustomed to the change; or, better still, it might start with the adult classes, and give the benefit of example. There need be no rule about placing the teachers. Let a class have a male or female teacher according to circumstances.

Then we must take every opportunity to urge our girls to make use of the facilities open to them for self-improvement during the week. As compared with those offered to boys, these are few and far between, and much might be said on the necessity of this crying injustice being remedied, but time will not permit. But to proceed: The school board will help them up to a certain point, and then there are evening classes in connection with all our Sunday and day schools, and mechanics' institutions. There are science and art classes, schools of art, and classes for cookery. An excellent series of evening classes has been arranged for by the Manchester School Board, which commences in a few days. We may further assure them that employers of labour are becoming more and more willing to admit women to the employments hitherto reserved exclusively for men; that they will be influenced rather by the quality of the work done than the fact of whether it was the hand of a man or woman which fashioned it—whichever can execute the best work will have the preference. And finally, we may place the alternative before them that, since there are these facilities for obtaining either a general or a special education, they must take advantage of them, or be left behind in the race; since, as Mrs. Fawcett puts it, "The standard of woman's work is raised all round, they must endeavour to reach that higher standard;" since the altering condition of society may make the question of ignorance or culture now a matter of daily bread to them in the future, it is imperative on them for this reason, if there were no higher, that they should seek this culture; that since the Creator has bestowed upon them a nature capable of the utmost expansion, it is their duty to welcome any and every aid that will tend to develop that nature; that since it is no longer needful to be silly and helpless in order to be thought womanly, they should cast away all frivolity and listlessness, gladly use their new-born freedom, look their future in the face, and resolve, whatever may be their sphere or station, they will make their lives both useful and beautiful—filled in with high principle, holy love, and earnest work, knowing that such only can constitute true and complete womanhood.

APPLEBLOOM AND APPLE.

WHEN little Osy, two years old,
Once saw the Spring sun dapple
The applebloom with blurs of gold,
She asked me for an apple.

"There are no apples, darling, yet;
The bloom's still white and rosy;
Wait till the harvest, then you'll get—"
"I cannot wait," said Osy.

I told her of the changing year
The nipping frost, the raw gust,
The clement rain, the sunny cheer,
From April on to August.

"So wait till Autumn paints them red,
And makes them sweet for eating!"
"No, shake them down, pa!" Osy said,
With great blue eyes entreating.

I can't resist a mouth that pouts
And trembles, ripe for crying;
I cannot bear the first sad doubts
In large eyes so relying.

I shook the trunk; the branches snowed
Till all the grass was whitened;
The blue jay darted down the road,
And screamed that he was frightened.

Of course I shook, and shook in vain,
And Osy, standing under,
Laughed and shrugged off the blossomy rain,
Till glee was changed to wonder;

And wonder turned to pain and doubt;
Her eyes grew full and pleading;
Her quivering lips began to pout;
Her fists were closed for kneading:

And then there rose a long sharp cry,
As if her heart were breaking:—
"You see, my darling child," said I,
"Apples don't grow with shaking."

One day when all the apple tree
With fruit was bowed and ruddy,
Osy, with dolly on her knee,
Sat in a child's brown study.

The west wind came with pleasant sound,
And as the leaves were turning,
An apple tumbled to the ground,
And lay there plump and burning.

And Osy's face grew bright and glad,
From her dim daydream waking—
A touch had given what could be had
Not for a world of shaking.

Don't shake your fruit trees, I entreat,
But wait, and in your lap 'll
Drop in due season, sunn'd and sweet,
The ripe and perfect apple.

—Glasgow Weekly Herald.

C.

The Unitarian Herald.

FRIDAY, NOVEMBER 1, 1878.

A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power.

WILLIAM ELLERY CHANNING.

MR. KNAPTON'S FAREWELL ADDRESS.

WE have given in full the address prepared by Mr. W. J. KNAPTON as a farewell to the Bradford Chapel Lane Congregation. He had intimated, in a letter which we printed last week, his desire to deliver these parting words in the Chapel where he has ministered for four years. The congregation, however, in accepting Mr. KNAPTON'S resignation, declined his proposal, on the ground that, while they themselves were quite willing to hear any words of farewell or recantation in such legitimate privacy as would be afforded by a meeting with them in the Schoolroom, they did not wish, as we understand, to have their ordinary Sunday evening service made an occasion for a gathering of outsiders who might be attracted by curiosity, or by a triumphant antagonism to Unitarian opinions. In these circumstances the address was delivered on Sunday last neither in the chapel nor in the school, but in the Mechanics' Institution. The congregational vote on this matter was that of a majority against an amendment, that Mr. KNAPTON should preach as he proposed; the consequence of the action taken by the majority has been the resignation of the chapel wardens. While

there is some apparent good reason in the decision of the majority, we cannot but regret that they had not taken ground more easily understood by the general public, to whom the specialities of such a case are not easily conveyed. It is always best to act so that no explanation is required; and to have heard Mr. KNAPTON'S address as he had suggested would have shown a generosity worthy of our liberal position.

The address itself calls for ampler treatment than we are able to give it at the last moment before going to press. Mr. KNAPTON has become deeply impressed with the "impotence of Unitarian principles, or lack of them;" and he has acquired for himself a gradually "intensified consciousness of the saving power of historical Christianity." These are the two points in which he indicates the causes of the change which has come over him. Under these two heads Mr. KNAPTON says some very incisive and very true things, which we should not only be ready to hear but to welcome, by whomsoever said, as deserving our best consideration. We grieve that the churches of our connexion should often show so little life; that the teaching of their pulpits should be so doubtful or purely negative. But when Mr. KNAPTON points as a remedy to what has for the present satisfied his own mind, we can only remember with utter pain how little the same kind of experiences and the same doctrinal fundamentals were able to satisfy ourselves. If Unitarianism seems impotent—an advanced form of faith demanding the most personal efforts for realising all it may contain, a faith tried as yet only within a very small circle—how impotent is the Christianity in which Mr. KNAPTON is going to put his trust? With Orthodox Christianity for the religion of the civilised world, surely if it were as potent to save as Mr. KNAPTON'S argument implies, things should have been very different from what they are to-day. Religion, in fact, from this point of view, presents impotencies all round. Men do not rise easily to the heights to which they are called by the best inspirations of their nature. It is often very helpful to look out of ourselves. When too much has been made of individual effort, there will come a great comfort in having another to rest upon. We were made for sympathy. There is even a vicariousness, we believe, among the deep influences of human life. A place will have to be given in a full and effective religion to much truth that has underlain the popular theology. But while this is our earnest conviction, we must say that it brings us no help at all to fall back upon views of the Bible and of the doctrines of orthodoxy which open and fair inquiry has been compelled to repudiate. Mr. KNAPTON'S new standing point leads him to accept the orthodox interpretation of texts, which, merely on the ground of scholarship, is being gradually abandoned. But to follow him would be scarcely just, as he does little more than hint at his altered opinions on points of doctrine. The basis of his change, as here exhibited, has been that of personal experience. Is it safe to put so much trust merely in what may give us peace? The vagueness of results, under such a guidance, is almost as great as the indeterminateness of Unitarian theology. Dr. NEWMAN'S sense of the presence of sin in the world led him to see the necessity for an infallible church. Mr. KNAPTON'S belief in original sin leads him to a different conclusion. The wide diversities of opinion on the subject of the Atonement among still nominally orthodox seekers after truth warn us not to

expect new infallibilities. For himself, if Mr. KNAPTON finds satisfaction, it is well. Those who cannot find it along with him, may at least be waked up by his words, and so may some good fruit grow out of his experiences as a Unitarian and a minister.

INDEPENDENT BONDAGE.

AMONG the most marked characteristics of Mr. BALDWIN BROWN'S address at the Congregational Union at Liverpool, was his emphasis of "the free movement of thought and expression of conviction which our noble liberty allows." Again and again, in varied phraseology, Mr. BROWN assured his auditors that this was a crowning glory of Congregationalism, differentiating it from and elevating it above all other Christian Communities in the land. The warmth and the persistence with which he expressed his convictions on this point create some doubts whether the sober reality corresponds to the glowing picture of freedom. And the doubts are intensified by some utterances at the Union which point in a direction exactly opposite to that in which Mr. BROWN would have Congregational churches go. Mr. BROWN, in an eloquent passage, deprecated the tendency to ecclesiastical centralisation, and pleaded that the breath of their life was the play of the living Spirit through the free thought and action of the individual Independent Churches. If they maintained that in full vigour as the core, they might develop and organise as they would. But, he urged, they must maintain at all hazards the entire independence of the churches of all but brotherly guidance and influence. "Harden into an Independent body, you may look larger and stronger, and may make a more monotonous order in your house of life. But you may write 'Ichabod' on your temples; your strength has departed, your glory is gone."

That the tendency against which Mr. BROWN enters so wise and earnest a warning exists among his brethren is manifest in a paper read by the Rev. HENRY T. ROBJOHN'S, B.A., on "The Certifying of Ministers." With much in this paper as to the growing necessity for carefulness in the selection of ministers we cordially agree; but the general tenor of it is destructive of the freedom which Mr. BROWN passionately eulogises as the precious possession of Independents, and directly promotive of the building up of "the Independent Church of England," into which he prays God they may never be tempted to make themselves. Mr. ROBJOHN'S does not nominally deny their Independency, but practically he denies it when he says, "our system has been for long years a *federated* Independency." This is the fact, and it will be wisdom to face it, urges the writer.

Each church is described by Mr. ROBJOHN'S as a spiritual commune, but the union which is necessary for certain work has brought into existence the cantons of County Unions, and the development has been carried a step further in the formation of the National Union of Independent Churches. What relation have these Associations to the certifying—that is, as Mr. ROBJOHN'S explains, to the recognition and welcoming—of ministers? The reply of the writer is that, "if our churches are in any sense federated, then a particular church is not the only party that needs, and may demand to have, certain information respecting a minister. But all the churches in the Union, whether it be that of the county or the nation." Undoubtedly, Unions of churches, as well as individual churches, have the moral right to have satisfaction on certain points. But on what points? To use Mr. ROBJOHN'S words, on *Christianness, Character, Capability*. But

Mr. ROBJOHN'S idea of the right of inquiry, on the part as well of the associations as of the churches, does not stop at spiritual and intellectual qualifications. It extends to credal qualifications also; and here it is that Mr. BROWN'S picture of the "free movement of thought and expression of conviction which our noble liberty allows," loses much of its lustre as Mr. ROBJOHN'S throws over it the sombre colours of the actual facts. Mr. ROBJOHN'S puts the matter in as attractive a setting as possible. With a strange disregard of rebutting facts, of history, he speaks of it having been "our glory to insist on the absolutely unfettered freedom of thought respecting the objective of theologian science. We take no book, no teacher; we curb no faculty. We say to every inquirer: 'Investigate in the exercise of boundless liberty.'" Mr. ROBJOHN'S might be charged with having a memory so short that the Declaration of May last has completely escaped him; but to such a charge he would instantly plead not guilty, because he goes on to explain that this boasted freedom of thought is not recognised in their churches, their unions of churches, and their ministry, until "it has led to Christ, and that Christianity which centres in Him"—in other words, until it has led to that orthodox conception of Christ and of Christianity which Congregationalism assumes to be Christianity, and which was formulated once again, with sundry omissions, in May last. So that while "the individual starts from liberty, *the Church stands on the Catholic creed.*" Mr. ROBJOHN'S does not explain what he means by "the Catholic creed," but we shall probably be right in inferring that he means (with, perhaps, the materialistic doctrine of Annihilation substituted for that of Eternal Punishment) the orthodox system of faith. The liberty of the Congregational ministry is, therefore, guarded by orthodoxy: it is simply liberty to move inside the circle of certain traditional beliefs. We have been condemned by a reviewer in the *British Quarterly* for affirming that the May Declaration renders spiritual and intellectual fitness an insufficient entrance to the Congregational pulpit, and makes a creed as indispensable as holiness of life and power of heart and brain. What says Mr. ROBJOHN'S? Not only that there must, henceforth, be a creed, in addition to "Christianness, Character, and Capability," but that there is one now. "It is not true that we have no creed by which to judge. To a very large extent our individual churches are founded even upon written creeds. I am not referring to creeds embodied in the trust-deeds of buildings, but to those 'forms of sound words,' which are to be found in our Church books, and which constitute the intellectual foundation of the Christian Society." So it is, by implication, with the County Unions. Hence arises the great responsibility of these Unions in relation to ministers. Mr. ROBJOHN'S would have them keep a sharp look-out for men who *use* the liberty we hear so much of in the excitement of public meetings. "If a brother has notoriously abandoned 'those things which are most surely believed among us,' he has ceased to have fellowship with us. How, then, can we commend him to another Evangelical Church federation?" Mr. R. W. DALE and Mr. EDWARD WHITE have notoriously abandoned things assuredly believed among and by the founders of Independency. Would Mr. ROBJOHN'S affirm that they have ceased to have fellowship among Congregational Unions? Would he hesitate to commend them to another Evangelical Church federation? If not, why not? Is a County Union to

include one class of heretics but exclude another—to regard Mr. DALE'S philosophical Materialism as harmless, but Mr. PICTON'S spiritual Theism as poisonous—to

"Compound for sins it is inclined to
By damning those it has no mind to?"

We don't, however, want to argue the question with Mr. ROBJOHN'S, but simply to point out that he bears witness against the claim of Congregationalism to be a system of "free movement of thought."

Mr. ROBJOHN'S goes further than the existing limitation of ministerial freedom, and urges a policy which amounts to what Mr. BALDWIN BROWN calls "hardening into an Independent body." He would have young men who go to the ministry direct from college, "certified by committees," and not by college professors. Even where church and college certificates are all right, neighbouring churches should be careful before giving their recognition, and ministers before according their welcome. Ministers should be sure of their man before attending an ordination; and Mr. ROBJOHN'S advises that they should adopt what we are surprised to hear was Mr. BINNEY'S practice, and "see the confession of faith beforehand!" County Unions should use their influence in this direction, for "it rests almost entirely with them to conserve our reputation as united Christian societies, served by a ministry that is at once believing, high in character, capable, and evangelical." This is the policy upon which county unions often act, as Mr. ROBJOHN'S himself tells us, and, in so acting, they prove that Congregationalism is not a system that allows of unfettered thought, as Mr. BALDWIN BROWN represents it in glowing rhetoric. This is the policy which Mr. ROBJOHN'S would have universally and invariably adopted by County Unions and by the National Congregational Union, as the uniform principle and method; and which, when adopted, would result in the institution of "the Independent Church of England," from the very temptation to which Mr. BALDWIN BROWN entreats heaven to grant them all deliverance.

THE BRITISH AND FOREIGN BIBLE SOCIETY AT WHITCHURCH, SALOP.

RECENTLY this society held its annual meeting at Whitchurch, but the local committee deemed it inexpedient to invite the Rev. W. Carey Walters, because they described him as the minister of a "Free Christian Church largely supported by Unitarians." When the meeting was held one of the ministers who spoke alluded to Mr. Walters's views of the Bible as "flippant, conceited, and shallow." This word "flippant" seems to have roused Mr. Walters to the determination to preach a sermon on "The Bible—The Bible Society and the Christian Union," and he delivered it on Sunday last. Therein with considerable force he denies that the Free Christians are "flippant," and claims that according to their light they are trying to serve God and Christ. We quote the following:—

"The world is still filled with evil spirits. Vice of every kind, selfishness, ignorance; these are the demons which afflict humanity, and all Christians are united in the effort to cast them out. Great has been the work done by what I may call the Organised Churches; Wesley and Whitfield and their followers; the National Church with its thousands of Ministers, the Orthodox Nonconformist Churches, all have worked faithfully and successfully, and from many a heart and many a neighbourhood the evil spirits have fled for ever. We bless God for it, for the great work they have done and are still doing, and we pray earnestly that that work may issue in still greater results. But there is a little band of churches called by various names, but all united in one principle, that of perfect religious freedom; a little band of men and women throughout our land differing much in creed and ritual, but united in the belief in worship of Almighty God in perfect faith in the constant inspiration of His Spirit, who, while wishing to do the works of Christ, have not been able to labour with the 'authorised' band. It has not been without pain that they have severed themselves, that they have cut themselves off from

the national life at its highest point, or have come out of churches dear because of tender associations. . . . Every society for the diminishing of vice numbers among its most earnest supporters, these so-called 'heretics.' Education has no more energetic advocates, political and social progress no more ardent friends, superstition and infidelity no more determined foes. We can point to Sir Isaac Newton and John Locke among philosophers; Priestley and Lyell among men of science; Florence Nightingale and Mary Carpenter and George Peabody among philanthropists; John Milton and Longfellow among poets; Charles Dickens and Mrs. Gaskell among novelists, as of this 'household of faith.' A host of others in the ranks of literature, art, and science, and in the humble, but not less noble, walks of Christian philanthropy, have occupied an honourable place among their number. . . . Perhaps they, more largely even than any other group of Christians, have been instrumental in winning men from unbelief and utter darkness to faith and light. . . . And yet from almost all quarters comes the cry, 'Forbid them.' Few, indeed, are the followers of Jesus; few, but happily increasing every day, who moved by his own spirit dare to say, 'Forbid them not; he who is not against us is for us.'

In a subsequent part of his sermon Mr. Walters points out that a Unitarian, Wm. Smith, along with Thomas Clarkson, of the Anti-slavery Cause, and others, originally founded the Bible Society—that Quakers and Unitarians were especially active, that in consequence an abortive attempt was made to start a *Trinitarian Bible Society*. The original society, however, still lives, and he calls attention to the present year's report and the constitution of the society and says—"You will notice—1. That the Holy Scriptures are to be circulated without note or comment (this to prevent disunion). 2. That each subscriber (whatever his views) of £1. 1s. per annum is a member of the society; and 3. That every clergyman and Dissenting Minister, who is a member of the society, may attend and vote at all meetings of the committee. What I charge the Bible Society with attempting to do is this,—they cannot or dare not openly change the constitution of the society, and, therefore, by advice from head-quarters, they are closing their local committees and platforms against the descendants of the very men who, in its early and unpopular days, were its most earnest and faithful friends."

UNITARIANISM AND EVANGELICAL CHRISTIANITY.

REV. W. J. KNAPTON.

[FAREWELL ADDRESS to the congregation of Chapel Lane Chapel, given in the Mechanics' Institution, Bradford, on Sunday evening, October 27th, 1878.]

"For other foundation can no man lay than that is laid, which is Jesus Christ." *1 Corinthians*, iii., 11.

It would have been more in accordance with my feelings, my friends, if, to-night, instead of speaking to you in this hall, I had addressed you from that pulpit that I have now occupied for nearly four years. The action of the congregation, however—you will all probably have read the letter addressed to me by the Chapel Wardens—made this impossible. I do not mean that I had not a legal right, for I had a legal right to occupy the pulpit for at least six months longer, and preach from it Evangelical doctrines if I chose to do so; I do not mean that I had not a moral right, for the fundamental principle of the church is not that of doctrine but of freedom; but I mean that after the receipt of such a letter I could not with a just sense of what was due to myself—I could not in the interests of truth, force myself on an unwilling people. All Unitarians present are perfectly well aware that, on public platforms and at ordination services, most Unitarian ministers and lay representatives of Unitarian churches, ever claim for the ministry of the Unitarian church exceptional, nay absolute freedom in the pulpit, but I have long looked upon this claim as of the nature of an empty boast. I have recognised the fact that there must be a tacit understanding, which shall have the same force as a written agreement between minister and people upon fundamental doctrines, and the recognition of this fact led me to resign at once, when a vital change had taken place in my convictions. The claim of exceptional freedom as set forth by Unitarian churches may be thus stated: "We do not retain our minister as the advocate of a creed or of any set of doctrines whatsoever, but we select a man who has devoted some time to the study of religious questions, in whose judgment we have confidence; we place at his disposal time for further study, and then we are glad week by week to hear the results of his thought, the opinions of a mind unfettered by doctrine or dogma, acting in perfect freedom, whatsoever those opinions may be." Now, in the first place, those who permit themselves to talk in this way are guided by doctrinal considerations in the selection of a minister for their pulpit; and, in the second place, they would feel pained and injured if a minister, who had changed his opinions about fundamental points, were to take them at their word, and to say, "You know your pulpit is perfectly free, and therefore I propose to continue in my office." My friends, you are well aware, in spite of all fine speeches to the contrary, that a doctrinal basis is essential, an agreement between minister and people on that doctrinal

basis is essential, if a church is to work harmoniously and effectively. Do you say no? Why, you were not prepared to hear me this one night! When you select your next minister, will no question of doctrine enter your mind? To guard against misapprehension, may I say one other word upon that question of creed or no creed before passing on. I have said that a doctrinal basis is essential. I do not mean by that that it is necessary that a series of articles embodying a number of doctrines should be subscribed to. I myself should be satisfied to make the absolute authority of the Bible that basis, believing that those who faithfully study it will be led into all truth. The most dogmatic haters of dogma have all their dogmas. The Unitarian creed is a negative one. It does not consist in any glorious affirmations, but only in negations. In the line of negation the Unitarian Church allows great latitude, and that latitude is sometimes called freedom; it rejoices in great vagueness, and that vagueness is often called progress; it dislikes decision, and therefore it calls decision sometimes dogmatism and at other times bigotry. There is no single doctrinal truth on which Unitarians are agreed. On the authority of the Bible, say you? How many members of Chapel Lane Chapel are there who look upon the Bible as supreme authority in matters of religion? On the headship of Christ, urge you? How many Unitarians look upon Christ but as a great religious teacher, or spiritual leader, and are ready to say with Theodore Parker, "God has yet greater men in store, I doubt not." I am aware that this statement is as repulsive to some members of the Unitarian Church as it is to me. On the doctrine of the existence of God, urge you? A minister said to me the other day, in reply to a remark of mine that another minister had lost his belief in a personal God, that it was a difficult thing to do, referring to the difficulty of the mind freeing itself from the doctrines of childhood; but he added, I do not know but it is a glorious thing when it is accomplished. In the doctrine of immortality, do you urge? I ask you, are there not some present who have heard, from my late pulpit, immortality spoken of but as a hope, nay, who have heard personal immortality denied, and that name, dear to the heart of suffering humanity, given to the continued influence of a man's deeds, in this world after he is dead? I say, then, that we have failed to discover a single fundamental doctrine on which there is general agreement amongst Unitarians. They are unanimous in the denial of the Trinity, they are not unanimous—far from it—in a belief in the existence of God; they are unanimous in the denial of the atonement, they are not unanimous in the belief in the headship of Christ; they are unanimous in repudiating eternal punishment, they are not unanimous in the conviction of immortality. The Unitarian creed is a negation. Unitarian liberty is latitude in the direction of negation; and it is latitude in this direction, because the majority of the people are positive only in the region of negation. A Unitarian minister's freedom in matters of doctrine is, more or less, regulated, controlled, and governed by the doctrines that have recommended themselves to the majority of his people. I do not say this in the spirit of animadversion; I simply state a fact. If I am wrong in this, if Unitarians mean what they say when they talk about absolute freedom of the pulpit, if the minister be really free to follow truth whithersoever she may lead him, I ask, in all conscience, why I have been denied even one night in which I might have endeavoured to bring home to the hearts and consciences of the people those robust, life-giving principles of Evangelical Christianity which have won the assent of my understanding and the consent of my heart? If in two words I were to indicate to you the things that have influenced me in the change that has come over me, I should say they were, first, a growing sense of the importance of Unitarian principles or lack of them; and secondly, a gradual intensified consciousness of the saving power of historical Christianity. I came to this town (many present may recollect) an ardent enthusiastic advocate of Unitarianism. I had, I hope, been baptised into the spirit of Channing and Martineau, and was inspired by the example of Theodore Parker, whose burning eloquence was so effective in the great anti-slavery movement in America. I had had the advantage of being associated with the late Mr. George Dawson, of Birmingham, as assistant minister for four years. I felt that I had a gospel to preach. Men were to be saved from superstition and built up into the Christianity of Christ. I preached, I lectured, I went here and there with this modern gospel. People came, they listened, they went away again—many of them came no more: I could not understand it then, I think I understand it now. But, some may say, "Are you going to give up the simple and glorious truths of Unitarianism, are you going to give up the freedom you enjoy, for a set of obsolete dogmas that impede progress and that are calculated to put back the day when the Kingdom of God shall be established in the hearts of men?" I reply, that I do not propose to give up any truth; I do not intend to sacrifice my freedom—God forbid; and, I further say, that the absence of doctrine—that is to say, the absence of positive conviction—of a real object of faith, and a living faith to fasten on that object—is the chief obstacle to the promotion and extension of that kingdom. My friends, I speak to-night with a deep and solemn sense of responsibility. I would not willingly hurt the feeling of any one. I am sure, however, you will feel that I shall best do my duty by speaking out plainly; therefore, I will say that a knowledge of the wide-spread lack of a real faith of any sort—unless dogmatic negativism or a pronounced agnosticism may be dignified by that name—was one of the first things that caused me to suspect the soundness of Unitarian principles. I hope I shall not be misunderstood by those present who are not so intimately acquainted with the Unitarian position as I am.

I must not for one moment be understood as saying that all Unitarians are Agnostics. I know that a large number are; a still larger number Theists. As I have pointed out, and I beg you to bear this fact in mind, there is no standard of belief which as a body they recognise. They are agreed only in the assumption of a negative attitude towards what the Christian world regards as the central doctrines of Christianity. The Church may be fairly said, however, to be divided into two schools, the old and the new, the conservative and the advanced. I, in the exercise of,—I will not say the Unitarian, but the Protestant principle of the right of private judgment, have brought my reason to bear upon both, and having weighed them in the balance have found them wanting. Perhaps I cannot do better than say a word upon each in turn. The advanced school. Those who belong to this school may, with something like accuracy, be considered under two heads: Agnostics, Theists. Agnostics, or those who profess to know nothing—an Agnostic literally means a know-nothing—who, repudiating the authority of the Bible, urges that it is absolutely impossible for man by any process of reason to know whether there be a God; whether immortality be anything more than a hope. They do not say that there is no God, that immortality is an impossibility, they simply affirm that they do not know whether there be a God, and they are not sure that immortality is anything more than a beautiful dream. Perhaps you will ask, how it is that people entertaining such opinions are to be found connected with chapels, holding office amongst any body of people who profess to meet together for the worship of Almighty God? I have often asked myself the same question, and the only answer that suggests itself to my mind is that it is an exceedingly difficult thing to destroy the religious instinct. I cannot but think that at times a suspicion crosses the minds of such people that they are not right after all. There is a felt want. They can say with the Psalmist, "My soul thirsts" though they may hesitate to add "for God, for the living God." They are like the tired child that cries for it knows not what. I have heard it said that the Unitarian Church is the half-way house to infidelity. I tell you, my friends, and it pains me to have to say so, that some Unitarian Churches are not the half-way house—"I speak that I do know, and testify that I have seen"—but the home of infidelity. I could name churches in which Agnosticism or Positivism is openly preached. I could name ministers who with a smile of conscious superiority look down upon those who believe in a Personal God as "behind the age." I will not do this, but I will quote an extract taken from the last week's *Inquirer*; the *Inquirer* is the chief religious journal of the Unitarians. "We read with some natural feelings of regret, that Southplace Chapel, London, which was erected by the Unitarians of a former generation as a Unitarian Chapel and dedicated to religious worship, is now turned on Sunday evenings into a Secular Institute, 'under the auspices of the British Secular Union' in order 'to bring secularism before the public in a proper and effectual manner.'" I may tell you that the Unitarian minister preaches in the morning, and as we have seen, the secularists have their turn in the evening; thus, like top and under sawyer, these two endeavour to cut down the tree of life. Now I have long seen that the principles that the *Inquirer* advocates—it seems, I may say in passing, to glory in its own inconsistency, an inconsistency sometimes christened liberality, and to advocate in one place what it repudiates in another—legitimately lead to negation of all distinctly religious truths. Shall we affect surprise if those we have taught that prayer (to use Coleridge's phrase), is but a sort of "self magnetism," come to doubt the reality of prayer? Shall we be astonished if those we have taught that God is but a voice, an unknown and unknowable something, a force pervading nature, begin to doubt the existence of the Almighty? Shall we be utterly amazed when we have glorified negation and doubted the possibility of arriving at anything like definite truth, that those who have caught our spirit shall become, if possible, a little more negative than ourselves? Is it wise to hang between premise and conclusion, like a shivering lad that wants to bathe, yet fears to take the plunge? I have long felt that many of this school of Unitarianism are not true to their fundamental principles—they draw back where logical consistency calls upon them to advance, they fear to go on and they hesitate to retire; they are undecided; their faith becomes enervated; it is no longer a master passion, it has degenerated into a spirit of criticism. Do you wonder then, that knowing all this, I have been led to examine the cause, of which it is the effect? I now come to consider the principles of those who are Theists by conviction and more or less Christian in spirit. They, like the Agnostics, reject the doctrine of the infallibility, and consequently the absolute authority of scripture. They are a law unto themselves. The Rev. Dr. James Martineau is the recognised head of this section of the church. It would be an impertinence in me to say one word in praise of him, for he is known to all theologians as a man of splendid powers, and it would be generally admitted that in him there is a rare combination of fine scholarship, keen critical acumen, and the deepest reverence for sacred things. I gladly acknowledge my indebtedness to him. His "endeavours after the Christian life" have appealed to me as few books could. A beautiful spirit breathes through it. The fatherly character of God; the unrivalled teaching, the marvellous self-sacrifice, the glorious example of Christ; the truth of immortality; the obligations of duty—that man must do the right at whatever cost—are set forth with remarkable clearness, illustrated with imagery, and enforced with magnificent argumentative power. But although all this is true there has been for some time past a growing, a deepening

conviction in my mind that this gospel is but a half truth. It has not appealed to my whole nature. There has been a consciousness of something lacking. I have felt, in reading Dr. Martineau's last work, *Hours of Thought on Sacred Things*, as I felt when gazing upon a glorious landscape. A pleasing sense of the beauty upon which I have looked has stolen in upon my mind, the thought that a grand thing it is for a human soul to be at peace with itself and with its God, and thus to be in harmony with all the surrounding glory. But the golden glory of the setting sun; the exquisite colouring of the rainbow; the quiet joy of nature, do not possess sufficient motive power to bring a human being into harmony with the peace that they shadow forth, and in the same way the teaching to which I have just referred, lacks the power to still the tumultuous waves of human passion. Musing upon this, there occurred to me the thought that if God be all-powerful, He could Himself come down to save sinners, and that, if he be all good, He would do so. Thus I felt the necessity of the incarnation before I was convinced of its truth. I called for my Lord to save, and lo, unobserved by me, he had been standing with outstretched arm all the time. A word or two now about the old, or conservative school of Unitarianism. The members of this school, following in the footsteps of Priestley and Belsham, accept the Bible as a revelation from God, look upon it as authoritative, but profess to find not the doctrine of the Trinity, not the fact of the Atonement, but Unitarianism in it. Their cardinal doctrines are the Fatherhood of God; the brotherhood of man; the headship of Christ; the certainty of immortality; and when they speak about a man being a Christian they mean that he recognises Christ as his teacher, and seeks to act under all circumstances in his spirit. They would all, I think, accept this statement of Dr. Channing's: "That there is but One God, even the Father; and that Jesus Christ is not this One God, but His son and messenger, who derived all his powers and glories from the Universal Parent, and who came into the world not to claim supreme homage for himself, but to carry up the soul to his Father as the only Divine Person, the only ultimate object of religious worship." Now when once I had accepted the authority of the Scriptures, when once I looked upon them in very truth as a revelation of God's will, my sympathy before having been with the school of which Dr. Martineau is the ablest representative, my difficulties with regard to the soundness of the Unitarian position were increased a hundred fold. I could not long accept that exegesis that finds Unitarianism in the Bible. I believe that all competent scholarship, even in the Unitarian body, has given up the notion that Unitarianism can be sustained from the Scriptures. Theodore Parker did not hesitate to say that that was his opinion. Are you then surprised, nay do not some present rejoice with me to-night when I say that, like doubting Thomas, I was at length compelled, by an evidence that I could no longer resist, by an appeal that I could no longer withstand, to cry "My Lord and my God." I have said, in speaking of the theism of Dr. Martineau, that it is but a half-truth—it sets forth the human side of Christ's character and not the divine—and I would emphasise that statement by adding that Unitarianism *at its best*, in my judgment, is but a half-truth, and this is the reason why the overwhelming majority of those who hold it are but half-hearted in its advocacy. There is neither the undivided front which comes from a united purpose, nor the missionary zeal that is the result of the desire that others should share the truth that has been arrived at. The hand of death is on all their institutions. Some of the new churches that the more zealous are trying to establish may be said to be "dead before they are born;" and most of the old churches are in a state of genteel decay. The treasurer's reports at meetings of mission societies read like "petty cash accounts;" but though this be the case, Unitarians have the reputation of being, in proportion to their numbers, with perhaps the one exception of the Society of Friends, the wealthiest body of people in England. I will quote an extract from a letter, a sad, a pathetic letter, one amongst many, that I received a day or two ago from a Unitarian minister. It may serve to further illustrate what I have said. He still holds to the truth of the Unitarian doctrines as maintained by the old school: "But now with respect to the denomination. Here I am utterly disappointed, nay, I am more than disappointed, for I am perplexed and confounded beyond anything I am able to express in words. I feel the want of a creed, not indeed for my own guidance, but as a bond of association, and as a check to the flippant and rash statements of many of our younger ministers. I feel the want of more devoutness, both in our public services and ecclesiastical meetings, and in our private intercourse with each other. I feel the want of a larger measure of Christian zeal among our ministers and people—zeal in defending the truth, and in propagating it among our neighbours and the people generally. And I feel the need of many other things of a spiritual nature which I will not here express, but which Unitarianism, as embodied in the existing denomination, fails to supply. What, then, am I to do? I cannot go away from the truth. I cannot fraternise, except occasionally, and for the sake of charity, with those who preach and teach serious errors. I cannot pretend to be what I am not, and seem to believe what I do not believe. I suppose, therefore, I must stand still and wait until some better state of things shall arise." I will only say that a knowledge of the state of things described in that letter led me to ask if these are the fruits, what about the tree that produces such fruits? God grant the writer a speedy deliverance out of present darkness into the light and life of the Christian faith! Perhaps no better illustration could be given of the barrenness and impotency of Unitarian principles than that which is furnished by the history of the congregation

of which I now cease to be minister—the last of a line of ministers that have preached in this town for something like 200 years. The congregation worshipping in Chapel Lane Chapel is the oldest Nonconformist congregation in Bradford, and one of the oldest in Yorkshire. The first chapel was built in 1688; the second in 1718; and the present building was opened for public worship about ten years ago. It is still the only Unitarian church in Bradford. I have asked myself the question, I have asked myself the question over and over again, what is the reason that it is to-day the only Unitarian church, that with the growth of this great town it has not grown, that while other churches have multiplied it has shown no sign of need for further accommodation? Just think of this: the congregation was organised and the first church built fully thirty-five years before John Wesley was born, and the second church even was erected whilst he was yet a school boy; and then think of the fruitfulness of the one great movement in the souls won to Christ, won to God, in sinners saved; and of the barrenness of the other. I have asked myself further, what would have been the moral and spiritual condition of this town if it had been left to the moral and spiritual power of this very free church? I need hardly tell you what answers I have given to these questions, I need hardly tell you what weight considerations suggested by these questions have had upon my mind. These facts, with others that I have referred to, and more that I shall mention, and still more that I could mention if time permitted, have, thank God, brought me to the feet of my Saviour. Side by side with the deepening sense of the impotency of Unitarian principles, there has, as I have said, been growing up in my mind a consciousness of the saving power of historical Christianity. I am at a loss where to begin, or what to say, on a subject so vast as that which now opens to the view. I could occupy hours in bringing before you the evidences that have had weight with me—that have compelled me to the belief that the Bible is the very word of God, a revelation of His will, an absolute authority on all matters on which it speaks; it would take me hours to tell how an ever-deepening sense of the need of an atonement was succeeded by the conviction that such an atonement had been made, and how can I briefly indicate how the blessed truth of the Incarnation mastered my traditional objections, and won the consent of my heart? I will touch upon these three subjects in turn. A word now about the Bible. There never was a time when I could not take up the language of Milton, and say, "There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach," but whilst saying this I thought at one time that the Bible was not, as a whole, the word of God. I had not then felt what has since been borne in upon my mind with irresistible power, that if we, to use the language of Goethe, "Tear out of the New Testament faith in the veracity of Christ as to the fact of the supernatural, there is not enough left to build faith on in regard to any other particular." I doubted the supernatural, and still rejoiced in the moral and spiritual teaching of the Bible. I had difficulties about the miracles, but bowed in deepest reverence before the majestic figure of Christ, the central figure of history. I never, however, committed the folly of placing the Bible side by side, as though they could be in any sense on a level, with the other great religious books of the world. Some of you may recollect that in Chapel Lane schoolroom, two or three years ago, at the annual meeting of the congregation, I, when a brother minister suggested that the other books should occasionally be read instead of the Bible in our pulpit services, protested against it. From that day to this I have felt more and more impressed by its spiritual power, its unique glory, its unrivalled majesty of utterance, until at length, through a number of considerations that are set forth with remarkable clearness and enforced with conspicuous and convincing power by Butler, Paley, Blunt, Rogers, and a whole host of Christian apologists, I was led to the conclusion, and it was a matter of rejoicing when I came to it, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." I feel, my friends, some difficulty in approaching the awful truth of the Incarnation. But I must say one word or two upon it. I recollect as distinctly as though it were to-night the first time when the thought rushed in upon my mind that if men were to be saved the Incarnation was a necessity. The idea came into conflict with all my previous convictions; it was not to be resisted; it occurred to me again and again. I had been reading Dr. Newman's "Apologia," and I came to that passage—in his "general answer to Mr. Kingsley," in which, after dwelling upon the presence of sin in the world, he urged that that fact was sufficient to explain the necessity of an infallible Church. I got up from reading that book a firm believer in the doctrine of original sin, of the truth of which doctrine I am as sure as I am of my own existence. I did not feel compelled to say with Dr. Newman, here is sin, therefore the necessity of an infallible Church; but I did feel that here is sin, and therefore God in his goodness would be likely in some way to interpose to save men from its effects. I came to a fresh study of the Bible with more than interest excited, with a kind of tremulous wonder as to whether I had been wrong in my previous interpretation, and whether therefore I was on the threshold of a new revelation—new to me but thank God old to Christendom. The pages seemed to live with fresh glory. I found Christ appropriating every attribute of the God-head; I heard the apostle say that "He thought it not robbery to be equal with God;" my intellect sanctioned, my heart responded to the Lord's claim, "I and my Father are one;" I felt that those that had seen Christ

had seen the Father, for He is "over all God blessed for ever." As I feel I must not detain you longer I will say but one word on the Atonement. I shall have other opportunities I hope of bringing that saving, transfiguring truth home to the hearts and consciences of many. As in the case of the Inspiration of the Scripture, as in the case of the Incarnation, so I felt the necessity of an atonement before I was convinced or experienced the fact of the atonement. The whole of the doctrines won the assent of my intellect before they won the consent of my whole nature. I felt the truth, the saving power of the atonement, a few days before I mentioned the fact to any but one or two dear friends. The first time I proclaimed the doctrine was when I took the hand and looked in the eyes of that poor man who now lies ill in the infirmary—you know the facts of his case, how in a terrible hour he took his wife's and attempted his own life—and I then felt that I could do no other. I felt at once that the gospel that I had long preached was no gospel for such a case as his. What could wash that red hand clean? What could give peace to the troubled soul? What power was sufficient to lift off the heavy burden? What would reconcile him to his God? Ah! dear friends, in the presence of a conscience thoroughly aroused, I asked myself these questions; and then I talked to the sin-stricken, heart-broken man of God's love, of the suffering of Christ for him, and assured him that if he took the road by the red hill of Calvary he would come to the perfect peace. God be praised there is healing for every bruised spirit, and salvation for all who earnestly seek it. But one word in conclusion. I gladly acknowledge many kindnesses from many friends in that church that I am leaving. I shall never forget the kindly help, the friendly counsel that I received from some good friends when first I determined to prepare for the work of the ministry. I know that I am separating from some who are as anxious for the truth of God to prevail as any one can be. God grant that they may be led into all truth! I hope I have said no word that may cause them pain. They have been as much troubled at some of the facts that I have mentioned as I have been myself. I will only say to them now that fidelity to *any* principle will not give peace, only fidelity to the Truth. I pray that in God's own good time they and you, each one and all of us, may be brought to a saving knowledge of Christ, and that thus we may all at last come to know what is meant by that "Peace of God which passeth all understanding," and "which the world can neither give nor take away."

EASTERN UNITARIAN MISSION.

THE annual meetings of this Association were held at Norwich last week. On Sunday, the 20th inst., the Rev. Andrew Chalmers preached the sermon in the Octagon Chapel, after which a collection was made for the Mission fund. On Monday subscribers and friends, to the number of seventy, dined together, and the business meeting followed. Mr. JAMES FREEMAN, the president of the Mission, occupied the chair. In a few well-chosen remarks he reviewed the work of the year, and welcomed the delegates. The report was then read by the secretary (Mr. A. P. Allen), and the financial statement by the treasurer (Mr. G. A. Stevens.) The Rev. A. Chalmers was thanked for his very able sermons, and in his reply spoke of the work at Cambridge.

The Rev. H. W. PERRIS, in moving the adoption of the report, regretted that the absorbing nature of his duties in the city of Norwich left him very little time or strength for propagandist effort. He hoped to have opportunities of becoming better acquainted with his co-religionists in other Eastern towns. After warmly greeting the Rev. T. L. Marshall, Mr. Perris referred to the peculiar difficulty of the Cambridge enterprise, and hoped that the youthful cause might flourish, despite the enervating influence of the climate. The Rev. A. PEATON, of Yarmouth, thought that it would be well if the London Association took charge of Chelmsford, and if the efforts of the mission were put forth at more northern centres. Mr. WOOLNOUGH spoke of the work going on in Norwich. The Rev. A. POPE reported progress at Chelmsford, and an earnest plea for continued aid was urged by Mr. MADDOX. The election of officers for the ensuing year followed. Samuel Courtauld, Esq. (who, though in feeble health, has manifested a lively and practical interest in the work at Chelmsford), was nominated president; Messrs. Allen and Stevens retain the responsible duties of Secretary and Treasurer.

A public meeting was held in the evening (subsequent to the tea) in the Girls' School-room, Calvert-street, and was well attended. The chair was taken by Mr. J. FREEMAN, and amongst those present were the Revs. T. L. Marshall, H. W. Perris, A. Chalmers, J. Trist, A. Pope, B. Gisbey, and Messrs. J. W. Dowson, G. A. Stevens, A. P. Allen, J. Mottram, A. Mottram, H. Snowden, C. F. Stevens, R. W. Ladell, — Green, D. C. Betts, A. Kent, W. H. Stevens, — Woodrow, C. Cannell, — Blazeby, H. J. Booty, — Priest, S. C. Sothern, P. D. Freeman, F. Woolnough, J. Lincoln, W. Lake, and many others, including friends from Yarmouth, Lynn, and Diss.

The CHAIRMAN having opened the proceedings, called upon

The Rev. T. L. MARSHALL (who attended as

the deputation from the British and Foreign Unitarian Association) to address the meeting. He said that the various branch associations were regarded with maternal solicitude by the parent society, which gladly assisted those that were weak, in the hope that at no very distant day they would run alone and return something of the beneficent care they had received. He expressed his great gratification in now visiting Norwich for the first time, for from his earliest youth, when a boy at the famous Latin School at Boston, U.S., he had read of the celebrities of Norwich and Norfolk, and later in life had enjoyed the friendship and paternal regard of former ministers of the Octagon Chapel; and, he added, that he regarded Mr. Perris as the worthy successor of a long line of ministers who had adorned the Octagon pulpit. He then went on to say that the feature of this association, and of the Liberal movement generally, which peculiarly attracted his own sympathy, was not its dogmatic, nor controversial, but rather its positive, religious, and constructive character. He was one of those who cared very much more for building up and for edifying than for destroying. The best way of rooting out error was by preaching truth rather than by attacking it in a controversial way; by proclaiming their deepest religious convictions, and not merely by going out of their way to assail the religious convictions of others; by substituting in the place of error those positive truths by which men's minds and souls may live. The operations of the British and Foreign Unitarian Association were directed to the spread of Liberal Christianity and the building of churches in all the important towns in different parts of the country; not as a sort of defiance to the orthodox churches, but as spiritual homes for Unitarian families, and for the Freethinkers in the best sense of the word, to be found in many towns where no chapels exist, and where they have no spiritual houses in which religious and Christian life may be nourished and grow strong. Their distinctive mission in these days was religious, and not merely theological or controversial, though, of course, theology and controversy had their place, and their fathers, by such means, did good work in preparing the ground. Their work was not merely negative and destructive; it was eminently a Christian work. In these days it was important that in their small body they should lay stress upon the absolute necessity and Christian duty of being at unity amongst themselves. They all knew that there were various shades of opinion amongst them—as there must and would always be. Some would lay stress upon the dogmatic, sectarian, and denominational aspect of Unitarianism; others upon its more liberal and positive aspects. There was a tendency on the part of some to lay stress upon those few points upon which they differed rather than upon those many points upon which they were thoroughly at one. If some of their friends disliked the name "Unitarian," and preferred the name of "Liberal Christians," or "Free Christians," or any other broad name, why should others insist upon their retaining the narrower name? If some preferred the more spiritual and less doctrinal aspect of the faith, why should others charge them with unfaithfulness to the truth? Let them give each other credit for perfect sincerity in their preferences, and resolve above all things, whatever may be the small and petty differences which existed amongst themselves, to keep together, and avoid every temptation to split off into little fractions or sections. The main object of the Association was, while ignoring all their various little differences, to strengthen, as far as possible, the smaller churches, and bring the living influence of the larger churches to bear upon them, by fostering aid in the time of need, to become strong and self-supporting. The Association also sent out in different parts of the country missionaries of energy and ability. Another object was to circulate the rich religious literature they possessed. In addition to bringing churches and missions at home into brotherly unity and fellowship, the Association had more especially of late years been extending its ground and entering into fraternal relations and fellowship with churches founded upon the free and open principle upon the Continent and America. Some of these churches, though not taking the name of Unitarian, held precisely the same position, diffused the same Liberal views, and entered, through their representatives (some of whom were the foremost scholars in Europe), into close relations with the Central Association. One result of this part of the society's meetings was the formation of the closest friendship with men on the Continent, who would have known little or nothing of English Unitarians, and would have remained entirely ignorant of the work they were doing had it not been for this Association. In France, Germany, and Holland had this good work been going on. An Association with so many objects, which, notwithstanding its small income, had been carrying out those objects with

unwearied patience, and with no small measure of success, during the last fifty years or more; an Association which had formed itself into a central bond of union for the free churches of this country without assuming anything like authority, and without presuming to represent any but those who asked or chose to be represented by it; an association which scattered missionaries through the thriving towns of the country, and endeavoured to raise congregations in such places as Chelmsford and Ipswich, and to strengthen the older churches; an Association which diffused a rich religious and spiritual literature—was surely deserving of their confidence and pecuniary support whenever they were able to give it. He further reminded them that this Association had brought the Unitarians of England into closer contact with one of the oldest and most interesting of the Protestant churches on the Continent (the oldest Unitarian church in the world), that of Transylvania, which dated from the earliest days of the Reformation—was older even than the English Church; and had sent—and was now sending—some of its distinguished young men to be educated at our College, who had afterwards gone back to their own country, carrying with them the deepest interest for the work in England, and becoming professors and scholars, introducing the highest results of German and English culture into that long-neglected and, at one time, oppressed and almost benighted country. In conclusion, he remarked that the parent Association was always willing to help a society like that in East Anglia, when it showed signs of life, and where there was work to be done. He hoped, therefore, that its members would put their hands rather deeper into their pockets than many of them had yet done, for they might be assured the parent Association would give them far more than they would probably give it for some years to come.

Mr. J. W. DOWSON followed in a few earnest words, in which he expressed his unflinching adhesion to the principles of Unitarianism, holding the same views as he did fifty years ago, though perhaps, he had of late years a little more exalted the spiritual side of their religious life.

The Rev. A. CHALMERS (of Cambridge) was the next speaker. The subject of his address was "Liberal Christianity in its Foreign Relations." He said that the British and Foreign Unitarian Association had relations with no fewer than six different countries on the Continent. It maintained friendly intercourse with the Liberal Protestants of France; with a small group of earnest spiritual-minded men in Italy, who had received help from the Association; with the Swiss national church, which was now so extremely Liberal; with the numerous warm-hearted friends in Germany; with Transylvania, though the Church there could scarcely be called a foreign church; and last but not least, with their Dutch brethren. Mr. Chalmers then in a very pleasing manner gave an interesting account of his travels through most of the countries mentioned, which he had visited as delegate from the British and Foreign Unitarian Association, giving a description of the religious life of the people, and the warm reception accorded to him on all sides; and expressed an opinion that the time was not far distant when the Protestant Church of Germany would be as Liberal as Unitarians could desire.

The chair was then taken by Mr. A. P. ALLEN. The Rev. H. W. PERRIS, whose subject was "Liberal Christianity viewed as a Home Fellowship," said they were led the more to consider their Liberal Christianity in its inward aspect—its home aspect—by the fact that the great and constant reproach levelled against them as Liberal Christians was, that their force was of a centrifugal kind; and a word of warning would not be out of place, lest they should forget that their testimony would be of very little real use unless they could develop in their congregations an amount of spiritual home-life. If they would allow him to say so, there was still something to be learned in his own congregation—and others too, he dared say—with regard to the extent to which it is possible to forget position in life, political differences, differences of education, differences of dress, differences that had sprung up by family feuds and family leanings, and by ordinary movements of social life, which tended to divide rather than to unite. He looked forward to the time when there should be no member of his congregation who would not, whenever he met any other member of the same congregation, recognise that member in a frank and brotherly—or, it might be, sisterly way; and, besides this formal recognition, there should be a real substantial interest taken in one another's welfare, and at least an attempt made to forget everything else in comparison with the one great thing which Christ left as a principle behind him, and as an example for others to follow—a close brotherly relationship, and an assurance that in the sight of God all their lesser differences vanished into the thinnest of thin air. It grew upon him, as he saw more and more of

the working of these free churches, that the innermost secret of a religious life was the attainment of a state of mind and heart which enabled one even in the very act of differing from another who belonged perhaps to an alien fellowship, to recognise to the last grain the real moral grit that was in that other. To keep down religious irritability, while abiding faithful to the truth apprehended, was more and more incumbent on them. Some touching remarks followed concerning divided families, and the peculiar trial arising from discrepancy of judgment between parents and children, husbands and wives, brothers and sisters. Mr. Perris concluded by declaring emphatically that there could be no true service of God which did not take the form of service to man.

The meeting was also addressed by the Revs. A. Pope (Chelmsford), B. Gisbey (Lynn), and J. Trist (Diss). Several members of the Octagon choir and congregation contributed at intervals selections of vocal and instrumental music, which added much to the pleasure given to all present by the proceedings.

Q U E R Y .

So many sounds that jar and jangle
Discordant in life's room;
So many threads that fast entangle
In life's stupendous loom.
So many hands that seem to beckon
The frosty wild across;
So many points from which to reckon
Our chance of gain or loss.
So many creeds: such diverse altars,
Each lit with tapers dim,
That, drawing near, the faint pray'r falters,
And dies the rising hymn.
Until distracted—we confess it,
Our souls despair of peace:
God! show us wisdom—who possess it—
And let our searchings cease.
We live unanswer'd, though we languish
As thirsty flow'rs at eve,
Whose petals for their looks of anguish
No drop from Heav'n receive.
And who are wise? The herd that, smiling,
Touch chords with cheerful hands,
And trip them by, the time beguiling
While run life's heavy sands?
"Laugh, dance while we may,
Be joyous to day,
To-morrow! who cares for to-morrow?
The present is ours,
Come, gather her flow'rs,
And a truce to all thinking and sorrow!
Oh, blithely we sing,
Life's merry bells ring,
Her garlands hang soft o'er our faces!
O'er valleys and hills,
Come, dance to the rills,
Where the sunshine the leaves shadow chases!
To-morrow, we greet thee,
To-morrow, we'll meet thee,
Good-morrow, we hail thee a treasure!
The foolish are sad,
The wise are the glad,
Step we now to a right tuneful measure!"
Or, they who shelter'd in green valleys
Too lax to venture aught,
Shrug lazy shoulders at the sallies
Of bold, ascending thought?
Their cloaks hang smooth and closely round them,
Their lanterns calmly gleam;
No fathom line descends to sound them,
Nor stir them from their dream.
"The vales may be dreary,
And cold be the night,
But terrible, surely,
The turmoil of fight!
Our lanterns burn dimly,
But sure is the spark—
Whilst yonder the battle
Is wag'd in the dark!
Oh, wrap your cloaks warmly,
Away from the throng,
They press to a conflict
That's weary and long.
And back in the evening
Their steps will they bend,
Dust-cover'd and baffled,
Afraid for the end.
Whilst, under the hedges,
And safe from all fear,
We tend to our lamps, till
The daylight appear."
Or we, who, after long devising,
Dare lift above our head
Some torch, whose blaze through gloom arising,
Dear rays of hope shall shed?
We, peradventure, feed its flaming
With fuel not from Heav'n,
And strain our throats, a blessing claiming,
Where blessings are not given.
We, peradventure, miss our bearing,
And clasp an error tight,
Like misled soldiers, who with daring
In wars quite needless fight.
But as God lives, He judges fairly!
And loves He not the brave
Who strike for justice—seeking rarely
Their single souls to save?

S. C.

BEARD MEMORIAL UNION.

WE would again invite the notice of our readers in and around Manchester to the meetings of this Union. The first of the present season is to be held, as an advertisement shows, in the Memorial Hall, on Tuesday evening next, when the Rev. Charles Wicksteed will read a paper—"An Attempt to Define the Actual Historic Attitude of the Roman Catholic Church towards the Translation and Circulation of the Scriptures." In urging our friends to greet Mr. Wicksteed with a large attendance, we would remind them that there is no society or gathering in Manchester which offers the same opportunities for friendly intercourse and free discussion as the Beard Memorial Union. It occupies, indeed, very much the same place as the Liberal Social Union in London. It is open to all, laymen as well as ministers, ladies as well as gentlemen. Membership is constituted by the payment of half-a-crown per annum, but all visitors are heartily welcomed.

NEWS OF OUR CHURCHES

TROWBRIDGE: CONIGRE CHAPEL.

ON Wednesday evening, October 23rd, the congregation met to commemorate the 218th anniversary of the formation of the church. The well-appointed schoolroom bore so many evidences of the taste and judgment of the late revered pastor that it needed nothing to keep the people in remembrance of him. The simple dates, 1660 and 1878, worked in scarlet on a white ground, over the clock, served as a silent mentor to link past and present, and show the rapid flight of time. The cordial greeting of more than 200 persons was sufficient welcome to the newly-appointed pastor, the Rev. J. Felstead. At seven o'clock a public meeting was held in the chapel, when the attendance was again large, notwithstanding the driving storms that prevailed during the earlier part of the evening. The hymn "Stand up and bless the Lord," having been sung, the Rev. W. Robinson, of Crewkerne, offered prayer, after which the choir, under the direction of Mr. John Millington, organist, sang the anthem, "Pray for the peace of Jerusalem."

The Rev. JOHN FELSTEAD then said he was very glad to meet them on this occasion, which was the first gathering of this kind, and he hoped it would in every respect be a very pleasant one to them all. As he understood it, they were come there to-night to commemorate three especial things, first, the founding of this church and congregation; secondly, the pastorate of one who will always, as long as life shall last, occupy a place in the hearts of everyone belonging to this church—a pastorate that endured for fifty years; and thirdly, the re-building of the chapel. At this anniversary meeting he should like to join with them all in doing reverence to the kindness and worthiness which were represented in their late pastor. That beautiful chapel told them he was worthy of honour, and he built it. That congregation told them he was worthy of honour, and he built the congregation. Those things made it very difficult for those who came after him, for they could never feel towards his successor exactly as they felt towards him. He prayed God to aid him to carry on the great and honourable work which had been carried on for so many years by Mr. Martin.

The Rev. H. AUSTIN, of Cirencester, then addressed the meeting, as did Mr. BUTCHER, of Bristol, in a happy speech. He said he always thought of Trowbridge with a great deal of interest. Speaking of trade he said our foreign trade was gone, and would not come back again. It was for the working men to cultivate the home trade, by seeking to avoid reckless, wicked expenditure, which is bringing misery and wretchedness on our country, and by which one-fourth of the working men's earnings was squandered.

Mr. FELSTEAD said he fully sympathised with the last remark of the speaker, and mentioned the fact that 140 millions were squandered in this way in strong drink, which was worse than madness.

The Rev. W. ROBINSON next addressed the meeting, as did the Rev. J. W. SMITH, of Ringwood, a native of Trowbridge, and spoke with emotion of his recollections of this place and of their late revered pastor, as this was the first opportunity he had had of doing so since the death of Mr. Martin. This was their 218th anniversary, and he was overwhelmed with the thought that he had known this church and congregation almost one-fourth of that time. The longer their present minister remained here, the more he would see he was gaining the place in the hearts of his people that was occupied by their former pastor.

Mr. GEO. COLEMAN then said a few words, and then a hymn having been sung, and the Benediction pronounced, the proceedings terminated.

HYDE CHAPEL SCHOOL, GEE CROSS.

ON Saturday evening week the annual presentation of prizes took place to the successful and attentive scholars of the day and Sunday schools connected with Hyde Chapel. About 500 sat down to tea. Afterwards the meeting was held in the large room, which was densely crowded. The left hand of the platform was occupied by the children of the day school, who, led by Mr. William Woolley, sang a number of pieces during the evening with unusual precision. Of the remaining half of the platform a large portion was occupied by a table covered with handsome volumes, chosen mostly for literary excellence. The chair was taken by Mr. T.

THORNLEY, supported by the Rev. H. E. Dowson, and Mr. Jesse Pilcher, of Manchester.

The CHAIRMAN briefly expressed the pleasure he had, as treasurer of the day school, in witnessing its growing prosperity.

The Rev. H. E. DOWSON then delivered the prizes, and pleasantly alluded to the arduous although agreeable nature of the task he and Mr. Pilcher had undertaken—a task they in former years had thought too lengthy for one night, yet which was yearly increasing. He then gave a number of statistics showing the growth of the school in the last eight years, the Government grant having risen from £79. 7s. 1d. to £243. 7s. 6d. The attendance had been exceedingly good; out of a possible number of 475, seventy scholars had attended over 400 times, and of these 26 had attended 440 and ten 540 times. He also read a tabulated statement of the results of the Manchester District Sunday School Association examinations, from which it appeared that of 89 scholars who presented themselves in the various subjects, 80 passed, 15 with honours. The school accommodation had now become too small, but he was happy to inform the audience that there were certain ladies present who had promised to build them larger premises. (Loud cheers.)

Mr. JESSE PILCHER delivered the certificates given by the Association, and said now they might fairly claim to have solved the problem of examinations. The opposition arose from that terrible hobgoblin, the mischievous distinction between secular and religious instruction—a distinction which was now broken down, and they might look forward to a day when any subject which the teacher had at heart might be deemed religious. (Hear, hear.)

The prizes won by the scholars would fill a whole column of our paper.

SYDNEY, NEW SOUTH WALES.

ANNUAL MEETING OF THE UNITARIAN CHURCH. ON Monday evening September the 9th the annual meeting of the members of the Unitarian Church was held at the Temperance Hall, Pitt-street. There was a large attendance of ladies and gentlemen as the concluding portion of the business of the meeting was to be devoted to welcoming their new pastor, the Rev. J. H. Smith, who had been selected by the British and Foreign Unitarian Society in England as being highly fitted for the duties of minister of the Sydney congregation. Mr. Biddell was voted to the chair. Mr. Eames, the secretary, read the annual report, from which it would appear that the Unitarians have good reason to feel hopeful of success in the future. The report touched upon the several difficulties that had attended the efforts of the many friends who had assisted sedulously in resuscitating the church, and concluded in a warm appeal to all lovers of Unitarianism and free religious thought, to come forward and lend their aid. The report, on being put to the meeting, was carried unanimously. The treasurer, Mr. Turner, and Mr. Shaw, on behalf of trustees and building committee of the new church, read their reports, which were satisfactory, and were adopted. On the motion of Mr. Turner, seconded by Mr. Freeman, a substitution of a new rule regarding membership, defining their position and privileges, was carried unanimously. On the motion of Mr. Braham, seconded by Mr. Lea, the following were appointed office-bearers of the Church for the ensuing year: President, Mr. J. MacDonnell; treasurer, Mr. Turner; secretary, Mr. Eames; librarian, Mr. D. Jones; chapel wardens, Messrs. Davies and Joyner, which, on being put to the meeting, was carried. On the motion of Mr. Mielikin, seconded by Mr. Birch, and carried, the following were appointed to serve on the committee for the ensuing year: Messrs. Freeman, Biddell, Whitley, Loudon, Service, Lea, Mahoney, and Miss Davis. This terminated the business portion of the meeting.

A short interval was then devoted to some choice music, which was highly appreciated.

WELCOME TO THE NEW MINISTER.

The CHAIRMAN then delivered an address of welcome to the new Minister.

The Rev. J. H. SMITH responded to the welcome which had been given him as minister of the Unitarian congregation of Sydney, and went on to speak of the causes which had induced him to come to the colony. He considered New South Wales to be the most promising of our colonial possessions, as a seat of freedom, as the course of a new and strong life, wherein nothing that had not sound sense and reason on its side could hope to attain to a vigorous growth. There time-honoured errors would hardly be able to find a congenial home, where everything had to be begun *de novo*, where Test and Corporation Acts had never been known, and the somniferous wings of a State Church never been spread. Out in the wilds of Australia he knew men had to grapple with the hard facts of nature and of life (than which no better training can be given to any people), unburdened, but also unassisted, by those established and conventional aids which all persons seize upon in an old and conservative country like England. Whatever means of art and refinement they possessed in Sydney he knew had been wrenched by hard labour out of the soil and climate of this sunny and almost boundless continent. From these causes, and being himself of cosmopolitan sympathies, he had come among them to preach and teach, and, he humbly trusted to exercise the virtues of a free religion. However prosperous a people were, they needed a religion. A religion of finality, that is a religion in which all that man can know of God, and man's duty towards Him, is believed to have been once and for ever revealed and to be contained within the pages of a book called the Bible, was a religion that could not be maintained in the light of the present day. The great Spirit of Life is for ever revealing himself, and every fresh discovery of science was a new revelation. The religion

of to-day would be the superstition of to-morrow. It was necessary to adjust the fingers of our theological dials to the spirit of the times. But Agnosticism and Nihilism would not satisfy. As *savants* adopted what seemed to be best hypotheses in matters imperfectly known, so theologians must adopt the best theories of nature and God, and hold them firmly until verified or disproved. That was a clever saying of an eminent man that, "If there were no God, it would be necessary to invent one." It was a great mistake, however, to hedge about our religion with narrow definitions, and enforce shibboleths as crucial tests of the truth. Religious relations partook of the nature of the infinite. Yet they had positive convictions respecting an eternal intelligence, the love and service of man, reverence for the best teachers, and natural retribution. The speaker concluded with some practical observations on their new church, urging the friends of religious freedom to see that they were not saddled in their first endeavours with a heavy debt.

At the close of Mr. Smith's reply, which was frequently applauded, and listened to with marked attention, a further interval was devoted to vocal and instrumental music; after which it was notified that a suitable room for holding divine service had been secured at the new Temperance Hall, pending the completion of the church in Liverpool-street, which, it is expected, will be completed by January next. The meeting terminated with a vote of thanks to the chairman and the ladies and gentlemen who had so kindly volunteered their musical services during the evening. Several new members enrolled themselves at the close of the meeting.

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

MINISTERIAL RESIGNATION.—The Rev. Harold Rylett has resigned the pulpit at Reading.

BELFAST, MOUNTPOTTINGER.—The first meeting of the session of the Mutual Improvement Association was held in the reading room on Wednesday evening, October 16th, when a lecture was delivered by the Rev. D. Thompson, on "Gleanings from the Poets." Mr. S. M'Millar presided, and the room was well filled. In his opening remarks Mr. Thompson referred to the fact that twenty years ago there was only one mutual improvement society connected with their churches in Belfast, that of York-street, and now the example then set had been followed by all their churches in town. He spoke of the advantages and pleasures to be found from a love of literature, and recommended young people to learn and commit to memory choice selections of poetry. He then read a number of pieces from favourite poets, and also an original poem by a member of the Society. A vote of thanks was passed by acclamation.

DEVONPORT.—The Rev. Alfred Hood, of Devonport, has been obliged to seek restoration of his health at Davos-am-Platz. His congregation has given him three months' leave, and we are gratified to find that his friends at Devonport, Plymouth, Bristol, and other places have shown their regard for him by filling a purse for him before he left England on Saturday last.

Huddersfield.—The new book of Hymns, Chants, Anthems, edited by Mr. Page Hopps, has been adopted for the use of the congregation here, and will be introduced on the first Sunday in January.

HULL.—Last Sunday evening, October 27th, a musical vesper service was held in Bowlalley Lane Chapel, Hull. Sir J. Goss' "O taste and see;" Hayden's "In native worth," "On Thee each living soul;" Mendelssohn's "Lord how long;" Weber's "He is blessed;" and Clark Whitfield's "Behold how good and joyful," were well sung by the choir. The voluntaries by the organist were very good, and the opening and closing hymns were sung heartily by the very large congregation. A short address was given by the Minister, the Rev. J. M. Dixon, on "Music as a Devotional and Harmonising Influence." A liberal collection was taken for the medical charities of the town.

LONDON: KENTISH TOWN.—The soirée inaugurating the second session of this institute took place on Tuesday evening, October 15th, in the Camden Lecture Hall, Camden Town. About 150 persons were present. The Rev. P. W. Clayden presided, and in opening the meeting expressed the pleasure he felt at seeing such a large number present. He hoped that the institute might shortly have a room in connection with the church to meet in, as strenuous efforts were being made to raise a fund for building a school room; already a small amount had been subscribed for the purpose. He then called upon the secretary to give a short account of the proceedings of the society during the past session. The secretary stated that during the session 87 members had joined. The number of young people who had joined had been small, but there were hopes of an amendment in that respect during the present session. The society had been financially successful, the accounts showing a small balance in hand which had been duly placed to the credit of the Sunday School Building Fund. The programme for the session had comprised eleven meetings for papers, discussions, &c., two soirées, three lectures, and two concerts. Many objects of interest were kindly exhibited during the evening by members and ladies and gentlemen of the congregation, and music, &c., was given at intervals by Madame Suter, Mrs. Hind, Miss Suter, Miss Elkington, Mr. Jerson, Mr. Wurtzburg, and Mr. Serrell. Mr. F. Allen also read a humorous paper. The meeting, a thoroughly social one, was closed with a vote of thanks to the chairman, and to the ladies and gentlemen who had assisted to add to the enjoyment of the evening.

LEICESTER.—The inaugural meeting of a "Social Union" was held on Thursday evening week at the rooms connected with the Great Meeting. Tea was served in one of the schoolrooms; after which the company, numbering about 200, adjourned to the Lecture Hall, which, with the help of small tables, books, pictures, and flowers, had a very homelike appearance. The chair was taken by the president, the Rev. J. Page Hopps, who delivered an address on "Social Union considered as a Fine Art," in the course of which he explained that the Union was established "for the purpose of promoting the intellectual improvement and social fellowship of its members." Its object was to bring kindred spirits together, and to make life go more pleasantly with some. They invited both sexes on equal terms, and did not believe that "woman's sphere is bounded on the north by her husband; on the south by her baby; on the east by her mother-in-law; and on the west by her maiden aunt." Webster's definition of the "Fine Arts" was, "the arts that depend chiefly on the labours of the mind or imagination, and whose object is pleasure." To that they ought to add—and the production of objects of intellectual beauty. The Fine Arts involve three things: A perception of the beautiful and the harmonious; an aiming at the production of the beautiful and the harmonious; and delight in ideals. Social Union includes all these. The highest forms of the beautiful and the harmonious are so as the result of combinations. So with society and the social idea. All exclusions, and isolations, and selfishnesses are essentially barbaric and inartistic. Social Union, then, may be considered as a Fine Art, inasmuch as it supposes a perception of human beauty and of a harmonious state of society. It includes also the production as well as the perception of beauty and harmony. It is creative, as it aims at elevating and including all, in a harmonious and renovated state of society. It also delights in ideals. It works in the same way that the great Arts of Music, Painting, and Sculpture work, in ever aspiring towards cherished dreams of perfection. All this involves a spirit of benevolence, true courtesy, a spirit of hopefulness, and thoroughness. Success would be attained if they acted in the spirit of the late Bishop of Winchester's witty saying, who, when asked to define the way of salvation, said, "Take the first turning to the right, and go straight on." During the evening a musical entertainment of considerable excellence was given, under the direction of Mr. Wykes and Mr. Rowlett.

SOUTHAMPTON.—The *Hant's Independent* contains a paragraph signed "I. C. U.," in which the services of our minister are thus highly spoken of:—Liberal minded and reverent seekers after truth in Southampton, I am told, are confidently looking forward to find their cause much strengthened and themselves built up by the ministrations, at the Church of the Saviour, of the Rev. D. Amos, formerly a Congregational minister at King's Lynn. Mr. Amos, who is in the vigour of life, has already, since his acceptance of the pastorate of the church, imparted much activity to its different agencies, whilst his broad and liberal views in the pulpit have attracted larger congregations than have been seen at the Church for many years. Mr. Amos has just concluded a series of morning sermons on "Primitive Christianity," which I am told has given great satisfaction to the members of the Church, who deserve every encouragement for their attachment to the cause through many months' absence of a minister; whilst in his evening discourses he has touched upon some of the principal questions affecting our times with a broadness of theological view and an earnestness of purpose and sympathy that have attracted to his ministry many who are seeking after the Infinite and Eternal if haply they may find Him apart from the narrownesses of the dogmas and isms of the age.

STOCKPORT.—The annual school sermons were preached on Sunday last to large congregations by the Rev. Eli Fay. The collections realised £33. 13. 0½d.

SOUTHAMPTON.—The fourth lecture in connection with the Philosophical and Musical Society was delivered on Thursday evening by Mr. Stafford Maccrom in the Kell Memorial Schools. There was a large attendance, the chair being taken by the Rev. D. Amos. The lecturer prefaced his subject by stating that phrenology was simply a discourse upon the phenomena of our mental life, an attempt to explain the wonderful evolution of intelligence through and by means of a material brain; reverently, but truthfully, he hoped, he was now to explain its structure, and the laws which governed it, its divisions and sub-divisions; to trace it through its youth, maturity, and decay, as the temporary home of an immortal spirit, and the sublime handiwork of God. Phrenology had experienced fierce opposition, but notwithstanding the shortcomings of its champions, and the tremendous assaults of its foes, it had outlived all, and was to-day prepared to hold its own. A logical definition both of spirit and matter may be demanded, but the fact was no finite mind could frame a sufficient definition. The phenomena were indisputable. The brain is subject, as are all other organs, to the law of organisation, viz., that different functions are never performed by the same organ. The lecturer affirmed in the most solemn manner, that for his most valuable knowledge on this subject he was indebted to spiritualistic sources, the result of which had been to demonstrate to him the existence of mental organs, whose aim could only point to God. Man was therefore a religious animal, and in answer to those who questioned the wisdom of such researches, he boldly affirmed that it would teach them to develop and mature the splendid gift of intelligence to raise inferiority to a better type, it being for to-day and for all time. A lively discussion followed, strong exception being taken to the points advanced by the lecturer, and the proceedings closed with the usual votes of thanks.

SOUTH SHIELDS: UNITY CHURCH.—On Wednesday, the 23rd inst., a lecture was delivered by the Rev. R. C.

Smith, on "William Lovett" in connection with the Mutual Improvement Society. The attendance was good and the lecture was listened to with great attention. On Sunday a Harvest Festival took place at the church and the church was beautifully decorated for the occasion. The services were conducted by the Rev. R. Cowley Smith, in the morning, on "Pure Religion," in the evening, on "Florence Nightingale." Anthems were also sung by the choir. In the afternoon Mr. Smith conducted a children's service, each scholar bringing some flowers or fruit to add to the collection. At the evening service the Church was well filled by a most attentive and appreciative congregation.—On Monday evening a lecture was delivered by the Rev. R. C. Smith in the Church, on "Unitarian Christianity," at which there was again a good attendance. Mr. T. Hornby presided. Votes of thanks were passed to the ladies and to lecturer. J. Kirkley Esq., secretary to the Shields Infirmary, (who is a member of the Established Church) was also present, and moved a vote of thanks to the Committee of the Church for their efforts to do something for the Infirmary by the Harvest Festival. The fruit and flowers were sent on Tuesday to the Infirmary. The Collections amounted to £6. 11s. 2d., against £1. 19s. 6d. last year.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS

Letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, 20, Cannon-street, and not to the private addresses of the Editors.

No anonymous letters inserted: the writer of every letter must append his name for publication. No letter should be more than half a column.

The report from Heywood and other matter must stand over till next week.

[ADVT.]

FREE CHRISTIAN CHURCH, WHITCHURCH.

To the Editors.—Will you allow me to make one more appeal to your readers on behalf of the work here? I hope it may be the last. We have still a debt of £140 on our church. This includes the cost of a fine harmonium, and all the internal fittings of the church. If possible, we wish to clear the debt off entirely by December 31st, and are prepared to do our own share towards achieving this desirable result. We shall have a bazaar and tea meeting towards the middle of December, and I venture to ask help in the way of work from our lady friends, and of cash contributions from those gentlemen who may feel any interest in our work, and who have not before contributed. Towards the £140 we have about £47 promised already, including, amongst other sums, £10 from Mr. R. Y. Fletcher, Whitchurch; £10 from Mr. John Gresty, Whitchurch; £5 from Sir J. C. Lawrence, Bart.; £5 from W. Rathbone, Esq., M.P.; and £5 from Ed. Caddick, Esq. Pounds, shillings, or pence will be gladly received by the undersigned,

W. CAREY WALTERS,

56, Bargates, Minister of the Church.
Whitchurch, Salop.

PEARSALL'S SCHOOLS.

To the Editors.—Perhaps your Kidderminster correspondent will write to correct Kearsall into Pearsall. The Grammar School, founded by Mr. Pearsall, had the Rev. W. Blake as its first master, and the late Dr. Lant Carpenter and his sister among its first scholars. The Rev. W. Mountford, the author of "Euthanary," and other excellent works, received his elementary education there. The late Dr. Philip Pearsall Carpenter was given his second name from respect to the founder of this school, who was an enlightened and benevolent man—even more enlightened than I was aware of, if, as I must infer, he authorised his trustees, in case his school should seem no longer needed, to apply the foundation to some other purpose, such as a library.—Faithfully yours, R. L. CARPENTER.
Bridport, Oct. 28th, 1878.

PLEADING FOR CHRISTIAN HELP.

To the Editors.—Will you kindly grant me a little space in your columns to narrate an incident that may call the attention of your readers to one of the most truly Christian institutions in London?

Nearly five months ago a young girl of about eighteen, with whom we had had to do in our Sunday school, left her home in disgrace, and for four months all efforts to discover her were in vain. A week ago, however, the parents received a letter from a police constable, informing them of their daughter's whereabouts. We then found that our worst fears were realised, for sadly indeed had she gone astray. What was now to be done with her? It would not do to take her home, for the mother was out so much at work that the girl could not have the necessary supervision. In this dilemma we remembered having read an article in the *Inquirer* some months back upon Mrs. Hampson's Home, and it being quite near, we thought we might go and take counsel with this lady. Those who know the anxiety of such times will realise how intense was the relief to find in Mrs. Hampson the most kindly adviser and ready helper that one could possibly desire. Being entire strangers, we felt some hesitation in asking her help but there was no need; at the first knowledge of the sorrowful tale her hearty co-operation was secured, and within 30 hours after our visit the girl had been fetched up from the country and placed in the Home.

Such was our introduction to an institution formed to reclaim and care for those who have stumbled and

fallen in the battle of life. During the two years and a half that it has been in existence fifty girls have been taken in, wisely and lovingly treated, and as far as we can tell, thoroughly reinstated in a virtuous life. There is no slurring over of their sin, but at the same time they are encouraged with the hope that they may live down the past by striving in the future to lead a pure and holy life, and are bidden to have faith that not one of God's children is beyond the reach of His forgiveness.

Such a home, conducted as it is by a lady who is at one with us in religious belief, surely merits our heartiest support. And yet it is not so! The list of subscribers is terribly inadequate to so good a cause. There is room in the house for fifteen girls, but money is wanting to maintain them, for although they are not kept idle, still their earnings are not enough to cover expenses. Then there are more rooms wanting (for another infirmary, and nurseries); these, too, are waiting for funds. The workers are ready, but the lack of money keeps back the useful work. Can we not do something to change this? Should we not count it as one of our dearest privileges to help to save those who are lost and to bid our weaker sisters "Go and sin no more?"

My last week's experience is one that may, and indeed will probably be repeated by all who have to do with young people of the working classes, and therefore I feel that no apology is needed for thus pleading a cause which brings to a practical issue those Christian principles which in theory we admire so much.

I am afraid I have already passed the proper limit of a letter, and therefore will only add that any further particulars may be easily obtained by writing to Mrs. Hampson, 20, Compton Terrace, Islington, London, N., to whom, or to Mr. W. Shaen, 8, Bedford Row, London, treasurer, it is earnestly hoped, many contributions may be sent. MARIAN PRITCHARD.
October 28th, 1878.

COMING WEEK.

BURY.—BANK STREET CHAPEL.—Reopening of organ, and annual sermons by Rev. C. C. Coe, at 11 and 6.30.

HUDDERSFIELD.—On Sunday next, anniversary sermons, by Rev. John Thomas, B.A., morning at 10.45, evening at 6.30.

HULL.—On Sunday evening, lecture by the Rev. J. M. Dixon, on "Unitarian Struggles."

LONDON: STAMFORD-STREET.—On Sunday, annual sermons, at 11 and 6.30, by the Rev. Dr. Laird Collier.

LONDON.—Lecture by the Rev. R. A. Armstrong, B.A., on "Religion for to-day," on Wednesday, in the Luxembourg Hall. On Thursday, at the Town Hall, Hammersmith. On Friday, at the Rosemary Branch Assembly Rooms, Southampton-street, Peckham.

MANCHESTER: MEMORIAL HALL.—On Tuesday, Beard Memorial Union meeting, when the Rev. Chas. Wicksteed, B.A., will read a paper.

MANCHESTER: CROSS-STREET CHAPEL.—On Sunday, at 6.30, lecture by the Rev. Wm. Gaskell, M.A., on "Reason and Revelation not opposed."—On Wednesday evening, a mission service, at 7.30, in which the Rev. Wm. Gaskell, M.A., Chas. Wicksteed, B.A., and Dr. Sadler will take part.

MANCHESTER: UPPER BROOK-STREET.—On Sunday evening an autumn thanksgiving vesper service.

MONTON.—On Sunday, the Rev. Jas. Harwood, B.A., will commence his ministry. On Thursday, at 5, Welcome meeting.

PENDLETON.—On Friday evening, at 8, a lecture by the Rev. John Page Hopps, on "An Appeal to Jesus Christ against Belief in Eternal Punishment."

PLATT CHAPEL.—On Sunday, the first of a series of lectures on "Reasonable Worship," will be delivered by the Rev. Chas. T. Poynting, B.A., at 6.30.

Birth.

CLIFF.—On the 27th ult., at Old Frodingham, near Brigg, Lincolnshire, the wife of Philip Arthur Cliff, of a son.

Marriages.

BRADSHAW—BARLOW.—On the 23rd October, at the Unitarian Chapel, Chobent, by the Rev. M. C. Frankland, assisted by the Rev. C. C. Coe, of Bolton, Jonas J. Bradshaw, of Bolton, to Hannah, youngest daughter of the late John Barlow, of Chobent. No cards.

WATSON—KIDD.—On the 22nd ult., at Edina House, Milngavie, near Glasgow, by the Rev. Robt. Bell, M.A., Henry Chamberlain Watson to Jessie Burgess, only daughter of Archibald Kidd, Esq.

Deaths.

COLTMAN.—On the 21st ult., at Stourbridge, in the 88th year of her age, Ann, eldest and only surviving daughter of the late Mr. George Coltmán.

HOLLAND.—On the 30th ult., at Bowdon, Alice, eldest daughter of Francis W. Holland, aged 27 years.

KNIGHT.—On the 4th ult., William Millward, and on the 21st ult., Frank Lea, twin sons of the Rev. George Knight, of Sheffield.

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Wednesday evening, Nov. 13th, The Rev. S. FLETCHER WILLIAMS on "Religious Sects in England—the Church of Humanity."

Wednesday evening, Nov. 27th, Rev. WM. GASKELL, M.A.,
on "The Holy Catholic Church."

FLOWERY FIELD CHRISTIAN CHURCH.
Next Sunday there will be TWO SPECIAL SERMONS,
for the Church Funds, by the Rev. G. H. VANCE, B.D. After-
noon at 2 45, and evening at 6 30.

A COURSE of FOUR LECTURES will be delivered under the auspices of the above Society as follows:—
At the Luxemburg Hall, Dalston (opposite the railway station), on the following Wednesday evenings:

November 6th, "Religion for to-day." By the Rev. R. A.

On Friday evenings, October 25th, November 1st, 8th, and 15th, they will be delivered at the Rosemary Branch Assembly Rooms, Southampton-street, Peckham.

The AUTUMNAL MEETING of the Society will be held at Taunton on Thursday, November 14th, 1878.

by the Rev. H. IERSON, M.A., of London, at the conclusion of which there will be an observance of the Lord's Supper Service, when the Address will be given by the Rev. JOHN WRIGHT, B.A., of Bath.

The **BUSINESS MEETING** will be held in the Chapel at the

o'clock, after which a PUBLIC MEETING will be held at the same place, when the Chair will be taken by CHRISTOPHER J. THOMAS, Esq., J.P., who will be supported by the ministers of the district, and by a deputation from the British and Foreign

Ministers and other friends intending to be present will oblige by communicating with the Rev. John Birks as early as possible.

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DOING AND SAYING.

In the Exeter Diocese £100,000 has this year been raised for church purposes.

At the Winchester Diocesan Conference, the Bishop said he would give £100 to any one who would prove from the Bible that God meant to eternally damn the heathen—a doctrine which many of them were taught in their childhood.

Mr. [Donald Currie, who has been chosen as the Liberal candidate for the representation of Perthshire at next general election, in addressing a meeting of Liberal electors at Abyth, said that he would prefer a union of Presbyterian bodies to disestablishment, and counselled Dissenters to take up a conciliatory attitude towards the Church. Mr. Fraser-Mackintosh, M.P., addressed a meeting of electors at Nairn last week. With regard to disestablishment, he said that while a member of the Church of Scotland, if the people wanted to have the Church disestablished, he would bow to their feeling.

The Rev. E. E. Jenkins, secretary of the Wesleyan Missionary Society, at the recent Conference on Foreign Missions, said that Christianity had not as yet effected an inroad upon the fanaticism of the Mohammedan race. As Mohammed built up his work by the sword it would doubtless perish by the sword. Throughout India numbers of Moslems were losing their faith in Islamism, but the fear of persecution kept them from embracing Christianity. Hindooism was losing its hold upon the rising generation, and was slowly becoming a relic. The progress of thought was occasioning an unrest among the masses, and the Theists of the Brahma Somaj had been preparing the way of the Lord.

The fact of history being so strongly condemnatory of Ultramontanism, it is the rôle of its advocates now to throw discredit upon all historical results. "History," says an unblushing scribe in the *Weekly Register*, "tells fibs with impunity, and its readers have to pay for its mendacity. It is because writers will not inquire of those who can teach them (to wit, the Jesuitically-trained priests of the Papal Church) what are the truths about which they but conjecture, that poor 'posterity' has to feed upon inferences;" and he declares it to be "happy for all Christians that 'the Church' is above [history]." Only those who are prepared to abnegate common sense at the bidding of authority can be expected to yield submission to such a dictum.

The London correspondent of the *Western News*, remarking on the refusal of Mr. Jolley, of Birkenhead, to permit a parishioner to partake of the communion who insisted on making certain genuflections when receiving it, says: One can scarcely understand the frame of mind which would lead a man temporarily to introduce the element of disunion into such a ceremony; but Mr. Jolley should see what the London clergy have to undergo, especially at the hands of the ladies. I watched a tall clergyman giving the chalice to a lady the other day. She had prostrated herself on the ground, and it was with the utmost difficulty he could reach her at all. When he did, she refused to take the cup into her hands, and he could only administer it to her at the imminent risk of spilling the contents. Can anybody really mistake this eccentricity for devotion?

Mr. E. S. Robinson, one of the Nonconformist Town Councillors of Bristol, presiding at the anniversary of a United Methodist Free Church, mentioned that he belonged to a congregation, near the Downs, situate in a district in which there were not many poor. Some of his fellow members, being anxious to be employed in Sunday-school teaching, looked round for the darkest, the most benighted and least instructed spot, where there was most need of work. This they found under the shadow of the cathedral, and there they established a Sunday school with 200 scholars—children for whom the eleven preachers and more than thirty cathedral officials had taken no care. Mr. Robinson expressed the hope that the time would come when the pulpit of that cathedral

would be no longer closed against such teachers as Newman Hall, C. H. Spurgeon, and the minister who preaches before the Queen at Balmoral.

The Jesuits had a mission in Madagascar in the seventeenth century, but no results were left. The Protestant mission has had 16 years of planting time—1823 to 1837, twenty-five years of persecution, 1837 to 1862, and since then the harvest. In the first period the Scriptures were translated and education was promoted and the Gospel preached,—with what result is proved. The evidences of national elevation are now abundant in the clothing of the people, in marriage customs, and in commerce. There was not a European house of business in 1863, now there are many. Polygamy is extinct and divorce greatly diminished. Cruel laws have been abolished. Death punishment for trivial offences, with the selling of wives and children of criminals as slaves, have ceased. The law by which deserters were burned has been abolished. The practices of war have been immensely ameliorated. Such are the undoubted results of the triumph of religion.

It is computed, says the Rev. T. P. Hughes, representative of the Church Missionary Society at Peshawur, that 170 millions of the human race profess the religion of Mohammed. In Europe Mohammedanism has been declining for centuries. On the other hand, Islamism is spreading in Africa and India; but while it has gained in numerical strength during the past few years, it has lost and is losing its vital power. Downright infidelity is widespread among the professed followers of the prophet. Mohammed over-legislated, and it is impossible now for Moslems to be tied hand and foot by laws which suited Arabia 1,200 years ago. The whole Turkish Empire is practically closed against missionary effort among Mohammedans, and this is a country which owes its very existence to British money and British blood. Mohammedanism is spreading in Africa because there the natives are ready to embrace any religion which they regard as preferable to their own miserable superstitions; and if Islam becomes a great power in that land, it will be because Christians refuse to enter the open door.

CONVERSIONS TO AND FROM UNITARIANISM.

[A SERMON preached at Strangeways on Sunday morning, Nov. 3, by Rev. J. TOWLE MARRIOTT.]
"Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage."—Gal. v. 1.

Most of you, my friends, have often read or heard about the incoming of converts to the Unitarian faith from the ranks of Orthodoxy. This is a picture we have seen a good deal of, and which has ceased to move us with surprise when we come across newly-made copies of it. We think it a perfectly natural transition. Some of us have trodden in the way of it ourselves, and we know how simple and necessary a change it was from the evangelical dogmatisms to the large and holy trusts of the heart. Hence we are always expecting new accessions to our Church, and very practically do we work out the feeling in some respects. We do not create and support a sufficient number of colleges and training institutions to supply the needs of our ministry, because we know so well that orthodoxy itself has got a fair number of our future ministers in training. Let them alone and they will come to us in the right time; and come to us, if not equipped with all the fulness of insight and scholarship which distinguishes the best bred sons of Unitarian soil, yet possessed of a special training of their own, and perhaps peculiarly fitted to comprehend that deep eternal bond which, surely as the Lord our God is one Lord, holds in one mystic unity all the religions of men. After pointing out the danger of high birthright of any sort, and illustrating this by a reference to the hereditary possession of large wealth which often hides from men the real uses and sacredness of money, the preacher proceeded: Similarly it may happen, plainly does happen sometimes, that the religious faith that comes down upon us from its having been our fathers' before us, may incline us to [form very superficial notions about religion, its first real, divine message in our hearts and lives. Especially does this indictment stand against us, I think, when Unitarian Christianity is put into the witness box and made to speak. Its plain and simple beauty, its vital meanings, are often greatly lost

sight of by its own heirs and heiresses; its union of good will with all earnest doctrine, not understood and little cared for. We may point out how the tide runs in this direction; we may take credit to our religion that it wins over to itself a large number of believers from other churches; but for goodness' sake do not accept that for the main proof of our superiority of faith and Church! Why should we go proving from the action of others, and those for the time being *strangers*, that we possess better creeds, and a better doctrine of humanity? Glorious as our faith is, in the footmarks it has left upon the past, and in its great affirmations to-day, the reason of its existence in us should be, its helpful personal power, its sweetness in the living heart. The proof that it is divine lies in the question—"Does it help and bless, or does it not?" And I repeat that those who are born to it, and led up to it from their infancy, despite their advantage in some respects, are peculiarly liable to take a shallow view, and form a lukewarm sort of acceptance of Unitarian or any other Christianity.

Now it does occasionally happen that one goes from Unitarianism into the system from which so many are coming over to us. I believe, indeed, that this happens less occasionally than we might suppose, only it is unostentatiously effected, and our eyes not always being wide open, we omit to take a note of it; but occasionally it happens in a conspicuous instance and with a loud noise. A blue light is burned, some imitation of thunder sounds, and with a bitter and tragic denunciation of those he leaves behind, the actor takes his last departure from the stage. When it occurs in this way we begin to think; we see, at any rate, that the rule of being converted hither has its exceptions; and that some men go, if many come. Perhaps the discordant note is struck only to deepen the harmony which it for the moment suspends. And that will be so if we pause and ask ourselves where the defect is, and wherein does this faith and form that we have held with such composure of spirit, fail to speak helpfully to those who once received it gladly and transmitted it, for comfort, to their brethren; what is the cause when they go from us instead of coming here?

Having said so much and eased my conscience, my friends, I feel the more free to speak about what we find this week occupying a good deal of space in the columns of our denominational organs. A son of the soil, a minister amongst us, whose father was also a minister amongst us, has seceded, and intends to enter upon holy orders in the Church of England. He has been led, in the providence of God, to see the truth of the principles of Evangelical Christianity. Now I would always follow such a procedure with deep respect, convinced as I am that, as a rule, it springs from a part of human nature the most solemn, and sacredly belonging to the innermost recesses of the Spirit where God alone can share the life of His child. Nor am I wishful to deny this altogether in the case just now forced upon our attention. But the person who is distinguished by taking this unusual course has himself spoken out so fully and strongly, has expressed his thoughts and feelings about his change with such confidence, and discoursed upon our follies with such a complete absence of reserve, that one is bound to look at things and to ask whether the speaker was not grossly self-deceived, both as to his past religion and surroundings, and as to his future career. The first thing brought heavily against us is that we talk about our being free while we are not: we are fettered by the common opinion; and, under a veil, we have our dogmas, like the rest of them; and the speaker, further on, said he was not going to lose any of his freedom in the English Church. Well, in regard to freedom, of course we can only deal with it comparatively. Absolute freedom, we know, is impossible in any human fellowship. Some common basis must hold men together, or they fall into mere individual particles, like a rope of sand. For simple confessions of faith and life in common, which may make the bond visible to us at once, I have always pleaded as a wholesome safeguard; and I willingly believe that some of us have mistaken freedom for an end instead of only the means to an end. But how can I believe that, in exchanging a ministry of open trust for one which is walled round about with no less than 39 written articles, and with one of the subtlest metaphysical creeds that were ever penned, there is no forfeiting of that natural independence which surely is dear to every self-respecting mind? Practically, perhaps, because the administration there is so relaxed, it may be found a freer atmosphere than the old; but that can only be so after one has deliberately received the assurance from his new friends, or his own heart, that the creeds and articles deny their office, and are warranted not to bind.

We are next told that we are not successful—that we do not touch the hearts of the people as

others do. "I preached, I lectured, I went here and there with this modern Gospel. People came, they listened, they went away again—many of them came no more. I could not understand it then; I think I understand it now." That is no disgrace to a man; but is it, on the other hand, the proof that he is wrong in his religious ideas? I said awhile ago that the real proof of the beauty of our faith, and of the exalted character of our church, does not lie in people coming over to us, but in our own spiritual blessings which come in to sanctify our lives from the hand of God. On the same principle, I say, a religion is not condemned because its adherents are few, and people who come to look at us in curiosity pass by on the other side. If every cause had been deserted because it did not thrive, and grow, and bring forth immediate fruits under the hands that served it, where would now have been those grand but slow conquests that have silently, and in steps of long patience and holy toil, enriched the world? If success were the sole test of true prosperity, and only they whose work appeared in large returns which men could see were to be crowned with life to come, I question reverently whether the souls which I love the best, and cherish as my guiding souls, would not mostly have to go down into the pit! From another point of view, indeed, this Christianity itself (whether Unitarian or not) is an unpopular thing, and does not reach the masses—as our friend will again find out when he comes to the other end of his new spell of patience and work. Does he remember that his own words, but leading to the diametrically opposite conclusion, might well have been applied to the Christ whose disciple he still claims to be? "I preached, I lectured, I went here and there with his modern Gospel. People came, they listened, they went away again—many of them came no more." But the Christ remained—that failure never would have aided the suggestion with him to seek a change of ideas and forms by which more disciples might be won to sit at his feet!

Our variety of views, and the negative character of them, are also brought into contempt. We are told that there obtain all sorts of teachings amongst us, and that there is nothing to bind men together; then, that the Unitarian *creed* is a negative one. The two ideas can hardly be conceived as harmonious, but it is not fair, perhaps, to expect clearness beyond what may be found in the general drift of the discourse before us. There are, alas! too many denials; but our friend is too ready to find them. A better answer than I can write appears in one of our papers (the *Inquirer*): "If he means by this that it is a negation and nothing more, we affirm that the statement is a misrepresentation. We affirm the love of God to man; we deny His eternal hate. We affirm the divinity of man; we deny his total depravity. We affirm the divinity as well as the humanity of Christ; we deny his godhead. We affirm that God manifests Himself in divers ways; we deny that there is but one revelation of Him. We affirm the moral grandeur of much that is contained in the Bible; we deny that that collection of books is the only volume which contains all things necessary for salvation. We affirm the right and duty of private judgment; we deny the right of any man, or body of men, to set up any standard of infallibility, be it man or book, and bid us bow down to that. We affirm the supremacy of conscience; we deny any other authority than this. Is that expression of Unitarian faith a mere negation? It is an affirmation too."

But I want to ask one question, over and above all these remarks, and it is this: In exchanging old surroundings for new, in giving up the black gown to wear a white one, in going from where people believe one thing to where they believe a thousand other things, with a loud denial of his former doctrine on his lips, and an equally loud profession of his new love, in all this—do you imagine that a man can *really change his religion*? If we have reverently learned, as I hope we all have, to speak with a due sense of our imperfect knowledge, to leave some space for wonder and awe before the mysteries of life and heaven, confessing that no man has seen God at any time, nor ascended into heaven to measure its happy fields and count the number of the blest, do you think we make these things any less mysterious by going to where men lay claim to understand and describe them altogether? Our moving from place to place, and creed to creed, does not alter one of the eternal facts above us, nor does it really alter our belief in them. For the same brain will go with us in our heads, and the same heart will beat in our bosom. Transform the trappings and the suits of religion as you may, quit the place of heresies and go into the temple which is outwardly privileged and the boasted habitation of a sound faith; yet it is not another and higher religion until your mind becomes more sound than it was and your affections are made truer to the spirit

of divine charity. The new exteriors, I will not deny, may help you a little to rise to higher things within, but also they may tend to put back the life and light of God in the soul. And the instance which to-day teaches you and me a lesson, though I would not speak of it unkindly, seems far more calculated to produce the latter effect in its subject—my pen had almost written—in its victim. For it is a bad beginning in any new course of life when you must enter upon it with bitter thoughts about the course that there comes to an end; in religion especially, bad to dwell upon the worst features of our sojourn in the now empty house, and forget the holy hours one spent upon its altar and round its hearth. When a man must go to another church, at the bidding of deep convictions, he is accustomed then to recall the kindness, the strength and joy he used to find in the shelter which he thinks he has outgrown; if he has really held the faith in loving grip, felt its thoughts in his own spirit, I decline to believe it possible for him to part from it with other than words of tender and regretful farewell. He must see, too, that he does not completely give up the early religion, all religions in their deepest significance being one, in spirit and life—one in many ways. I said I believe there are many who go out from us and settle down easily in Trinitarian systems; but who are they? They are those who have not felt these simple realities personally, or touched them with their own hands. They teach us in their going that the faith is only valuable when it is intensely loved for the prize which our Christianity surely is; they form a warning against our being shallow when we utter the memory of God's great goodness; and, despite their own desire, call us to deepen within us the fibres which never took root in them. They make us think of the parable of good seeds that fell among stones and thorns on impoverished ground, and when the sun was up they withered away; and God helping us, they quicken our faithfulness to the work which is given us to do, in a simpler trust to the Highest for His blessing, either now or after many days.

MINISTERS' BENEVOLENT SOCIETY.

THE annual meeting of this society was held at the Church of the Messiah, Birmingham, on Thursday, October 31st. A letter was received from the president, Mr. Hopgood, regretting that he was not able to be present at the meeting, and expressing the interest that he felt in the welfare of the society. Mr. J. A. Kenrick, vice-president, took the chair, and letters of apology were also read from the Rev. John Wilson, one of the vice-presidents; the Rev. James Taplin, and Mr. Mott and Mr. New.

The treasurer's report gave a favourable view of the state of the finances. The report of the directors is subjoined.

Mr. Hopgood was re-elected president, and the Rev. John Wilson and Mr. J. A. Kenrick vice-presidents. Mr. Kenrick and Dr. Russell were requested to continue in office as treasurer and secretary, and Mr. Bolton and Mr. H. F. Osler as auditors. Mr. G. H. Kenrick was elected trustee in the place of the late Mr. Arch. Kenrick.

The following is the annual report submitted to the meeting:—

On the occasion of each annual meeting the directors have spoken of steady increase in the usefulness of the society, and not unfrequently have referred to the special evidence they had received, in communications from beneficiary members, of the help and comfort which the society has been privileged to confer. The year now ended has been in no degree behind its predecessors in this respect. A considerable increase has been made in the grants—the amount this year exceeding that of last year by the sum of £120. In two instances, in the course of the past eighteen months, a contribution from the funds of the society has been again made, for the purpose of affording the recipients an opportunity of recovering lost health by relaxation and travel, during a period of temporary retirement from the active duties of their profession. In one of the cases the directors have had the gratification of receiving an assurance of the benefit which the minister has derived from the help afforded him in so timely a manner; and they have the satisfaction of believing that, through the means which this society places at their disposal, they have been enabled to restore a respected minister to a considerable share of activity and usefulness. In the other instance, in which the grant was made last year, although the result has been less satisfactory, the contribution afforded relief from anxiety, and enabled the recipient to derive greater advantage from his respite from labour, than it would otherwise have been possible for him to receive; he has now returned to ministerial work, and the directors trust will yet feel the good effect of his relaxation.

The directors have again to acknowledge, with expressions of sincere gratitude, liberal additions to the yearly grant, in gifts of money made for immediate distribution. The president, Mr. Hopgood, has augmented the annual grants by a donation of £100, his present gift being the fourth in yearly succession. Mr. S. Sharpe, in like manner, has made a third yearly donation of a similar sum. The £200 thus placed in their hands, together with £10 given by the treasurer, Mr. Kenrick,

for a particular purpose, the directors have divided among the recipients, in accordance with the desire of the generous benefactors, and it is hardly necessary to say how highly so welcome an addition to the grants has been appreciated.

The total amount of the grants made during the past year is £1,050, forming, with the addition already referred to, the handsome sum of £1,260, by far the largest amount hitherto disbursed among the beneficiary members.

The following table shows the grants made in each successive year since the formation of the Ministers' Benevolent Society:—

Recipients.			Recipients.		
In 1855...	£20 to	1	In 1867...	£450 to	15
„ 1856...	50 „	3	„ 1868...	470 „	15
„ 1857...	60 „	4	„ 1869...	490 „	15
„ 1858...	95 „	5	„ 1870...	650 „	16
„ 1859...	165 „	7	„ 1871...	770 „	18
„ 1860...	185 „	7	„ 1872...	770 „	18
„ 1861...	260 „	9	„ 1873...	830 „	20
„ 1862...	270 „	9	„ 1874...	930 „	22
„ 1863...	330 „	11	„ 1875...	880* „	21
„ 1864...	390 „	13	„ 1876...	850* „	20
„ 1865...	330 „	10	„ 1877...	930 „	21
„ 1866...	330 „	11			

* Together with £100 donations for immediate distribution.
† And £100 given as above.
‡ And £225 given as above. The secretary is responsible for an error of £10 in this amount, as stated last year.

Three legacies have been reported to the treasurer during the year; viz.: one of £300 from the late Miss Tingcombe, of Bath; one of £200 from the late Miss Carpenter, of London; and one of £300 from the late Mrs. Odgers, of Bath. The usual congregational collection has been received from Horsham, amounting, this year, to £4. 1s. A collection from this congregation has been received annually since the year 1854.

Four recipients have been placed on the books during the year, one of them receiving a grant to provide for a temporary occasion only. A grant made last year, under similar circumstances, has not been renewed, the minister having returned to his duties for the present. One recipient, the Rev. W. R. Hughes, has been removed by death; he was attacked by disease, while yet in early life, and his chief dependence during a protracted and painful illness, was upon the assistance which he derived from this Society; his wife and family will look to the same source of help in their sad bereavement.

The present number of recipients is twenty-four, of whom fifteen are widows. Eight new beneficiary members have been added, making a total of one hundred and fifty-two.

The directors announce with much regret, that it will be the duty of the members at the annual meeting, to elect a new trustee. Since the last annual meeting the Society has lost a valued friend by the death of Mr. Archibald Kenrick, who held the office of trustee since the first annual meeting of the Society in 1853.

MANCHESTER NEW COLLEGE.

ON Wednesday, October 30th, the Rev. Dr. Martineau delivered the inaugural lecture for the Session 1878-9 to a crowded audience in University Hall, Gordon-square. The address commenced with a brief reference to the recent memorial addressed by the authorities of the College to the President of the Council, which stated that the College is founded for the free study of theology. That of course implied belief in a God and religion. Comparative theology was the study of religion on its human side, but theology implies more than this, the study of the nature of God which must go on and adapt itself to different ages and nations. Religion and morality considered metaphysically and ethically had a different origin, but in Christianity they blended and became one. The lecturer then reviewed the theories of Matthew Arnold, the philosophy of Mill, and the recent Essays of Frederick Harrison, and showed that they failed to solve the deepest question of theology and life. Quoting the language of earnest religious aspiration he showed how impossible it was to translate it into the language of Agnosticism or Positivism, and concluded a remarkable address with an expression of intense faith in a personal God. It is due to Dr. Martineau to say that the above does not pretend to be even an outline of his address, which, we are glad to announce, will be published in a few days.

ABERDARE: OLD MEETING.—The first of a series of four lectures, illustrative of Unitarian principles, was delivered here last Sunday evening, by the minister, the Rev. W. James, B.A. The lectures had been announced by bills exhibited in places of resort in the neighbourhood, the result of which was that the first subject, "Why I am a Unitarian," attracted an audience that completely filled the chapel. The next lecture, on "The Nature of Salvation," will be delivered on Sunday week. It is hoped that some degree of the interest awakened will be maintained during the continuance of the course.

MUNICIPAL GOVERNMENT IN JAPAN.—Several months ago an application was received by the Mayor of Manchester (Mr. Alderman Grundy) from His Excellency Kusumoto Masataka, prefect of Yeddo, Japan (through Mr. F. V. Dicking, of Yokohama), for certain information relative to the municipal government of this city. The Mayor forwarded a number of documents and a variety of general information bearing upon the subject; and in reply His Worship has received from His Excellency the Prefect of Yeddo a communication written in the flowery style of Oriental correspondence. The communication is enclosed in a beautiful Japanese casket, adorned with gold and silver flowers and other objects in relief.

MOUNTAINEER'S PRAYER.

LUCY LARCOM.

GIRD me with the strength of Thy steadfast hills !
 The speed of Thy streams give me !
 In the spirit that calms, with the life that thrills,
 I would stand or run for Thee.
 Let me be Thy voice, or Thy silent power,—
 As the cataract or the peak,—
 An eternal thought in my earthly hour,
 Of the living God to speak.

Clothe me in the rose-tints of Thy skies
 Upon morning summits laid;
 Robe me in the purple and gold that flies
 Thy shuttle of light and shade;
 Let me rise and rejoice in Thy smile aright,
 As mountains and forests do;
 Let me welcome Thy twilight and Thy night,
 And wait for Thy dawn anew !

Give me of the brook's faith, joyously sung
 Under clank of its icy chain !
 Give me of the patience that hides among
 Thy hill-tops in mist and rain !
 Lift me up from the clod; let me breathe Thy breath;
 Thy beauty and strength give me !
 Let me lose both the name and the meaning of death
 In the life that I share with Thee !

The Unitarian Herald.

FRIDAY, NOVEMBER 8, 1878.

A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power.

WILLIAM ELLERY CHANNING.

ORTHODOX GENEROSITY.

It is no new thing to hear of Orthodox Generosity stopping short of Unitarians. Another case in illustration of the rule is just now afforded us, hailing from Derby. Mr. BEMROSE, the retiring mayor, is not one of the mayors who belong to our household of faith. But he is a man of liberal hospitality, and, during his civic year, it is said, has shed much lustre on the office and the borough. As his year of office drew to a close, he determined to invite—according to the newspapers—all the Sunday-school teachers of the town to a party in their honour, to be held at the Drill Hall on Monday week. This was a very graceful proposal, and the prospect of accepting the invitation of the Mayor was no doubt deeply appreciated by those engaged in Sunday-school work—a race whose self-denying and beneficent services as a rule do not win much recognition in high quarters. Mr. BEMROSE, who, as we are told, has himself been an earnest worker in the cause of Sunday schools, is to be congratulated on the happy idea of identifying his presence with them on the auspicious public occasion referred to. From many points of view, too, the idea was successfully carried out. We gather from a local report that, “the invitation of his worship was so largely responded to that about seventeen hundred persons were present at the Drill Hall on Monday evening, of whom we believe more than one half were Dissenters. The gathering was quite unique in character, and one could hardly look upon the vast assemblage without feeling what a powerful engine the Sunday school is in improving the moral and religious condition of the people.” The speeches were of a very practical character, one among them being given by Sir CHARLES READ, the Chairman of the London School Board, who addressed himself generally to the subject of religious education. Altogether, it is evident, the gathering must have been of exceptional interest and power.

We should have been glad if the evening had not possessed the additional feature of exclusion; but such a fact, now, as often before, has to be put into the other scale. Like most men, the MAYOR OF DERBY casts a shadow; and his shadow, unfortunately, followed him into the

festive place, and was thrown long and dark across the success of the proceedings. Two denominations were distinguished by being left outside in the October cold, and these were the Swedenborgians and the Unitarians. The blessing was not for them. At their heresies the MAYOR felt obliged to draw the line. Not receiving the usual invitation card, and feeling naturally that “a man's a man for a' that,” and that even Unitarians come under *some* religious denomination or other, Mr. JOHN GREEN, the superintendent of Friargate School, wrote to the agent saying that, despite the promise that all denominations were to be called to the feast, neither he nor any of his co-helpers had received tickets. To this letter reply was sent, “pro the MAYOR,” that “Your school was not amongst the invited on Monday next,” and explaining that the newspapers had conveyed an erroneous impression in saying all schools were to be invited. Upon this an exchange of sentiments passed between Mr. GREEN and the MAYOR, who wrote, among other things—“I put it to you whether, considering your theological tenets; and the whole tone and character of the meeting, I should have been acting conscientiously and according to the true principles of courtesy, in asking your attendance, or whether you would have been at ease in accepting the invitation.” Some correspondence appears in the newspapers on the subject, and in one of them the matter is commented on in an excellent editorial paragraph. The writer regrets that “a grand and truly catholic idea has been in a measure marred by a spirit of something like bigotry, which we thought would hardly have been exhibited in these days by a gentleman who has the honour to occupy the post of chief magistrate, and who, as such, represents the whole town. . . . Such an exclusion implies a great deal more than we care at present to indicate; but we cannot help expressing our deep regret that this untoward and unhappy incident, which it will be seen has aroused a very angry feeling, should have marred what was otherwise a grand conception.”

Of course it is a delicate question to say how a mayor should dispense his hospitalities, and at what bounds his kindness may be allowed to stop. Of the conscientiousness of the motive implied in the little narrative we have laid before our readers, we feel no doubt. The MAYOR OF DERBY has not yet learned that Unitarian Sunday school teachers have part and lot in the Christianity of Christ; and when the occasion is his own, he has a perfect right to leave them out, and thus express his antipathy to their views. Yet all this makes the matter all the more significant. We can understand men if they turn from us in anger, and when they are asserting the rivalry of the creeds; but when men are swayed by the impulses of natural generosity we are wont to believe them better than their creeds. We have so often rejoiced to see the charitable heart, with sweet forgetfulness of doctrinal logic, rise into a truly catholic spirit, that we perhaps began to count on it too soon. Narrowness shows itself more plainly where, like a blot on the white page, it stands out of a man's generous mood and mars his better deed. Then it is more painful to us, because it seems to go more deep. And it is in this divided feeling of commendation and regret that we refer to Mr. BEMROSE's generousities, which with one hand encouraged a great and holy cause, and with the other conspicuously put under a ban one or two earnest sections of its helpers. Many of those who were present and enjoyed the good things, surmounted by the smile of their kindly host, must by this time, we think, have felt the unpleasant reflection that his eyes saw distinctions which the “other, larger eyes than ours,” do not see; and that their neighbours in the same labour of love might, with common advantage, have been privileged to share in the welcome.

The late Rev. Titus Lloyd.

ANOTHER venerable and much respected minister has been called to his long home, in the person of the Rev. Titus Lloyd, of Nottage and Wick, who died October 23rd, in his 84th year. On the previous evening he had gone to bed in his ordinary health, and apparently in better spirits than usual, but on the morrow about ten he was found dead and cold, having passed quietly away in his sleep. Mr. Lloyd was a gentleman who was very much respected not only among the members of his own flocks, but also by all who knew him, to whatever denomination they might belong, and his sudden demise has cast quite a gloom over the neighbourhood in which he resided. The old familiar form that had gone in and out among them for so many years will be long missed.

Mr. Lloyd was born in the parish of Bridell, near Cardigan, in May, 1795, and was the son of the Rev. Evan Lloyd, who became minister of Nottage and Wick in January, 1808, and died July 30th, 1847. In an obituary notice in *Yr Ymfynydd* for 1847, we find that Mr. E. Lloyd was a member of the Pembrokeshire militia in 1797, when the French effected a landing at Fishguard, and was present when they surrendered to Earl Cawdor. After he came to Glamorganshire (1808) he did a great deal in the way of mission work, and his name is frequently found in the early numbers of the *Monthly Repository*.

Mr. Titus Lloyd probably began to preach about 55 years ago, but was not regularly ordained until some years later. His ordination took place at Wick when his father and the Rev. J. E. Jones, of Bridgend, officiated, but in what year we have not been able to ascertain. During the long years of his ministry he proved himself a faithful and devoted servant of Christ, and won the affection and esteem of his congregation. Though Wick is situated no less than nine miles away, he seldom, under any circumstances, failed to be at his post. During the last year or two he has been assisted by his eldest son, but so late as the Sunday before his death he did duty at Bridgend, a distance of six miles to and fro. His mortal remains were interred on Saturday in the same grave as his wife, in the burial ground attached to the chapel at Wick, the following ministers taking part in the funeral service—the Revs. George, Aberdare; James, Aberdare; Evans, Gellionen; Davies, Cefn; Davies, Allt-y-placa; and Jones, Lampeter. On the Sunday morning a funeral sermon was preached to a large congregation at Nottage chapel, by the Rev. R. J. Jones, Aberdare, from Daniel xii., 3.—“They that turn many to righteousness [shall shine], as the stars for ever and ever.”

THE BEARD MEMORIAL UNION.

ON Tuesday evening a meeting of this Union was held in the Memorial Hall. In the absence of the Rev. Wm. Gaskell, M.A., president, the Rev. JAS. BLACK, M.A., vice president, took the chair, and there were present the Revs. Chas. Wicksteed, B.A., T. Lloyd Jones, John McDowell, Wm. Harrison, W. G. Cadman, John Moore, Dr. Marcus, Messrs. E. C. Harding, E. Golland, Thos. Diggles, J. H. Reynolds, Jas. Bennett, W. Hadwen, D. Noble, Jas. Odgers, John Hadfield, and J. H. Reynolds, jun.

The CHAIRMAN explained that Mr. Gaskell's absence arose from a slight cold and a wish to keep his strength for the duty he had to perform the following evening in the mission service at Cross-street Chapel. (Hear, hear.)

Mr. WICKSTEED then read a paper, his subject, as announced, being “An Attempt to Define the Actual Historic Attitude of the Roman Catholic Church towards the Translation and Circulation of the Scriptures.” He showed that in the early centuries the practice of the Christian Church, and for many centuries afterwards that of the Roman Catholic Church, was to encourage and promote the reading of the Scriptures. The more modern attitude of the Roman Church was an afterthought; the reading of the Scriptures being prohibited, or limited to persons duly certified by the bishop, or by the priest and confessor, as a precaution against the reformed doctrines. Such prohibition had emanated rather from local than general authorities. There was no decree of any council on the subject. He had seen it stated that such a decree had been passed by the Council of Toledo, but he had found no trace of it in examining the best authority on councils. The committee which sat after the close of the Council of Trent, however, had issued restrictive directions as to the use of the Bible. The lesson to be learned from the action of the Roman Church in this matter was that while she preserved the appearance of liberality in cases where she had no power to exercise compulsion, she

was now, as she had always been, ready when she had the power, to use the most tyrannical means for securing her authority. Mr. Wicksteed's paper was enriched with an account of the exhortations of early Fathers, especially John Chrysostom, as to the duty of studying the scriptures, and by comprehensive references to historical authorities in connection with the several points of his subject.

Dr. MARCUS said that he had listened to the paper with deep interest and had learnt many things which were new to him, as that about the Committee of Trent. He felt much alarm at the position of the Roman Catholic Church. It might be true that the Church of Rome had never issued any direct and absolute prohibition, but its influence had been so used as practically to amount to an absolute prohibition. And as a church she could not change, and would need, therefore, carefully to be watched.

Mr. D. REES asked what the attitude of the Church of Rome was towards the circulation of the scriptures in such countries as Spain?

The Rev. T. LLOYD JONES moved a vote of thanks to Mr. Wicksteed for his exhaustive paper, which Mr. E. C. HARDING seconded. This being carried with acclamation, Mr. WICKSTEED replied, thanking the audience for the kind reception given to his paper, and stating in answer to Mr. Rees' question that the action of the Catholic Church in Spain was undoubtedly restrictive.

A MISSION SERVICE.

ON Wednesday evening, a mission service was held in Cross-street Chapel, Manchester, in connection with the Manchester District Unitarian Association. The seats on the floor of the chapel were comfortably filled. The service was opened with the hymn "All people that on earth do dwell," sung to the Old Hundred, followed by a prayer, by the Rev. William Gaskell, M.A., after which he delivered an address. In former times, he said, it had been a charge against Unitarianism that it was coldly intellectual, too much given to negation, and indifferent to the condition of the masses lying outside of church fellowship. So much intellectual work had Unitarian ministers to do in clearing the ground for a free theology, that perhaps there was some little truth in the accusation. The time had now come, however, when, while they continued to address the judgments of men, they should seek to enlist their feelings on the side of Christian truth and piety. The aged might give counsel, men of business of their means, the poor could give of their wisdom in devising means to the end, and the young could give of their labour. It is the duty of all to do something, so that at last when called upon to answer what sacrifices they had made they might not be speechless. A canticle having been sung, the Rev. C. Wicksteed, B.A., delivered an address on the uplifting and protective power of the Church—the term church being taken in its widest sense, as representing the aggregate of those means by which Christian society seeks to create a pure spiritual atmosphere, to cherish every noble purpose, along with an accordant life. Our forefathers spoke much of the "means of grace"—a very good expression which we might vary, but on which we could scarcely improve. If we are not looking to a rock that is higher than we, striving after a higher and completer life, we are surely deteriorating. What is to save us; to keep us abreast of our best and highest? Nothing but the living in the constant presence of holy and heavenly influences. We in these days are losing the high estimate that used to be put on "means." The protective and uplifting power of the services of the church is too much neglected. Mr. Wicksteed then spoke of the great privilege of the Christian minister, who, in realising the truth which he had to proclaim, might seem to be at times on the Mount of Transfiguration, from which he returned feeling the uplifting power of religion, and enabled to live a less ignoble and selfish life. At other times, when he came to the pulpit cheerless and desponding, he felt his heart revived by the hymn and the uplifting word of the Scriptures. This ought to be true of the worshippers also. Mr. Wicksteed concluded an impressive address with asserting strongly his belief in the "means of grace," and the culture of the social feelings. He believed the Mission to be engaged in a holy work. God speed the Mission, and this Mission Service! This address was followed by another canticle; and then the Rev. Dr. Sadler, in earnest words, pointed out the need of renewals of the inward life. There was first of all a need of renewal from day to day. Good influences are around us all, from which we may derive spiritual nutriment. In books and in our memories we can associate with wise and high-minded men, whose example will make us discontented with our selfish lives. Every day we should seek this refreshment. But there was need of another kind of renewal. Custom had the effect of turning our best exercises into routine. Piety was apt to degenerate from oft-repeated repetitions, and men, therefore, needed fresh stirrings

up of their desires after an ideal of holiness. Dr. Sadler pointed to the transforming influence which had often been brought to bear upon men by a single incident, citing the examples of the Carmelite Lawrence, Dr. Channing, Theodore Parker, and J. S. Mill.

At the close of the service, which lasted till after nine o'clock, an offertory was taken in aid of the funds of the Association, and realised about £8.

SCOTTISH UNITARIAN CHRISTIAN ASSOCIATION.

DISCUSSION ON THE NAME "CHRISTIAN."

ON Sunday week the Rev. Henry Ierson, M.A., Secretary of the British and Foreign Unitarian Association, preached two sermons in St. Mark's Unitarian Chapel, Edinburgh, on behalf of the Scottish Association. That in the morning was on "The Unity of God," and that in the evening on "The Unitarian Position." Both services were well attended, and the discourses were listened to with keen interest as the powerful words of the preacher came home to the hearts of the hearers. We are pleased to record the fact that the evening discourse is to be printed for the benefit of a wider public than listened to it.

On the Monday afternoon, at three o'clock, the subscribers' annual meeting was held in the same place, when the reports from the various churches were read by the secretary (Mr. A. L. Knox), which represented a fair year's work well done under difficult conditions. The report from *South St. Mungo-street*, Glasgow, stated that in spite of bad trade, the loss of members by death, migration, and emigration, the numbers and condition were no worse than last year. The library had been considerably enlarged and a catalogue printed, a social improvement society and discussion class founded, and the Sunday school somewhat improved. The report from *Aberdeen* was hopeful, and indicated a considerable improvement in the congregation since the settlement of the Rev. G. T. Walters, and showed that all the related institutions were working well. *Paisley* reported faithful work well done, and some internal improvement, and some gain in public estimation, though not much growth in numbers. The members are devoted and faithful, the Sunday services well attended, and the week-evening lectures resulting in much good being done. *Perth* reported an improvement in the attendance on the services, and that prejudices are gradually going down in the minds of the people of the district. *Dundee* reported that, considering every circumstance, progress is being made, and that exertions are being made to pay off the annual ground rent of £35, which, when accomplished, would enable the congregation to be self-supporting.

The election of officers for the ensuing year was then proceeded with: President, Rev. R. B. Drummond, B.A., of Edinburgh; secretary, Mr. A. L. Knox; treasurer, Mr. John Tuckwell; vice-presidents, Revs. F. W. Walters, William Mitchell, G. T. Walters, Wm. Bennett, Messrs. John Pullas, A. Adamson, J. Bethune, D. Jobson, James Shepherd, W. Rankine, W. G. Milligan, J. Warren, and Wm. Glen.

A discussion then ensued, on the motion of Mr. JAMES PATERSON, to remove the word "Christian" from the name of the Association, so that in future its title should be "The Scottish Unitarian Association." In support of his motion Mr. Paterson contended that there was only another Association in connection with the body which called itself Christian, and he thought it was needless. It was not that he was in antagonism to the word, but as it was a constant theme with other churches to complain that no church had yet attained the ideal of Christianity, he thought it could hardly be contended that this Association had done so, and we should not retain a name to which we had not come up. If we were really, truly Christian, then it would be right, but in the circumstances, not. Besides, the Association was originally and simply known by the name Unitarian, and he wanted to return to the original description.

The Rev. W. BENNETT seconded the motion. He hoped no feeling would be roused by the matter being brought forward. He only wanted the question ventilating. To call ourselves Christians was opposed to use and wont, as other churches did not call themselves Christians, but simply Presbyterian, Baptist, or Congregational. It seemed as if we were grasping after the name, as if we were afraid we should not be allowed the name unless we called ourselves by it. He himself had been twitted on account of its being on the front of his church. Let us cultivate the Christian spirit, and never mind the name. Unitarian was a wider name than Christian, as the latter excluded quite a number of good men who were Theists, &c., and by dropping the name we should enlarge the scope of our aims. The plain fact was, that the term Christian was a remnant of the old superstition which regarded

Christ as more than man, and for Unitarians to call themselves Christians was an incongruity. Unitarian was a far higher name, and to qualify it by Christian was to limit and lower it.

The Rev. WILLIAM MITCHELL, speaking in opposition to the motion, said that he saw no reason for giving up the name. He had not found that it at all interfered with freedom of thought or expression in any way. It did not pledge us to any dogma of any kind. As for its limiting and lowering the life of the Association in calling ourselves after the name of a man, he was not aware that Burns's clubs limited and lowered the poetic aims of their members, as they were free to range through all the realms of poetry as well as others. As for their not having attained the Christian standard, that was a reason for retaining the name, as it left us something to aim at, something to strive up to. Besides, to give it up was to cut ourselves off from the past—from the line of heroes and martyrs who had glorified the name, and made it a sacred possession for all times. Surely we were not going to sever ourselves from a history whose children we were. But the term was not the calling ourselves after the name of a man. Christ was not the personal name of Jesus of Nazareth, that dearest and highest of all the names among men, as the embodiment of the grandest piety, purity, and holiness—it was the name of his office, that of one consecrated by God to holiness, and surely they were not going to deny that it was a good and glorious thing to be devoted to holiness and the service of a holy God.

The Rev. HENRY IERSON asked permission as a visitor to say a word or two at this point. He felt strongly on this matter, and it was no use denying it. In reference to the other associations spoken of not being called Christian, it was taken for granted that they were Christians, and he knew no instance where this fact could be questioned. And it was another matter altogether from taking the name when once it had been adopted, for that would indicate a denial of the principle. His own experience in connection with the Freethinking Religionists of the country made him strongly in favour of the principle and name of Christianity. And as the mover of the motion was in favour of the broad principles of Christian sympathy which had led Professor Newman to join the British and Foreign Unitarian Association, he thought it was hardly worth while raising the question.

Mr. W. HORTON, of Glasgow, felt strongly on the matter, and declared that if the Association was not Christian he had no business to be a member of it.

Mr. JOHN TUCKWELL read from old reports of the Association to show that it had always been called by its present name.

After a little more conversation on minor points, Mr. Paterson withdrew his motion, and the meeting passed on to the next business, which was a motion by Mr. KNOX for some alterations in Rule iv. of the Association, and which was adopted unanimously. The meeting then came to an end.

PUBLIC SOIREE AND SPEECHES.

On the evening of the same day a public soirée was held in the same place, the President (the Rev. R. B. Drummond, B.A.) in the chair, and there were present the Revs. W. Mitchell, W. Bennett, A. Webster, H. Williamson, H. Ierson, F. W. Walters, and G. T. Walters. Mr. Hyndman was also present as representative of the Irish Unitarian Association, and others. About 150 sat down to tea, and afterwards the numbers were considerably increased.

The CHAIRMAN, in opening the proceedings, spoke of the aims of the Association, and, referring to Mr. Lecky's remarks on Unitarianism in his *History of England in the 18th Century*, said they could not claim to be an important sect in the way of possessing great wealth, having numerous adherents, or wielding great political influence; nor could they claim to be an aggressive sect in the sense of building new churches or engaging in large missionary enterprises—they had not the means; but he did not think they had been backward in attacking error wherever it was found. He would, however, be a very sanguine and zealous person who could please himself with the prospect of Unitarianism absorbing every other organisation, with perhaps a few Calvinists clamouring outside for admission. The Association laboured for the ultimate triumph of that religious liberalism and liberal religiousness, that spirit of true religion freed from the narrowness of sect and the trammels of dogma which was at this moment leavening all the churches. Mr. Drummond then referred to a passage in the *Life of George Combe*, remarking that the reaction which Mr. Combe prophesied was now in full swing. The clergy of the present day, he said, felt that if they would retain their influence they must keep up with the advancing intelligence of their flocks. The object of the Association was

to forward in every way they could the great liberal movement, which was certain to go forward with or without their aid, and to guide it to great and beneficent issues; to maintain the sacredness of individual conviction, and to assert the utmost liberty of speech, while they reserved that tone of reverence which was ever due to great questions.

Mr. D. JOHNSON, of Dundee, spoke to a vote of thanks to the Rev. Henry Ierson. In thanking him for his able discourses of the previous day he said that he had no need to criticise or eulogise those discourses. Dealing as that in the morning did with the fundamental principle of our faith, he was sure that it would help those who heard it to realise the comfort and support such a faith could give in the dark and gloomy hours of life, and leave no regret in the minds of any in the hour of death that they had done their best to advance truth and overthrow error. The sermon in the evening showed that we Unitarians are the last of a long line of Protestors. As others had protested against error in other forms, so we protested against salvation by faith alone, against the common doctrine of atonement, and other falsities. Mr. Johnson went on to praise the power with which our position had been stated, and ended by saying that Unitarians in Scotland were an isolated body, and complained that our ministers did not exchange pulpits sufficiently, and thus draw the congregations more closely together. It was, therefore, a great treat when a man of the ability of Mr. Ierson paid them a visit.

The Rev. HENRY IERSON, in responding to the vote of thanks, expressed his gratification in being of service to the Association. Any one could see easily that building up a Unitarian congregation in Scotland was a tough work, there being so much to contend against. He asked the audience to look upon him as the representative of the British and Foreign Unitarian Association, and he would speak to them as such. He always looked with keen interest upon the movement in Scotland. He would not say that the committee in London had felt no disappointment in connection with the growth of congregations there, for, however bright the prospect when the sun of promise shone, somehow a Scotch mist was sure to intervene occasionally and cut off the prospect. But what was the way to carry on the movement? Some people dream that the world would get liberated apart from anything they would do. In fact, some who considered themselves very advanced talked downright nonsense. Some in reading scientific books found that the theological notions of creation, and what not, were false, and they got the idea that the clergy knew all about it, and that they had been juggling in the pulpit. What was the result? That they lost all faith in ministers, churches, and religion altogether. And the way in which books like *Supernatural Religion* had been answered looked like this in the view of many. Thus is the people's faith in religion being destroyed. Is it safe to trust to these influences of scepticism merely? Others thought that liberal preachers in the Established Church would bring all right. But is it in the nature of things that these things should be dealt with in a straight forward way in St. James'-street pulpit, or Westminster Abbey? The liberal clergy were not only looking at truth, they were also considering their vicarages and livings, and consequently whatever concessions were made, they always came out to be good orthodoxy after all. Only Free Christians could teach a free Christianity, and dare to speak the truth all round. Last century a broad church movement took place, and some hundreds of the clergy actually petitioned Parliament to be relieved from the strain upon their consciences of signing the 39 articles. But when Parliament refused to relieve them they stayed in their vicarages, and left no mark behind—all but two or three, of whom Theophilus Lindsey was one, and they had become the fathers of a number of free churches. If I had some of these gentlemen present, said Mr. Ierson, I would talk to them plainly, and point out to them the false position they occupy. It is not safe to leave the liberalising of the times to the haphazard of science, or these falsely placed clergymen. We are not so paltry a power as some people imagine. We are in the line of martyrs and heroes of the past, and we are doing a greater work than some people imagine. And if we mean what we say about the brotherhood of man, we surely have a great practical work to do. In the New Testament the religious side is mostly taken for granted, and the essence of the teachings of Christ and his apostles is that we do what we can to make real this brotherhood with all the power we have. Can we reproach other churches unless we are doing what we can to uplift mankind? If we are advanced in our views let us prove it by practical earnestness. The speaker then referred to the fact that it was in that church that he heard the first Unitarian sermon he ever listened to, and contrasted his feelings then and now. He concluded by contending that in doctrine, in theology, we are not only not like the

orthodox, but in utter contrast to them, but he trusted in spirit, in reverence, and in piety, we were the same at bottom.

The CHAIRMAN then read a letter from Mrs. Soule, of Dunfermline, apologising for inability to be present, and called upon the Rev. HENRY WILLIAMSON to give a welcome to the visitors. The speaker began by recalling the past to the minds of his hearers, when George Harris and others had to do battle for the faith in Scotland. They had left this impress on the hearts of men, and constantly was he meeting with men who traced back their conversion to the Unitarian faith to Mr. Harris. He then dwelt upon the good work which Mrs. Soule was doing in Dunfermline, and believed that by unremitting labour she would build up a good cause in that town. He pointed out how, by establishing churches in different centres of population, our people when they have to migrate from one place to another might find a religious home in connection with their own faith, who else would be lost to us. He then tendered a hearty welcome to the visitor from Ireland.

Mr. HYNDMAN responded in a speech full of humour, and maintained that Unitarianism, while insisting on the great essentials of faith, yet did not insist on unanimity of opinion. Therefore we are bound to mutual toleration and amiability towards one another.

The Rev. GEORGE T. WALTERS said that other churches had taught men that they were poor and miserable creatures, having no hope, save through faith in a crucified Saviour. Those churches were built upon a foundation of sand. The one firm foundation upon which to build religious faith was the living and throbbing heart of humanity. Was not the living God exerting His energy to-day? Did not the divine breath still flow through men, inspiring them with high thoughts and noble purposes? Other churches preached a Living Past and a Dead Present. The mission of our churches should be to proclaim to men that God's word was ever being written and ever being spoken. Our mission should be to persuade men to let the dead past bury its dead, and to act in the living present by the power of that eternal spirit that ever seizes upon the willing mind and makes it a mouthpiece for the utterance of God's unfailing word of truth, liberty, and love. The true mission of a church in the present day was to preach the soul, to preach humanity, and to preach the living God, whose presence was with us evermore, and whose voice might yet be heard speaking through nature and through man.

The Rev. WILLIAM MITCHELL said that we have around us orthodoxy officially as narrow, bitter, and hard as ever, and yet it is breaking up visibly before our eyes. We see in the confusion of men's minds that they do not know where to look for support when what had upheld them in the past was giving way beneath them. Now this was a sad state of things, for when religion decayed, morality, on which the social fabric rested, would be sure to decay too. By religion he did not mean some phantasm called the religion of humanity, but a trust in and love of God our Father, to whom we were immediately responsible, and with whom we could consciously commune. When this religion decayed, however enlightened the mind and bright or keen the intelligence, the power was apt in time to pass from conscience. And many at the present day were repelled so strongly by theology, that the reaction was carrying them beyond us to Secularism, for unfortunately, in most cases, they had no chance of hearing the claims put forth of a faith that was at once reverent and rational, and free and spiritual at the same time. After dwelling on this matter at length, the speaker pointed out that, while it was the work of this Association to direct the thought of those around us who are waking up to the errors of orthodoxy into a rightful channel, the Executive had not the means furnished them by which they could do more than they are doing, and a great opportunity is thus being lost. He entered into a statement of the financial condition of the Association, and showed how, by every member of the churches in Scotland doing each a little, what could be done, and closed with an earnest appeal to those who were present to begin the work.

During the evening the proceedings were enlivened by the singing of several fine choruses, and the performance of pieces of music by the choir of St. Mark's Church. The proceedings ended with the usual votes of thanks.

BIRMINGHAM: HOSPITAL SUNDAY.—On Sunday week collections were made in the various churches and other places of worship in Birmingham on behalf of the Queen's Hospital, to which institution the proceeds this year are to be given exclusively. The following are the returns of the Unitarian Churches: Church of the Messiah (heading the list), £320. 10s.; Old Meeting House, £136. 2s. 7d.; Church of the Saviour, £130. 4s.; Newhall Hill, £24. 0s. 4½d.

HEYWOOD.

PRESENTATION TO THE REV. JOHN FOX.

ON Saturday evening, the 26th ult., the members and friends of the Unitarian Chapel, Heywood, had a social tea meeting for the purpose of presenting to the Rev. J. Fox, their minister, a testimonial as a small token of their esteem. Mr. S. Frith presided. The presentation consisted of a beautiful photograph of the chapel, very neatly framed in the Oxford style, and bore the following inscription:—"Unitarian Chapel, Heywood. Presented to the Rev. John Fox, on the occasion of his leaving Heywood for Newark, he having been their first minister, and having laboured acceptably among them for over 14 years." In addition to the above Mr. Fox was also presented with a purse of gold, subscribed by members of the congregation, containing £20.

The proceedings were commenced with a glee by the choir, after which

The CHAIRMAN, in a brief address, said they had met for the purpose of presenting their respected minister, Mr. Fox, with a testimonial for the valuable services he had rendered among them for the last 14 years. He then called upon Mr. John Chadwick to make the presentation.

Mr. CHADWICK said that when he looked back to the time when Mr. Fox came among them, and to the meeting now, he thought they had been very successful indeed. It brought to mind the time when they used to meet in "Coach-turning," where perhaps not more than half-a-dozen persons would come to listen to the Unitarian sermon. They certainly had made very great progress since that time. They removed from there to the little school in Mossfield, and, after a little time, they built the present church they now occupied. Of course as time went on it was found necessary that they should have a minister of their own, and the choice fell upon Mr. Fox. Since that time, continued the speaker, I am happy to say, he has been of very great service to us. Mr. Fox is a gentleman that has risen from a humble to a very honourable position, and I can esteem him all the more for it. I am sure it is a very great credit to him, and also a credit to us to have had such a man among us. Of course we shall be called upon to appoint a successor to Mr. Fox, and the probabilities are that we shall not get one to serve us so well as he has done. He has been a very useful man among us, and has conducted himself very creditably. I have come to the chapel many times on Sunday mornings with a heavy heart, but I have been able to go away revived and strengthened by the words of Mr. Fox; and now (addressing Mr. Fox) on behalf of the congregation, I would sincerely ask you to accept this photograph of the chapel, and this purse of gold as a small token of the appreciation in which your services have been held among us. The photograph may serve you to reflect upon as the sphere of your former life. You can point it out to your friends as the place where you served the first 14 years of your ministry, and not only that, it will show them the high esteem in which your services were held. I can assure you it is given with the best wishes and prayers of the congregation that God may preserve your life, and fit you as in years gone by, to be a true and faithful servant of the Lord. We do sincerely hope and trust that your life may long be spared, and wish you every success in the sphere you are about to enter. (Loud applause.)

Mr. Fox, who on rising to acknowledge the testimonial was received with loud cheers, said:—Mr. chairman, ladies, and gentlemen: It is just possible for the heart to be too full for the mouth to speak at all. This is one of those cases. This is rather a painful than a pleasant meeting for me. I know that I am leaving many dear friends, some of whom I have been associated with ever since I came to this place; others have come since I have. A man cannot, after having been associated with dear friends for nearly 15 years but feel, especially if he has on the whole been happy, that it is a hard and painful thing to part. I have thought for some time past that this would be a painful parting. With regard to these testimonials I can assure you that the picture you present to me will be treasured as long as ever I live. It will serve to remind me of many happy days with many dear friends. I shall be glad to give it a place in my house, and shall be proud to point it out to my friends who come to visit me, that it is the chapel I was minister at for 14 years, and one to which I was closely attached. I am glad of the manner in which the chairman and Mr. Chadwick have spoken of my services among you. I am glad to know that my services have been of some good to you. It very often happens that ministers do not always understand whether they are doing good or not. Ministers are in that respect often in the dark. I am very glad that Mr. Chadwick has felt strengthened by words I have spoken. I think this is the highest testimonial a minister can receive as to the value of his services. I shall always feel glad to hear of the welfare and prosperity of this congregation. I have done my best in lecturing to attract the outside public, and sometimes I have succeeded in hearing congratulatory remarks, often by strangers who have never been associated with us. I have often told you that the school was the nursery of the congregation. I am glad to see so many of you here to-night, and I would advise you all to keep to the school. I hope this will be the case in the future more than in the past. I would earnestly ask you to think on what Mr. Chadwick has said, and to resolve earnestly henceforth to attend school regularly, and let no paltry excuse keep you away. Allow me, in conclusion, to thank you for the photograph, and for the expressions of regard you have shown toward me to-night. It will recall in the future happy memories of the past. (Loud cheers.)

Afterwards a few words were said by Mr. William

Chadwick, Messrs. J. Partington, T. Barrett, J. Mitchell, S. Kay, W. Healey, sen., E. Ellis, J. Standing, J. Dewhurst, and T. Rhodes, all expressive of their approval of Mr. Fox's labours among them, and wishing him a long, happy, and prosperous life.

The meeting was enlivened by glees from the choir, songs and recitations from Messrs. S. Rhodes, J. Henderson, and Master T. Rothwell. A vote of thanks was accorded to the chairman for presiding, and to the choir for their services; and a glee from the choir brought the meeting to a close about half-past ten.

On the 16th ult. the ladies of the Unitarian congregation provided a most excellent tea to which they invited Mr. and Mrs. Fox for the purpose of presenting the latter with some token of their affectionate regard. Mrs. Fox had been a zealous labourer in connection with the various institutions of the congregation, and more especially with the ladies' sewing class, which she had established, and from the members of which she had not had a single disagreeable word. After tea Mr. William Wild, on behalf of the ladies, in a few very touching and appropriate words, presented to Mrs. Fox a handsome gold watch and chain. The inside case of the watch bears the following inscription:—"Presented to Mrs. Fox by the ladies of the Unitarian congregation, Heywood, October 16th, 1878." Mr. Fox briefly responded on behalf of his wife, and thanked the ladies for the kind manner in which they had recognised her services, and assured them that this token of their regard would be very precious to his wife and also to himself as long as they should live, and would be a precious heirloom to their children after them.

On the 22nd ult. another excellent tea was provided by the adult female scholars of the Sunday School, to which Mr. and Mrs. Fox were again invited. After tea Miss M. A. Wild, on behalf of the adult class, presented to Mrs. Fox a very handsome square album, beautifully illuminated, containing portraits of the scholars, to which many of the congregation were subsequently added. The album bore the following inscription:—"Presented to Mrs. Fox by the senior female scholars of the Unitarian Sunday School, Heywood, as a token of appreciation of her kind efforts on their behalf. Britain Hill, Heywood, October 22nd, 1878." Mr. Fox, on behalf of his wife, thanked the young people for their very handsome gift, and assured them it would call up in their minds many happy memories in connection with the school and the friends they were leaving behind. He exhorted them to remain firm in their attachment to the Sunday School, and also to try to promote, to the best of their power, the welfare of the congregation.

The *Heywood Advertiser*, alluding to the departure of Mr. Fox, says of him that, independent of the fact that he has built up his own church until it has become self-supporting, he has ever been ready to lift up his voice against the iniquity around us, and as a good Radical to take his share of responsibility in advocating civil and religious liberty. His labours have always been in the direction of creating a healthy public opinion, and to this fact may be ascribed in some degree the mental healthiness which pervades his own congregation. Much brotherly feeling was exhibited at Saturday's meeting, and if Christianity consists in showing brotherly love one towards the other, it may fairly be said that the Unitarians belong to the fold of Him whose great aim and teaching was in the direction of righteousness in daily life. We take this opportunity of adding our own testimony to the useful life Mr. Fox has lived among us, and hope that he will find a church in his new sphere of labour which will reciprocate his efforts.

NEWS OF OUR CHURCHES

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

MINISTERIAL APPOINTMENTS.—Mr. W. Parry, lately of the Presbyterian College, Carmarthen, has accepted an invitation to become the minister of Cwmawrdu Chapel, Carmarthenshire. The services there have been for many years conducted under great inconvenience by the Rev. J. Davies, Allt-y-placca.—Mr. John Moore, late student of the Home Missionary Board, has received and accepted a unanimous invitation to the pulpit at Swinton, and his duties will commence on the first Sunday in December.

AINSWORTH.—On Sunday last the annual choir sermon was preached by the Rev. George Fox, of Park Lane. There was a large congregation, and a collection was made as some acknowledgment of the services freely rendered by the voluntary choir.

ABERDEEN.—On Monday evening, November 4th, a social meeting was held in the schoolroom for the purpose of welcoming the Rev. Rev. H. Ierson, secretary of the British and Foreign Unitarian Association, who, having been preaching the annual sermons of the Scottish Association in Edinburgh, had taken the opportunity of paying a friendly visit to the various churches in Scotland. The schoolroom was crowded. Tea was served at eight o'clock, after which Mr. James Shepherd presided. In the interval of an attractive programme of singing, &c., a vote of welcome to Mr. Ierson was proposed by Mr. Adams. Mr. G. T. Walters, minister of the church, seconded, and said he had been much pleased with the progress that the cause had made in Aberdeen during the last ten months, and urged the congregation and friends not to relax their efforts, but to strive to build up a strong and powerful church for rational worship. Mr. Ierson, on behalf of the Association and himself, thanked those present for the very hearty welcome which they had given him. He was sure from what he had seen during

the last ten days that the work that was being carried on by Unitarians throughout Scotland was a good, sacred, and successful work. The address, which was stirring, was listened to with great interest, and frequently applauded.

BRADFORD: LAISTERDYKE UNITARIAN BRANCH SUNDAY SCHOOL.—On Sunday, Nov. 3rd, evening services were commenced in the above school, under the auspices of the West Riding Unitarian Mission Society. The opening service was conducted by the Rev. Geo. Wooller, of Thorne, who took for his text 1 Sam. xvii., 29—"And David said, what have I now done? Is there not a cause?" If actual numbers were alone an indication of success, the promoters would have every reason to be satisfied with the result of this first service, the room being nearly filled. The greater part of the audience, however, consisted of children belonging to the Sunday School, attracted probably, many of them, by the novelty of the service; and of the 23 or 24 adults present, only a very small proportion were residents of the neighbourhood.

COLNE.—The *Colne and Nelson Times* gives a report of an able and exhaustive lecture on "Eternal Punishment," delivered by the Rev. William Matthews, to the Free Christian Congregation, in the Cloth Hall. The lecture is calculated to do good service in the neighbourhood.

CROFT, NEAR WARRINGTON.—On Sunday last a congregational tea meeting was held to welcome Mr. John Mather, formerly of Astley, as a teacher and superintendent amongst them. After tea Mr. T. P. Jones, of Manchester, occupied the chair, and spoke of the abilities of Mr. Mather as a superintendent, a teacher, a singer, an organist, and a preacher, and was highly pleased that they had got amongst them so able a young man. Mrs. Whittle, on behalf of the congregation, welcomed Mr. Mather amongst them, and spoke at some length of the condition of the school and congregation, and urged upon every teacher and member to support their new superintendent. Mr. Mather having replied to their welcome, reviewed his career at Astley, and hoped that whatever his abilities might be, they would be turned to good account.

CHELMSFORD.—On Sunday week the services of the Chelmsford Unitarians, who have migrated from the Corn Exchange, were held for the first time at the new premises in Legg-street. A site on which at a future time to erect a chapel having been secured, a building lately used as a workshop has been converted into a temporary mission room, and although at present of somewhat unpromising external appearance, it has a clean and bright interior. At the entrance is a lobby with door leading into a small vestry, with access to the ground at the rear. Another door opens into the room about 18 by 27 feet, with raised platform at the far end, on which is placed the reading-desk and harmonium. A neat dado of light and dark wood alternated is carried round the walls, in which are four large double-headed windows. Warmth and gas light are provided by a college stove, a four-light pendant, and brackets in the end wall. Over these will be painted a scroll and text, "Worship the Lord in the beauty of holiness." A formal opening has not taken place, as the whole of the work is not complete. Besides the usual Sunday services and Sunday school the room will be used for week night services, lectures, and social meetings.

CRIBYN.—The quarterly meetings of the Welsh Unitarian ministers were held at the above place on Wednesday and Thursday, October 2nd and 3rd. On Wednesday night the Revs. J. Evans, of Gellionen, and R. C. Jones, of Lampeter, preached to a crowded congregation. On Thursday morning, at 10 o'clock, the Rev. R. C. Jones, of Lampeter, conducted the service, after which Mr. James, of Aberdare, preached an eloquent sermon, who was followed by Mr. Thomas, of Capelygroes. In the afternoon the Rev. Mr. Davies, of Penrhif and Panteg, and Mr. Thomas, of Llandyssil, preached. The meetings were crowded both morning and afternoon. The next meeting is to be held at Llandyssil.

HUDDERSFIELD: FITZWILLIAM-STREET CHURCH.—The Anniversary Sermons of this church were preached last Sunday morning and evening, by the Rev. John Thomas, B.A., minister. The evening service was a musical one, in which the orchestra of the Philharmonic Society in connection with the school took part. The attendance at the morning service was only moderate, but at the evening was, as usual, crowded. Indeed, large numbers were obliged to go back again, it being impossible to accommodate them either standing or sitting. The offertory music consisted of the Romance from Haydn's Queen Symphony. The concluding music was a *Marche Religieuse* by J. L. Battmann. In addition to these the hymns were accompanied orchestrally. There was a sacred song, solo, and chorus. The collections at both services amounted to £10. 0s. 7d.

KENDAL.—Invited by the committee of the Ladies' Book Society, Unitarian Chapel, Kendal, a happy party of about 120 assembled at the Mechanics' Institute on Thursday, the 24th inst., where there was no lack of interesting objects for inspection. Two valuable microscopes called for special attention, and their power was wonderingly admired without intermission, save when the company were desired to be seated whilst some member or friend of the congregation gave a song. Several stereoscopes—including a revolving one—and graphoscopes, with a quantity of pentographs, were a great attraction. The committee were indebted to friends for flowers and illustrated books, these being arranged on a number of tables about the hall, and gave quite a pleasing, homelike appearance. Towards the close of the evening the Rev. Jas. Macdonald gave a Shakesperian reading to very attentive hearers. The names of those who helped so cheerfully with either time, means, talents, or goods, would take up too much

space, but they appeared amply repaid by the success of the soiree.

LONDON: DOMESTIC MISSION.—We are informed that the Committee of this Society have received from their valued missionary, Mr. Corkran, a letter expressing his intention to resign his office at Midsummer next. Mr. Corkran has now nearly completed his thirty-first year of labour among the poor of Spitalfields, and many a happy home in that district may trace back its beginning to the wise counsel and friendly help given by him in the time of need. Although Mr. Corkran finds himself obliged to retire from the office which he has so long held, he hopes to be able still to render some assistance to his successor. The manner in which he has discharged his duties, and the truly Christian spirit which he has spread round him need no comment of ours. The Committee will have great difficulty in finding a fit successor to one who has proved himself so admirably qualified for the arduous but noble task of the office of missionary.

LEEDS: HUNSLLET.—On Sunday, October 27th, the annual prize distribution took place, when the parents and friends of the scholars met in the afternoon in such large number that necessitated the filling of the aisles of the church with seats. Grosvenor Talbot, Esq., of Southfield, Burley, presented the prizes to the successful scholars, and it is gratifying to know that these exceeded in number that of any previous year. Recitations were given by a number of the scholars, which seemed to be thoroughly enjoyed by the congregation. In the evening a service of song, entitled "Elijah," was given by a number of the scholars, when a large congregation again assembled. The readings were given by the Rev. M. S. Dunbar, M.A., and the singing conducted by Mr. George Clarke. The collections realised considerably more than usual.

LONDON: UNITARIANISM AND THE PEOPLE.—The *Hackney and Kingsland Gazette* reports that "on Wednesday evening, the 23rd October, the first of a series of four lectures on Unitarian theology, under the auspices of the London District Unitarian Society, was delivered at Luxemburg Hall, Dalston Junction, by the Rev. S. Fletcher Williams, of Liverpool, entitled "What has Unitarian Christianity done for the People?" Mr. David Martineau presided over the large audience, and explained the reason why these lectures were being given; they were for the spread of those great moral truths which the Unitarians had been the means of revivifying from the darkness and superstition in which they had been interred for centuries. The lecture, which was a most thoughtful and interesting one, was raptly listened to, and at the close several most pertinent questions were put, all of which were satisfactorily answered by the rev. lecturer. A report of the lecture will appear in an early issue." The lecture was also delivered at Hammersmith and Peckham. Last week the Rev. J. Page Hopps lectured to large audiences at the same places, on "The Religious Value of the Unitarian Faith." Mr. Hopps dwelt chiefly on the Unitarian conception of God, Christ, Salvation, and the Future Life.

LEICESTER: FREE CHRISTIAN CHURCH.—The Rev. J. J. Wright has been delivering a series of six Sunday evening addresses on "First Principles." Many strangers have attended each service, some of whom have joined the church. The special subjects taken were—1. "First Principles in Business." 2. "First Principles in Politics." 3-4. "First Principles in Science." 5-6. "First Principles in Religion." These useful addresses are to be followed up, we understand, by biographical illustrations of the above Principles, in a series of six lectures on "Men Worth Knowing." The Social Union met on Monday evening. The special topic of conversation was value and wealth.

LIVERPOOL: RENSCHAW-STREET SUNDAY SCHOOL.—The annual report for the year, November 1877-78, has just been issued. It states that the number on the register on October 27th, 1878, was 116—boys 60, girls 56; highest morning attendance, Sept. 15th, 1878, 52; average morning attendance, 41; highest afternoon attendance, Whitsunday, June 9th, 1878, 102; average afternoon attendance, 74. The attendance of the scholars for the past twelve months shows a very marked increase on that of former years, both as regards number and regularity, more especially in the afternoon school. The service for children on the last Sunday afternoon in the month is much liked, and well attended by the scholars. The prizes for 1877 were distributed by Mr. Beard on February 8th. Mr. J. H. Ellerbeck kindly attended with his magic lantern, and amused the scholars for some time. The annual treat to the scholars of the Sunday school was this year held on September 14th. Through the kindness of Mr. C. W. Jones, the children were entertained by him at his house; all enjoyed themselves thoroughly. Most of the elder boys on leaving the day school have been apprenticed to various trades, some to members of the congregation, who are able to give very favourable reports of their conduct and progress. Mr. J. T. Ellerbeck has kindly undertaken to support one of the elder boys at the night school of the Institute during the coming winter months, and Mr. G. E. Evans (the superintendent) has also sent two scholars to the drawing classes connected with the Science and Art Department. At the request of several of the elder scholars who are for various reasons unable to attend night school regularly, the superintendent is conducting a free class for grammar and arithmetic every Monday evening in the schoolroom. It is with much pleasure the teachers are able to report that, with but very few exceptions, the scholars are teetotallers, many being members of various bands of hope. The teachers will be very glad to receive any books, second-hand or otherwise, suitable for the Sunday school library.

MANCHESTER.—On Wednesday week the Rev. William Gaskell, M.A., presided at the distribution of

the Oxford local examination, and the Bishop of Manchester gave the prizes away.

OLDHAM: PARENTS' AND SCHOLARS' TEA PARTY.—The annual tea party in connection with the Unitarian Sunday School, Lord-street, Oldham, was held on Saturday afternoon last, when about 150 persons sat down to tea. The meeting was presided over by Councillor Samuel Ogden, president of the school. Mr. Robert Kenyon, one of the superintendents, said that to carry on a Sunday school successfully, they must have the support of the parents, and if that could not be got it was impossible to carry out the work. The Rev. F. H. Jones said that he, as minister, wanted more than a personal acquaintance—he wanted a personal friendship with the persons of the congregation. Of lotteries, he said, they were neither more nor less than gambling, and he would not under any circumstances give his support for any purpose of that description. He would not risk one halfpenny for a thousand pounds. Gambling was a great curse to society. They met there not as members of the congregation; but as persons connected with the Sunday school. They had got here in Oldham a division of the school and congregation, and he thought that was a very bad thing. As minister he drew no distinction between the members of the congregation and those of the school. Councillor Ashton also spoke, and the proceedings closed with the usual votes of thanks.

PAISLEY: UNITARIAN CHURCH.—A soirée of the church here was held on Friday evening last, in the Chapel, George-street, which was filled, the audience including a number of friends from the sister churches in Glasgow. The meeting was presided over by the minister of the congregation, the Rev. Wm. Bennett, by whom, as also by the Rev. H. Ierson, the secretary of the British and Foreign Unitarian Association, the Rev. Frank W. Walters, of the St Vincent-street Church, and the Rev. W. Mitchell, South St Mungo Street, Glasgow, able and stirring addresses were given on the characteristics of Unitarianism, and the present position and prospects of the Unitarian churches, and the influence these are exercising on the other churches in the country. The speakers concurred in repudiating the sectarian spirit which refuses salvation to all beyond a given pale; and whilst admitting that the Unitarian churches are not increasing so rapidly either in number or in membership as they desired, they contended that the liberal tendencies being exhibited in the other denominations of late were in some measure the outcome of the testimony borne by the Unitarian churches for perfect religious freedom, and proof that they are doing a good work in connection with the advancement of a higher and purer theology than is at present embodied in the standards of the orthodox bodies. In rejoicing over the manifestations of dissatisfaction in the Established, Free, and U.P. Churches with hard and fast line creeds, the speakers were also agreed in desirating a greater honesty and more willingness on part of the members, and especially that the leaders of the Broad Church party should acknowledge and take the consequences of their entertaining doctrines more or less opposed to their professed faiths. The programme was varied with services of tea and fruit, and vocal and instrumental music. The choir, under the leadership of Mr. Brown, gave several part songs very effectively, and solos were rendered in good style by Miss M. Adamson, Glasgow, Mrs. Brown, and Miss Kilpatrick, and Messrs. Brown and Fleming—Miss Robb, Glasgow, and Mrs. Brown playing the accompaniments. The soirée, which was altogether a very pleasant and successful one, was brought to a close (after awarding the usual votes of thanks) about eleven o'clock by the singing of some verses of Pope's Universal Prayer.

PRESTON: BRUTAL ATTACK ON THE REV. J. G. EVANS.—On Sunday evening, about half-past eight, as the Rev. J. G. Evans, minister of the Unitarian Chapel, Percy-street, was proceeding from the house of Mr. H. C. Walton, Walton's-parade, to his home on West Cliff, he was attacked by two young men, who were lying in wait in a lonely part of the road. One of them threw a clinker in his face. It struck him over the left eye, inflicting an ugly wound. Mr. Evans, who fortunately happened to have with him at the time a heavy walking stick, struck one of the men, knocking his hat off. The other man then ran away. A struggle then ensued between the remaining man and Mr. Evans, the two closing together. Eventually the assailant ran away, and Mr. Evans proceeded to his home severely hurt about the face. Information of the outrage has been given to the police, but no clue to the offenders has been got, although a reward of £10 has been offered. Mr. Evans, who has not been long in the town, cannot conjecture a reason for this brutal attack. He supposes it to have been made with the object of robbery. It is thought probable that the assailants had mistaken their man.

MANCHESTER.—Mr. Thomas Rawson, the well-known organist of Strangeways, has undertaken to adapt the Service of Avoidance in the Rev. P. Dean's new liturgy to music.

SUNDERLAND.—On Friday, the 25th of October, the members of the Unitarian Congregation met in the chapel to give expression to their respect to Mr. Lucas and family, who are leaving the town for Darlington. Coffee was served at seven o'clock, and a meeting held afterwards, over which the Rev. William Elliott presided, and in a short address spoke of his long and intimate friendship with Mr. Lucas. During 25 years he had had every reason to regard him with increasing respect and affection. Mr. Brown, the oldest member of the congregation then presented to Mr. and Mrs. Lucas a valuable time-piece, bearing a suitable inscription. Mrs. Chapman and Miss Hemsley, on behalf of the teachers and scholars of the Sunday School, then presented to Miss Clara C. Lucas, a large beautiful album as a token of their esteem and affection. The following gentlemen also spoke in terms of the highest regard of

Mr. Lucas and his family:—Messrs. Wilkinson, Taylor, Johnstone (treasurer), Hemsley, Fothergill, Street, Stirling, Gardener, Hunter, Potts, Macnab, Manning (secretary), and Moor. Mr. Lucas was received with the warmest demonstration of affection. He thanked the congregation for the kindness which they had always shown to him and his family. They had placed great confidence in him, and they had thus enabled him to render them some service during the last eight years. It had been a great joy to him to labour with them on behalf of that simple Christian faith which they held, and which produced the most blessed fruits in the hearts and lives of men who placed themselves under its guidance. In all he had done and all he had said he had sought only the highest welfare of the church and every member connected with it. The valuable present given to him and his family on this occasion would be treasured by them as long as they lived, and would always remind them of the dear friendships formed at Sunderland. He concluded a very earnest address by trusting that, as a congregation, they would unitedly strive to diffuse everywhere the principles and the blessings of the religion of Jesus.

TAMWORTH.—The Re-opening Services of the Tamworth Chapel on Sunday last, by the Rev. E. Birks, and on Sunday week by the Rev. D. Maginnis, were very successful, numbers attending the evening services, mostly consisting of strangers to Unitarian worship, but who, nevertheless, paid the most marked attention throughout. The *Tamworth Herald* very fully reports Mr. Maginnis's sermon.

YEOVIL.—A tea and entertainment were given in the Unitarian Chapel on Monday evening, October 28th, in acknowledgment of the good services rendered to the congregation by Mr. H. E. Bunce, of Frome, who has acted as pastor for the last two years. About 60 sat down to tea. An entertainment followed, which consisted of about 30 pieces, comprising songs, duets, solos and choruses, recitations and readings. Mr. Bunce, in a short address, expressed his pleasure at the manner in which his services seemed to have been appreciated by the congregation. He was not a regular minister, but in response to an invitation in 1876, he conducted a harvest thanksgiving service in the chapel, and was so pleased with the manner in which he was received, that he promised to supply the pulpit for three months, which he did. After that, he attended for a short time rather than see the chapel closed, and he had been there ever since. He was willing to continue until the congregation were in a position to have a qualified minister, when he would be happy to resign his trust. The Rev. F. R. Young, of Swindon, who was minister of the chapel some years ago, said he did not believe Christianity was dying out, as many people had alleged, but thought it was only just beginning to show its power. He advised them to cling to the Lord Jesus Christ of the New Testament. The Unitarians had of late been greatly abused, but he wished them by their example to show that they were not so bad as they were made out to be. In conclusion, he said he would be happy to attend and conduct a service on any day they might name. The hymn, "Jesus shall reign where e'er the sun," brought a most enjoyable evening to a close.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

Letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, 20, Cannon-street, and not to the private addresses of the Editors.

No anonymous letters inserted: the writer of every letter must append his name for publication. No letter should be more than half a column.

MR. KNAPTON'S RETIREMENT.—We have received a number of letters on Mr. Knapton's retirement, for which we regret we cannot find room this week. Most of the writers but echo the opinions which have already been expressed.

WELSH UNITARIAN CENSUS.

To the Editors.—It was announced last year that Sunday, November 4th, was fixed as a census Sunday, that is, for all our Unitarian congregations to be counted, and so several of our Welsh congregations did so, and what I have to ask is, what has become of them? I have never seen any account since. I shall be glad if anyone will do the kindness of giving some information. I am yours faithfully, DAVID EVANS.

A CORRECTION.

To the Editors.—The columns of your impression, October 25th, contain a report of the recent meeting at Blackpool. The short speech attributed there to me is pure invention. I certainly did advise our Blackpool friends to start a Sunday school, but not a word besides the least resembles anything I said. This is not a case of clumsy reporting, but of deliberate invention on the part of the reporter, and as such seems to deserve a protest.—I am, yours truly, H. SHAEN SOLLY. Padiham, Oct. 30th.

[The *Blackpool Herald* has this to its credit.—EDS. U. H.]

ORTHODOX TEACHING AT BOARDING SCHOOLS.

To the Editors.—In confirmation of your "leader" on this subject, which appeared a few weeks ago, may I state the following facts? A gentleman not connected with the Unitarian body, but holding liberal theological opinions, sent his daughter to a large, and well-recommended school in the neighbourhood of Manchester. He made no stipulation on the question of religion, and raised no objection to her attendance at church along with her schoolfellows. But he now finds that, under cover of what the lady-teacher calls "lessons on

religion," his girl is being indoctrinated in the worst forms of the evangelical school—and her young mind is at once puzzled and poisoned with orthodox views of the Trinity, the Atoning Blood, and Eternal Torments for all who (like her parents) hold heretical opinions. Again, whilst the father is a Liberal in politics, he also finds that his child is being lectured on the vulgarity and wickedness of Radicalism, and the beneficent government of Lord Beaconsfield, in the course of weekly lectures, called "colloquial history"—the text being generally found in the leading articles of the *Daily Telegraph*. And it's not a little extraordinary that, in attendance on these perverting and mischievous instructions, are children of some of the most pronounced and active members of the Liberal party in Manchester! Surely a strange supineness, and a "plentiful lack" of parental oversight! We are often cautioned by certain good friends against the injustice done to Sunday-school and other pupils, by teaching the principles of Unitarianism, even in their freest and most progressive guise. Would it not be quite as much in the interest of mental freedom and sound views, sternly to discountenance this vicious system of cramming a child's mind with bad metaphysics and spurious theology? But, with a strange inconsistency, the professors of even advanced theories of religion are sometimes found sending their children to schools infected with the rankest orthodoxy, whilst they decline to place them under Unitarian teachers, lest they should become narrow and sectarian in their sympathies!

Nov. 5th, 1878.

HARRY RAWSON.

COMING WEEK.

BURY: BANK STREET.—On Saturday, parents' party.

FLOWERY FIELD.—On Sunday, at 2.45 and 6.30, special services by the Rev. G. H. Vance, B.D., in aid of the church funds.

HULL.—On Sunday evening, lecture by the Rev. J. M. Dixon, on "What we have to say for ourselves."

LONDON.—Lecture by the Rev. R. A. Armstrong, B.A., on "Religion for to-day," on Wednesday, in the Luxenburg Hall. On Thursday, at the Town Hall, Hammersmith. On Friday, at the Rosemary Branch Assembly Rooms, Southampton-street, Peckham.

MANCHESTER: CROSS-STREET.—On Sunday, Annual Sermons for Lower Mosley-street Schools, at 10.30 and 6.30, by the Rev. Richard Pilcher, B.A.

MANCHESTER: EMBDEN-STREET.—On Sunday, School Sermons at 10.45 and 6.30, by the Rev. F. H. Jones, B.A. On Monday, congregational tea party.

PENDLETON.—This (Friday) evening, a lecture by the Rev. John Page Hopps, on "An Appeal to Jesus Christ against Belief in Eternal Torments," and on Wednesday evening, at 8, a lecture by the Rev. S. Fletcher Williams, on "Religious Sects in England—the Church of Humanity."

STRANGWAYS.—On Sunday morning and evening the Rev. J. T. Marriott will preach. On Monday, annual congregational soirée.

WESTERN UNITARIAN AND FREE CHRISTIAN UNION.—On Thursday the autumnal meeting at Taunton, Service on the Wednesday evening previous. Preacher, Rev. A. N. Blatchford, B.A., at 7.30. At the close the Lord's Supper. Preacher at 11.30 on Thursday Rev. R. A. Armstrong, B.A., following business meeting; after which collation.

Birth.

GRUNDY.—On the 3rd inst., at The Sycamores, Royston, the wife of E. H. Grundy, Esq., of a son.

Deaths.

COE.—On the 4th inst., at the residence of her son, Highfield, Bolton, in the 89th year of her age, Ann, widow of the late Clement Coe, of Islington, Norfolk.

NAYLOR.—On the 3rd inst., at The Knoll, Altrincham, aged 76, Martha J. Naylor, daughter of the late Benjamin Naylor, of Altrincham.

PEARSON.—On the 29th inst., at his father's residence, Ardwick, after a long and severe illness, Isaac, youngest son of Nathan and Anne Pearson, aged 31 years.

STANLEY.—On the 1st inst., at New Orleans, in his 63rd year, Henry Hope Stanley.

TAIT.—On the 27th ult., at 3, Mackie Place, Aberdeen, Eliza Paterson, beloved wife of James Tait, aged 35 years. Friends will please accept of this (the only) intimation.

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The Unitarian Herald.

EDITED BY

REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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ARDWICK.—SCHOLARS' FESTIVAL
Sunday, November 17th. Morning, 10.30, Mr. JOHN HEYS will preach. Afternoon, at 2, JOHN DENDY, Jun., Esq., will preside at the Recital. Evening, 6.30, Rev. WILLIAM GASKELL, M.A., will preach. Collections.

STOCKPORT UNITARIAN CHURCH.—
On Sunday next, the 17th inst., the Rev. R. LAIRD COLLIER, D.D., late of Boston, U.S., will preach. Morning at quarter to eleven o'clock, and evening at half-past six. Special Collections at both Services in aid of the Church Funds.

WALSALL.—ANNUAL SERVICES.—On Sunday next, Rev. P. DEAN, morning, and Mr. GEO. ST. CLAIR, F.G.S., evening. Monday night, CONGREGATIONAL TEA MEETING, at half-past five. Tuesday night, at eight, SERMON by Mr. J. A. PICTON, M.A., of London. Midland friends cordially invited.

LONDON AUXILIARY SUNDAY SCHOOL ASSOCIATION.

The THIRTIETH ANNUAL MEETING of this Association will be held at Stamford-street Chapel, Blackfriars, on Monday, Nov. 18th, 1878, when reports on the present condition of the Schools will be submitted and considered. Rev. Professor J. ESTLIN CARPENTER, M.A., in the chair. Tea at Half-past Six o'clock: tickets, 6d. each. Chair to be taken at Seven o'clock.

UNITARIAN LECTURES AT BOOTLE, LIVERPOOL.

The following COURSE of FOUR LECTURES will be delivered in the Town Hall, Merton Road, Bootle, near Liverpool, by the Rev. S. FLETCHER WILLIAMS, on the undermentioned Tuesday evenings in November and December, 1878:—
Tuesday, Nov. 19.—"The Position of Unitarianism Stated."
" 26.—"God."
" Dec. 3.—"Jesus Christ."
" 10.—"Man and Man's Salvation."
Each Lecture to begin at Eight o'clock.

MANCHESTER UNITARIAN SUNDAY SCHOOL UNION.

The ANNUAL CONVERSAZIONE will be held in the Memorial Hall, on Saturday, 23rd November. Refreshments from 5.30 to 6.30. For particulars of Entertainment see programmes and bills. Tickets, ninepence each, may be had from representatives of schools in Union, or the Secretary, WM. H. MELLOR.

24, Shakspeare-st., Ardwick.

SWINTON.—FAREWELL TEA PARTY to the Rev. WM. HARRISON, on Monday, November 25th. Tea at 6.30: tickets, eightpence each.

BLACKPOOL.—It has been decided to have a CHRISTMAS TREE at Blackpool. Contributions will be very thankfully received from friends in inland towns who take an interest in the progress of the UNITARIAN FREE CHURCH at the above place.—Money or articles may be sent to Mrs. Helm, Abingdon-street, or Mrs. Camm, 39, Queen-street.

DOB LANE NEW CHAPEL.

The Building Committee earnestly appeal for further Subscriptions, to enable them to complete the building, protect the graveyard, and procure an organ. To accomplish this, they will require about £300.

This appeal is urgently presented by Halliwell Thomas, Newton Heath, minister; Harry Rawson, 89, Market-street, Manchester, trustee; Luke Pollitt, London House, Newton Heath, treasurer; John F. Allen, Hulme Hall Lane, Miles Platting, secretary, by whom further subscriptions will be advertised.

The Committee thankfully acknowledge the following donations:—

	£	s.	d.
Silas Leigh, Monton (2nd subscription)	10	0	0
James Etchells, Chester (2nd subscription)	4	0	0
Thomas Thorpe, Monton	3	3	0
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— Hughes, Miles Platting	2	0	0
Samuel Ogden, Oldham	1	0	0
Mrs. Leigh, Timperley	0	10	6
George Mitchell, Miles Platting	0	10	0
James Barwell, Birmingham	0	10	0

PENDLETON UNITARIAN FREE CHURCH.—WEEK EVENING LECTURES.—Each Lecture to begin at Eight o'clock.

Friday evening, Nov. 8th, The Rev. JOHN PAGE HOPPS on "An Appeal to Jesus Christ against Belief in Eternal Punishment."

Wednesday evening, Nov. 13th, The Rev. S. FLETCHER WILLIAMS on "Religious Sects in England—the Church of Humanity."

Wednesday evening, Nov. 20th, Rev. CHAS. WICKSTEED, B.A., on "The Bible—the Idol of the Protestant—the butt of the Rationalist—and the object of Discriminating Reverence to the Christian."

Wednesday evening, Nov. 27th, Rev. WM. GASKELL, M.A., on "The Holy Catholic Church."

Wednesday evening, Dec. 4th, Rev. H. E. DOWSON, B.A., on "Unitarianism a Positive Faith."

Wednesday evening, Dec. 11th, Rev. WILLIAM BINNS on "Milton's Paradise Lost and Regained."
All Seats Free. The Offertory.

WHITCHURCH FREE CHRISTIAN CHURCH.

SALE of WORK, TEA MEETING, and PUBLIC MEETING, Tuesday, December 10th, 1878. Among others the Rev. J. ALLANSON PICTON, M.A., of London, and the Rev. JAMES BLACK, M.A., of Stockport, will attend and give Addresses.

The Rev. W. Carey Walters begs to acknowledge with sincere thanks the following contributions received in aid of the Fund for the Reduction of the Church Debt:—

Sir J. C. Lawrence, Bart., M.P., London	£5	0	0
R. N. Phillips, M.P., Bury	5	0	0
W. Rathbone, M.P., Liverpool	5	0	0
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Further contributions are earnestly requested.

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DOING AND SAYING.

A chapel, built by the American Baptists at a cost of £4,000, has just been opened in Rome. The ministers of all denominations and the members of the Young Men's Christian Association took part in the first service.

The expensive customs at our entertainments are outrageous; as an instance, Miss Faithful mentions in her lecture on "Modern Extravagance," that the banquet given to the Prince of Wales on his return from India cost no less than £27,576.

A *Manual of the Church and State Question in Scotland for the use of Politicians*, which has been in preparation for some time, and which will contain the views of the Scotch, if not of the English, leaders of the Liberal party, will appear contemporaneously with the opening of the next parliamentary session.

The Women's Suffrage Society are calling upon such women as have distinguished themselves as authors, artists, doctors, school-mistresses, to express in a few lines their conviction that the suffrage ought to be extended to all unmarried women who are ratepayers. The society is publishing these in the form of leaflets, and it has already obtained answers from a large number of women whose names are honourably before the world.

The Wesleyans have resolved to raise a special fund of £200,000, of which £40,000 are to be devoted to foreign missions; £19,000 to home missions; £40,000 to the extension of Methodism; £25,000 towards building a new theological institution in the midland counties; £28,000 to educational purposes, including the establishment of middle-class boarding schools; and £32,000 to schools for the education of ministers' children. This is a most laudable effort.

At a meeting in Liverpool, the other day, Father Nugent gave startling testimony, which would be new to many of his hearers, of the necessity for special local effort in the matter of female inebriates. Eight out of every ten of the prisoners in the Liverpool borough gaol came there, said Father Nugent, directly or indirectly through drunkenness, and the number of women committed each year was from 4,000 to 5,000, the gaol at Walton being actually the only prison in the world in which the number of women prisoners exceeds the number of men.

A rather important Church preferment has been made by the Prime Minister. The socially, though not pecuniarily valuable incumbency of St. Peter's, Vere-street, formerly held by Professor F. D. Maurice, has been conferred by the Prime Minister on the Rev. W. Page Roberts, vicar of Eye, Suffolk. By this appointment the Broad Church traditions of the chapel are maintained. Mr. Page Roberts is a very able preacher, the author of some remarkable sermons, entitled *Law and God*, and is a man of large private means. He is, moreover, a Liberal. It is probable his social influence and position has had a good deal to do with his present preferment.

The vicar of Granborough, in Buckinghamshire, the Rev. C. W. Stubbs, is one of the few clergy of the State Church of England who have had the courage to raise their voices in the interests of the down-trodden agricultural labourers. In a work recently published by him on *Village Politics*, he spoke of the prophets under the old dispensation as being "in many respects the equivalent of the modern so-called agitator," having been, "rather than the priests, the first to hit the blots of the present and to grasp the new truths of the future." He declares that the State clergy "have been only too ready to preach submission to the powers that be," and have rarely dared to demand of the powers that be, justice, and of the wealthy man and the titled, duties."

According to a writer in the *Contemporary Review* on "What is going on at the Vatican," one result of the pilgrimages to Rome has been to diffuse among Romanists in different parts of the world the conviction that the Papal "prisoner," as he was impudently designated,

"was not so badly treated after all." In Rome the Antonelli scandal has had its influence. The writer declares that he is "personally acquainted with several wealthy Catholics, who, after having subscribed liberally to the Peter's Pence Fund, stopped short, and refused to give another farthing, declaring that they saw no reason why they should curtail the comforts or prevent the indulgence of the lawful and graceful tastes of their own families, merely to see their gifts made the subject of legal bickerings between the illegitimate children and the legal heirs of a Cardinal Secretary of State."

It is a melancholy result of ten years of public-house legislation, magisterial activity, and Permissive Bill agitation, that the amount of intoxication in the country has rather increased than diminished. Yet Lord Aberdare, who should know, could give no better account of the past to a great Church of England Temperance meeting over which he presided last week at Oxford; and Lord Coleridge's charge to the grand jury at Bristol supports Lord Aberdare's statements. It is impossible not to agree with these high authorities, that Acts of Parliament will not go far towards making men sober. But it is sad that so little impression has been made on the general condition of the country by the more rational method of counteracting the attractions of drink by the establishment of coffee-houses, and by spreading a taste for music and higher pleasures—the method now so largely adopted by the Temperance Societies.

The Bishop of Manchester, speaking at a meeting on the Higher Education of the Blind, said he saw that blindness varied according to the climatic and other circumstances of countries. In Egypt the proportion was one to 300, and in England it was about one in 1,000, so that estimating the population of England and Wales at 25,000,000, there would be 25,000 blind persons in England and the Principality, a considerable portion belonging to the upper classes of society. In a pamphlet issued by Mr. Foster, head master of the Worcester College for the Blind, it was stated that we had in this country 250 blind youths who were, or shortly would be, eligible for education at institutions for the blind. The college at Worcester was a sample of the good work which was being done, and which might be done more extensively in this direction. They had had in that college 47 pupils, nine of whom had gone to the universities. From the careers of pupils they saw that the professions of the church and the law were open to the blind, and he did not see why the profession of medicine should not be open to them also, although he could hardly conceive their becoming surgeons. He could easily understand that in many diseases a blind man might have a more sensitive touch and ear than many of our sighted doctors. He did think it was a remarkable trophy won by the Worcester College that since 1869 it had received 47 pupils, nine of whom were not only graduates at the Universities, but had achieved distinction there.

SCOTTISH NOTES.

THE REV. F. L. ROBERTSON ON SHAM RELIGIOUSNESS.

THE REV. F. L. ROBERTSON, preaching to a numerous congregation in St. Andrew's Parish Church, Glasgow, said they would find the very men who had been at the Communion table, and who professed through faith to be grafted into Christ, dressed in the garb of religiousness, wearing the name of Christ, and marching under his banner, they would find them dirtying their hands and staining their souls with mean, base trickeries, lies, and dishonourable acts, which the veriest worldling, who cared not one farthing for God or Christ, would for his honour's sake utterly abhor. Did they wonder, then, that many were inclined to flout at religion as worthless, as a hollow sham and an empty mockery? The religion by which men, however debased and stained they were, thought to save their souls hereafter from the burning flame and the gnawing worm, having no sense of the love of right or the horror of wrong, was, he declared, a sham and a mockery;

but the religion by which men who did not make any pretence to superior sanctity nor flaunt their religious garments in the market place gained inward goodness, personal honour, and unflinching courage, which would enable them to die rather than stain their character or blemish their name, was a glorious reality.

BOOKS AND AUTHORS

Young Days. Sunday School Association, 37, Norfolk-street, Strand, London.

THE volume for 1878 is quite equal to its predecessors in general appearance, and we are sure it deserves the encouragement of all our people. We wonder why this publication has not a circulation of at least 20,000 to 30,000 in our own body. It richly deserves all this, and more. Our London friends have done our Sunday schools good service in issuing this publication, and we would once again remind our friends that this annual volume is an excellent book for presentation, and is sure to be welcome to young children.

Evenin' News, and other Stories. By John James Wright. London: S. W. Partridge and Co.

MR. WRIGHT'S little book will be received with pleasure by our Sunday scholars and other young readers. Several of the tales appeared first in our columns, and were always welcome. We feel sure that Nat Burton with his "*Evenin' News*," and Tom Rodney are still remembered by many boys and girls who read of them in the *Herald*. Nat will, no doubt, be the favourite, as he deserves to be; but Tom, who was so fond of his little sister and yet caused her so much pain by his carelessness and doing things in a hurry, has left a lesson good for all of us, in these days of hurry bustle, and want of thought. Snatches of verse, easy to learn, are printed between the tales. Mr. Wright's style in addressing children is well known in many of our churches and schools, and will have already recommended his book of stories. We add our own commendation, and wish it a large circulation.

The Prince's Triumph; or the Three Riddles:

A Drama for Home Representation. By A. M. Y. London: Hirst Smyth and Son. As the Christmas books are beginning to appear, this little drama, prepared originally for a Christmas party, comes in season. The plot is founded on Schiller's "Turandot," and is carried out very simply and effectively. The style in which the drama is composed will be seen in the following passage from The Story Teller's prologue:—

A long, long time ago, or "once upon a time," (As fairy tales begin), a King of Athens dwelt, Who had a lovely daughter. She was as good as fair, And loved by all. Once from a cruel war Against a neighbouring tribe the king returned The conqueror, and in his train he brought A maiden tall and stately,—one who held In her own land a rank almost as great As Princess Ione. And now that she Was brought a captive here, her high-born spirit felt The yoke unbearable. Like as it ever must, The war had spoiled her nature, and her thoughts Were all on vengeance set. It was in vain Ione sought to be a loving friend: Adelm could but see in her the child Of her lost country's foe; and so her heart Was dead to kindness. But, to win revenge, She feigned to love the princess; and so well Did she enact her part, that she became The trusted friend at last.

AMERICAN NOTES.

Rev. J. T. Sunderland has accepted a call to Ann Arbor, Michigan.

The salary of the Rev. T. De Witt Talmage pastor of the Brooklyn Tabernacle, has been raised from seven thousand to twelve thousand dollars per annum.

The other Sunday Prof. Swing had Mr. Beecher for a hearer at McVickers's Theatre, in Chicago. At the end of the sermon Mr. Swing announced that he had a dear friend in the congregation who would make the closing prayer, which Mr. Beecher, rising in his box, forthwith proceeded to do.

THOUGHTS ON RELIGION.

THE VOCATION OF UNITARIANS.

REV. R. A. ARMSTRONG, B.A.

WE Unitarians have two grave tasks before us: a great task and a greater still. The great is this: to hold fast our faith in the Living God. And the greater task is this, to diffuse that faith among our brother men. How shall we do these things? I am well persuaded one true way lies before us, and one way only. By true and faithful living. Our trust in God may be—I believe it is—entirely reasonable, aye, the only truly reasonable attitude of soul. But it is fatal to rely on our poor reasoning powers either to sustain it in ourselves or to propagate it in our fellows. But so has the good God fashioned our spirits that when we spend our days and years in loyalty of life, then brightens within us the ray of our faith. He has so harmonised the departments of our being, that when we obey his law, then we behold his face. God only knows how much, how often, each one of us here has been moved to doubt and fear by the fearful force of that potent time-spirit that not only flings down the edifices of the creeds which human hands have built, but even tears up by the root the trees of faith which God himself has sown and reared. But this we all know surely, that, quite aloof from the brightness of our reasoning, we then see God most when we serve him best, we then feel most secure in the arms of his everlasting love when most we forgot our own hopes and fears in the love of our human kind.

Yes, we of the free churches—so I believe—we who have cast aside the mythologies of the sundry creeds, have, in a measure we cannot compute, the charge of the religious faith of England. We are called—whoever else are called—to be Saviours of religion. We are to float the ark of faith upon this earth all flooded with the rains of unbelief. But only one way is there to keep our ark from foundering in these tumultuous waters, and that is by pure and noble character. We have, I think, a little mistaken what God wants of us. It is not theistic dialectics. It is the single eye, the steadfast hand, the tender heart, the prayerful soul. These are the armament of the true Church of God. When is it that the great waves of infidelity, of unfaith, have swept over this human world? It has ever been when men and women had lost the simplicity of their manners, smiled on luxury and self-indulgence, abandoned the vigour of duty, dallied with specious vice. Rome loosened her faith in the brave old gods, the belief in which was so much nearer religious truth than the later polite eclecticism, when pro-consuls were making Rome the home of Asiatic effeminacy; and lost it altogether when prætorians turned the city into the metropolis of violence and lust. Rome once more became, under the cloak of orthodoxy, the centre of utter unbelief when the poverty and simplicity of the preceding centuries were followed by the covetous splendour of the epoch of *renaissance*. France swerved from her Catholicism into the wildest Atheism when the court of the Bourbon had abandoned itself to gilded vice. Our own England sees to-day these three phenomena simultaneously: an enormous diffusion of material comfort among the populace, a multiplication of marital infidelities among the aristocracy, and a loosening of the older religious faith in every stratum of society.

What then is our calling if we are to maintain the faith? It is to simplicity and purity of life. It is to the losing of ourselves in the great Spirit of God that bathes our fair world all around. The temptations to a lower tone of life than the very highest are many, subtle, and insidious. But if we yield to them, then farewell to all our hopes of restoring to men true religion. The holy grail of our search, the jewelled faith in the love of God, can be grasped by pure hands only. Not the Lancelots of the world, men of alternate base and noble passions, but only the pure Sir Galahads can hope to hold it up to shine with its blessed radiance on the faces of mankind. We of these free churches have our contests between old school and new, between rival movements of thought and learning. I do not underestimate the momentousness of these contentions. But I say: it is not on these things that hangs our good or ill-success in keeping alight the sacred torch of faith which so many winds and waters strive to quench.

Brethren! it is a plain matter, this awful responsibility of ours. It is the godly life, unmarred by jealousy, undebased by ambition, untouched by rivalry, the pure, lowly, steadfast life, devoted and devotional; in morality beyond reproach, in spirituality raised above the levels of envy, impatience, and disputatiousness, it is this and this alone that can make of us the true champions of the faith, the worthy successors of patriarchs, prophets, martyrs, of saints, and of evangelists, who have handed the living word all down the long avenue of the centuries. The temptations to a *mixed* life—a life in part worldly, secular, untouched by the Holy Spirit—are enormous in our day. Even a minister

may go on from year to year a successful pulpiteer, a successful philanthropist, a successful reformer seemingly, with spirit stagnant in him, unstirred by the breath of God. He must have an ear acute for the whispering of the Holy Spirit who would rise to the high life we are called upon to lead. Yet I know not *who* may so arise, if *we* may not. We have a faith that reverences every motion of the Holy Ghost, and is unbound by any traditions of human ordinance. We have a *God* unshadowed by the lies and calumnies of trumped up theologies. We have a *Christ* whom we can interpret as our spirits need, and see reflected in a thousand saints and sages of every age. We have a *Bible* which is not clasped between any narrow covers, but receives within its sacred canon every holy utterance which has ever re-echoed the truth of God. We are untrammelled by any *creed* that would check the loftiest aspirations of our hearts, or intervene between God and our souls when they seek each other out. Surely, then we, if any, may lead the simple and sincere, the pure and truthful life, which makes *sure* the knowledge of God, and infuses the *contagion* of religious faith among his children. Be sure there is no argument so *dissuasive* from religious belief as the concealed self-satisfaction or even the *microscopic* dereliction from the path of honour or the spirit of jealousy and self-seeking detected in the professor of religion. Be sure there is no argument so *persuasive* to religious *faith* as the countenance fashioned by beauty, in spite of rugged features, by the Holy Spirit, the lip on which hovers the kiss of God, the eye which glows and softens with the reflected lights of heaven, the smile which tells with eloquence surpassing speech of a heart at one with the good and true and a life led in communion with the Father of mankind. I believe that it is offered to us in the providence of God to be among the chief helpers in sweeping back the great wave of atheism that is gathering up its waters visibly before men's eyes, offered to us as possessors of the most reasonable religious faith, the broadest and freest charity known in the religious world. But I am persuaded that only by that demonstration of the spirit which consists in a life manifestly lived in the hourly love and fear of God, can we achieve the sublime and glorious mission which the age, mankind, and God unite to proffer us.

A LAYMAN'S VIEW OF MR. KNAPTON'S SECESSION.

WHATEVER Unitarian or other ministers of free religion may have to say with reference to the attack upon their faith which appeared in the *Herald* on November 1st, in the farewell address of the Rev. W. Knapton, I hope you will allow me to offer some defence of the principles of that faith from a layman's point of view. The candour and marked ability of the address will no doubt secure for it considerable attention, and, if its lesson be rightly read, may be the means of arousing all of us to renewed exertion on behalf of the principles which we hold dear. It is much to be regretted that the Bradford congregation should have refused Mr. Knapton the use of the chapel in which to state his reasons for resignation. The Unitarian public are, however, greatly indebted to you for the liberality which has enabled them to read for themselves this trenchant attack upon their principles and practice. Despite the fundamental error which pervades it, there is much in it which we may freely and gratefully accept as just criticism upon our shortcomings.

Mr. Knapton would make it a grievance that he has not been allowed, or rather that the tacit understanding under which he undertook the duties of a Unitarian minister did not permit him to continue his ministry after a radical change in his theological views, and impugns thereupon the reality of the boast of Unitarians that they have a free pulpit. It must be admitted that if by that phrase is meant freedom to preach Roman Catholic doctrines on the one hand, or on the other hand a dogmatic Atheism, then the church, not expressly, but tacitly, allows no such liberty. Why should it be expected to do otherwise? Our constant cry of rejoicing is that we have escaped from the prison house of dogmatic belief into the free air of reverent search after truth. We have had laid before us the stern duty of "proving things," and have accepted, not without many imperfections in practice, the not less important command to hold fast to that which is good. Is the pulpit therefore not free? In the words of Mr. Knapton himself we do not retain our ministers as the advocates of any creed, or of any set of religious doctrines whatsoever. No, we ask them to assume the leadership in order to help us to realise a higher sense of duty and a nobler life, "to make undying music in the world," and believe that theological creeds, so far from being a help, are a hindrance to the realisation of the true life of the spirit. We are not willing therefore that any man should lead us back into the house of bondage, whether it be

known as the authority of church, book, or creed.

Is it therefore surprising that the Unitarian "creed" should be a negative one, and ought we to be abashed at its attitude? Towards the creeds of all other churches as expressed in articles and confessions its position must be negative. That is the very reason for its existence. It gives a bold denial to what it believes false in those creeds, but it none the less affirms truths of vital importance. It denies the Trinity, it affirms the existence of a power which makes for righteousness, how to be understood or defined none can say; it denies the total depravity of man, it affirms that for all men there are possibilities of virtue, happiness and spiritual salvation; it denies the atonement, it affirms the duty of self-sacrifice; it denies the doctrine of eternal punishment, it affirms there is no escape from the evil consequences of sin, and that if the spiritual life of man be unending, its career must be one of constant progress in virtue and knowledge. It affirms the absolute, the imperative duty of every man to be loyal to his best instincts, to work for the good of his fellow creatures, to

Live in pulses stirred to generosity
In deeds of daring rectitude, in scorn
For miserable aims that end with self.

It cannot therefore be true that the religion of Free Thinkers is nothing but a system of negations. It desires to retain all that is good in the old, whilst casting off that which it thinks is false, that which impedes the growth of the full spirit of man. And if at times the negative aspect of this faith would appear to have undue attention, it results from the combative attitude of the orthodox churches, which, decrying good works, make man's salvation depend upon creeds which they can neither explain nor defend. No, it is a religion of profound faith and excellent hopes. Looking back upon what man has been, it looks forward with joy and confidence to what he yet may be. It is on the side, and always has been, of political and social freedom, of universal education, of merciful and equal laws, of the brotherhood of man, of free commercial intercourse; and its public men have ever been ready with time and money in promotion of all those measures which lift the people to a higher level of duty and well being. That Unitarians do not support their institutions as they ought is doubtless true; but I question whether other churches have not a similar charge to urge with respect to their own members. We are small in numbers, yet the amount of money subscribed yearly per head is by no means inconsiderable. Let us, however, accept the rebuke and recognise the duty of giving more liberally, so that our institutions may be sustained in full efficiency and in order to attract the ablest men to the ranks of our ministry.

To look, however, for the fruits of Unitarian principles within the church exclusively is to do those principles a singular injustice. I think their bitterest foe would be ready at once to acknowledge that the men who hold them are the foremost in every good work, in town councils, on local and school boards, on committees for the promotion of measures for the public good, that there is no community of religious people which furnishes so large a proportion of efficient workers for the common welfare. Can, therefore, the principles which produce such men be bad? When Mr. Knapton has the temerity to ask what would have been the moral and spiritual condition of Bradford, and we may presume of any other large town, if it had been left to the moral and spiritual power of the Unitarian Church, we might well try to imagine what would be the state of things in this country if the earnest, never wearying efforts of Free Religious thinkers had been withheld. I say it fearlessly, without the slightest wish to disparage men of other faiths, that such are and have been the very salt of the earth. The impotency of the principles of free religion forsooth! Their potency is seen in the long roll of noble men and women, the disciples of that faith, who have spent themselves for the good of their fellow citizens in this land. The spirit of the grand old words of Micah is an all sufficient answer to those who would plunge us into the metaphysical subtleties and perplexing inconsistencies of creeds and confessions. "What doth the Lord require of thee but to do justice, to love mercy, and to walk humbly with thy God."

J. H. REYNOLDS, JUN.

MAIDSTONE.—On Sunday last Mr. Alderman Ellis was elected mayor for the third time. The ex-mayor, Mr. Alderman Haynes, also belongs to our congregation here.

HULL: BOWLALLEY LANE MUTUAL IMPROVEMENT SOCIETY.—The opening meeting of the winter session of this society was held on Wednesday evening, the 6th inst. The inaugural address was given by the president, the Rev. J. M. Dixon, after which came music, readings, and recitations. Notwithstanding the very unfavourable weather there was a large attendance, the school-room being well filled, and a very pleasant evening was spent.

CHILDREN'S HYMN.

REV. J. C. WILLIAMS.

THE eagle is free to soar to the sun,
The river is free its bright course to run,
And free are the winds, the breeze, and the blast,
No fetters can bind, no chains hold them fast.

CHORUS.

For freedom pray, and for freedom toil,
Freedom from error and sin:
Truth's temple doors throw open wide,
That the free may enter in.

And free is the mind to search after truth,
To glean, as of old in harvest glean'd Ruth,
To gather from book, from mountain, and flood,
Knowledge of nature and knowledge of God.

For freedom pray, &c.

The works of God's hands all speak of His might;
The brightness of day, the darkness of night,
His goodness proclaim—His wisdom declare,
Inspiring our trust, our praise, and our prayer.

For freedom pray, &c.

And free is the soul to bow and adore,
At whatever shrine its worship to pour,
Where best it can feel the ONE PRESENCE near
To strengthen or teach, to comfort or cheer.

For freedom pray, &c.

For freedom, oh God, we bless Thy GREAT NAME,
By birthright 'tis ours—that birthright we claim;
In spirit unbound, we draw nigh to Thee,
Great Father of all—great God of the free.

For freedom pray, &c.

The Unitarian Herald.

FRIDAY, NOVEMBER 15, 1878.

A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power.

WILLIAM ELLERY CHANNING.

THE "QUARTERLY REVIEW" ON PROTESTANTISM.

THE current number of the *Quarterly Review* contains an article on the subject, "Is the Church of England Protestant?" It begins by adducing evidence of the tendency among modern High Churchmen not only to ignore, but to dispute the Protestantism of the Church of England; in fact, to divide Christendom into "Catholics" and "Protestants," and then to range the English Church on the former side against the latter. The writer's principal evidence is gathered from the new leading organ of the party, the *Church Quarterly Review*, and after citing various passages from recent numbers, he observes that "the language quoted completely justifies the charge of Romanising tendencies brought against the extreme High Churchmen of the present generation." The *Quarterly* fears that "the true relations of the Church of England with Protestantism and the Protestant Churches are completely obscured to the mind of a large number of the clergy; and there is consequently great danger lest the laity should be persuaded that their Church does not really possess the Protestant characteristics which are necessary if they are to retain their confidence in her." It is asked if the battle of Protestantism is to be fought over again. If it could be substantiated that the Church of England is not Protestant, but Catholic in the Anglo-Catholic sense, "it would not deserve to stand as an Establishment for the space of a single Parliament." The article closes as follows: "A startling disillusion would await these priests, if ever the experiment of disestablishment were to be tried. They would find that the laity, once driven to protect themselves from clerical usurpations, would take good care that the Protestantism which they cherish in the Prayer-book, as in the other formularies of the church, was enforced on her ministers with a stringency never yet approached. The High Churchmen of the day are endeavouring to read into the Prayer-book the corruptions which it was its very object to shake off, and they attempt to

explain away the Articles in accordance with this perversion of historical truth. Should the laity have the opportunity of making their voice heard, they would finally prevent, at whatever cost, any such juggle with facts. It is impossible, however, within our space to enter into the collateral controversies thus suggested. We trust we have sufficiently shown that the Church of England bears upon its face the most unmistakable marks of being a Protestant—no less than a Catholic—church, and that, until the rise of the un-English school of theology now so prominent, it was united—alike by its history and by the principles of its greatest divines—with Protestant interests and Protestant principles. It is conceivable that the Ritualists and their High Church allies may seduce a considerable body of the English clergy from loyalty to those principles and interests. But, in proportion as they succeed, they will produce an impassable gulf between the Church of England of the Reformation and that of the present day, and a similar and a more disastrous division between the English clergy and the English people. When the clergy abjure Protestantism, they will abjure all sympathy with one of the primary movements of English life; their church will cease to be the Church of England, and they will sink into the condition of an Ultramontane priesthood amidst a contemptuous laity."

ETERNAL PUNISHMENT IN AMERICA.

At the semi-annual session, just held, of the New York Synod of the Reformed Episcopal Church, there was a suggestive discussion on the question indicated in the heading of this note. The debate occurred on a long resolution presented by Mr. T. WOODHULL, of New York. Mr. WOODHULL's motion substantially was that, in view of the recent general discussion of the subject of eternal punishment, the belief of the Synod is that the eternal punishment of those who die in their sins is a tremendous truth taught in the Word of God, and in view of the failure of the General Council to take action on the subject, that the Synod earnestly request the General Council to formally recognise the doctrine at its next meeting. Mr. WOODFORD, temporarily resigning the chair to a delegate, vigorously opposed the resolution, declaring in general terms his disbelief in the existence of hell, and announcing his determination to withdraw as an officer from the body in the event of the adoption of the resolution. After several delegates had spoken in favour of the resolution, the Rev. Mr. GRAY requested the Synod to join in prayer before deciding the question. The Rev. Dr. J. H. HOWARD SMITH, Emmanuel Church, Newark, while expressing his belief in the doctrine, hoped that individual laymen would be allowed a great deal of latitude in regard to its acceptance, and that their rejection of it would not affect their membership in the churches. He urged that the resolution be withdrawn. The Rev. Dr. SABINE hoped that the resolution would not be withdrawn. Its adoption would be simple fidelity to the Word of God, beyond which he would not dare to go. A motion proposing that the resolution should lie on the table was lost, as was also one to postpone further consideration of the question. The Synod then adopted the resolution, those opposed to it refraining from voting. Will they now secede from the Synod?

I love the world the more because I know it is God's world, even as a dry leaf, given by a lover, is dearer than all pearls from whoso loves us not.—*Theo. Parker.*

GERMAN PROTESTANTISM.

WE are indebted to a lady who has resided for some time in Germany, for the following interesting sketch of the state of religion in that country:

The present unsettled state of society in Germany, and the interest excited in England by the religious and social troubles of the empire, lead me to offer you a brief account of the religious condition of this country. This will also give me an opportunity of expressing how keenly I now feel the worth of the work which is being done by our Unitarian churches in England. After witnessing the blighting influences of the German State Church system, more especially when conducted, as it is in Prussia, with almost military rigour, one turns with relief to our Liberal Christianity, which offers to minds of various types a congenial religious home.

One perceives also from such a standpoint, how useful our denomination has been in serving as a consistent exponent of Protestant principles, and vindicating the possibility of the union of an enlightened faith with full spiritual freedom. It may perhaps comfort some of those who have doubts as to the utility of our Liberal Churches, that here it is readily acknowledged that the want of such a bulwark as they have formed against unbelief and indifference is one of the chief causes of the present disappointing condition of religion in the empire.

It is not pleasant to be forced to the conviction that the ministrations of the Protestant clergy in most parts of this country have scarcely any controlling or elevating influence on the people. Not only is the number of their hearers generally small, but as pastoral visiting is almost unknown their social influence is extremely limited. The strict regulations which were in force up to a few years ago, in respect to baptism, confirmation, and other religious rites led the masses to regard the clergy as State officials, paid to maintain what was commonly called "Police Christianity." The middle classes also harbour a grudge against the clergy on account of their frequent opposition to political and educational reforms. And in literary and professional circles there is much free and easy criticism of the pulpit for its denunciations of scientific discoveries and liberal thought. Thus the Orthodox clergy have not merely lost the respect and support of many intellectual men, but a spirit of scepticism and of antagonism to all religion has widely diffused itself throughout society. And this is not to be wondered at when it is remembered that for nearly forty years religious teaching and popular opinion have run in almost opposite directions. During all that period the State Governments have sought to restore belief in the old Lutheran doctrines as a means of securing political obedience and checking the growth of Radicalism. And in their foolish dread of free thought they have admitted few men of liberal opinions to places in the church, and fewer still to seats in the higher church courts. And it is to be deeply regretted that many of the clergy have been subservient enough to shape their creed and policy according to the dictates of those in power. In England such a course would have been less prejudicial to the interests of organised religion than in this country, for the Germans have very little of the peculiarly English capacity of listening for years to sermons without asking themselves whether they believe in the theology expressed therein or not. Besides their higher literary taste, and their close acquaintance with the masterpieces of their own literature make them very impatient of being fed with the husks of the mediæval theology. In consequence the dogmatism of the Augsburg Confession finds its adherents chiefly in those sections of society where clerical influence and Conservative tendencies are strongest, and there Orthodoxy often assumes a most uncompromising and even fanatical aspect.

German Protestantism also suffers greatly from its cold and unattractive ritual. In this respect it is frozen into much the same mould as that in which it was cast in the Reformation age. In this most musical country the church music alone is primitive and poor, the prevailing mode of singing being a kind of monotonous chanting from hymn books of a very venerable appearance. The alternate singing of one clause of a sentence, with a few bars played upon the organ, prevents any sequence of thought, and checks any hearty uplifting of the voice in praise. Only in a few favoured churches which possess a fine orchestra and choir, is the music of a more ambitious kind, and in some of these the grandest sacred compositions are beautifully rendered. At such services the attendance is nearly always large, but some difficulty is found in preventing the congregation from dwindling away before the beginning of the sermon. In other respects the ritual is capable of great improvement. The prayers are often unimpressive, and the sermon, always delivered extempore, is frequently poor in thought and style.

Thus the Protestant churches of this country, as regards their organisation, their doctrinal standpoint, and what is curiously styled "the public practice of religion," are unequal to the needs of the time, and unfitted to become centres of moral power and spiritual influence. Far less are they fitted to heal the divisions between class and class, or to calm and reconcile the combatants in the present keen struggle between the proletariat and the more fortunate classes.

The most hopeful sign in German Protestantism is the Liberal movement in the various churches. Here and there throughout Germany are to be found able and enlightened preachers whose teaching is quite abreast of the knowledge and culture of the day. Bremen has a group of these of which any city might be proud. Even Berlin has several of this school, in spite of the reactionary policy which has been at work of late in high quarters. The widely scattered members of this Liberal Party find a rallying point and centre of operations in the Protestanten Verein, which can claim for itself the credit of being one of the best abused institutions of Germany. This association, which has about 120 branch societies, is now most earnestly striving to promote a healthy revival of religious life amongst the people, to apply religion as a healing influence in the country's present troubles, to uphold the rights of conscience in matters of faith, and to promote the harmony of all churches in the unity of the spirit. Under its auspices books and pamphlets in defence of Liberal Christianity, or explanatory of theological and ecclesiastical questions are widely distributed, while its seven religious papers uphold its principles in all parts of Germany. This brief notice of its activity brings me to a convenient resting place, and the remaining portion of the subject, namely, the effect of the present decline of religion on the life of the people, will be dealt with in my concluding letter.

THE ELEVENTH PROTESTANTENTAG IN HILDESHEIM.

I.

OCTOBER 8TH TO 11TH, 1878.

[THE following report has been submitted to the committee of the British and Foreign Unitarian Association by the Rev. ANDREW CHALMERS, of Cambridge.]

Permit me, in presenting my report of the recent Protestantentag, to thank you for the privilege of attending and taking part in its proceedings, as the representative of your Association. It could not be other than gratifying to be entrusted with this responsible duty at such a time as the present, when the Protestanten Verein specially deserves and requires the sympathy and support of our Unitarian churches. Never before, since its foundation, has its position been more critical, and its work more difficult to accomplish. The reactionary policy of the Prussian ecclesiastical authorities, the strife of parties, and the grave social troubles of the Empire, have exposed the members of the Verein to much undeserved persecution, and made heavy demands on their patriotism and their faith. Under such trying circumstances they naturally value most highly every evidence of fraternal feeling on the part of their English allies. It is therefore scarcely necessary to state that the assurances of your interest in their work, and the good wishes for its success which you desired me to express, were warmly welcomed and highly appreciated. In return they desire me to convey to you their heartfelt thanks and kindest greetings, with the hope that the union between the two Associations may be more and more closely cemented by the consciousness of common aims and work, and the bond of true Christian fellowship. The great kindness shown to me personally by members of the Verein, in Hildesheim and other places, may also be regarded as an additional proof of the strong desire that is felt for a close alliance between the liberal Protestantism of Germany and England. In reference to this my thanks are specially due to the gentlemen whose hospitality I enjoyed during the meetings, and to friends whom I visited in Bremen, Wolfenbüttel, and Osnabrück.

THE ECCLESIASTICAL SITUATION IN GERMANY.

Ecclesiastical affairs in Germany are at present so disturbed and complicated, that a brief sketch of the situation is almost necessary for the full understanding of the late proceedings in Hildesheim. But such an outline of recent events cannot, unfortunately, be given without a feeling of painful regret. One recalls involuntarily the days of Germany's grandest triumphs, and contrasts them mournfully with the present days of her disgrace. Little more than seven short years lie between her glory and her shame. The outburst of patriotic fervour and religious enthusiasm which animated her people in the struggle with France, and hastened the consummation of German unity, has long since spent its force.

Religious patriotism has given place to petty self-seeking, and faith in God to blank, cold materialism. Military supremacy is maintained regardless of grave national suffering. Widespread and bitter discontent has created keen hostility between the proletariat and the more fortunate classes. Twice within a brief period the assassin's hand has been raised against a ruler who, whatever be his errors or his failings, has always sought to act as the Father of his people. And the Government, irritated by this outrage, embarrassed by financial difficulties, provoked by Ultramontane stubbornness, and alarmed by the ubiquitous "red spectre" of Socialism, seeks to cut the Gordian knot of the Empire's difficulties by a harsh, repressive policy.

In every such crisis religious liberalism is exposed to danger, along with political freedom. And the Protestanten Verein has lately found that its proceedings have been looked upon with a suspicious eye, not merely by its ordinary opponents, but by not a few in influential quarters in Prussia. Elsewhere, the rights and privileges of liberal Protestantism have not thus far been curtailed or threatened. The Protestants of Alsace remain in the enjoyment of the large measure of freedom formerly allowed them by the French Government. In Baden, Wurtemberg, Hesse Darmstadt, and Thuringia, the Liberals hold the secure position they have won for themselves in the various State Churches. The same may be said of the Palatinate and the Free cities of Bremen and Hamburg, while in Saxony the Liberals are at last organising themselves against the spurious Protestantism upheld by the Dresden Consistory. In most of these provinces the clergy are simply bound to maintain the principles of the Reformation, and are under no rigid obligation to make their preaching square with the letter of the Augsburg Confession, or the creeds. Consequently, a heresy case has come to be regarded as an anachronism, and usually ends in the unpopularity of its promoters, and the glorification of the accused.

THE CHURCH IN PRUSSIA.

Unfortunately, this favourable condition of things does not apply to Prussia, or the former Kingdom of Hanover, whose State Church after the annexation was allowed to retain a kind of independent existence. Hence the anomaly of men being constantly inducted to pastorates in the Middle and South German States, whose heresy would draw down the fulminations of the Brandenburg Consistory.

The enlightened Christian teaching enjoyed by hundreds of village congregations is prohibited as far as possible in Prussia, and especially in Berlin, the so-called "City of Intelligence." The doctrines which Schleiermacher preached in that city sixty years ago, with universal acceptance, are to-day under the ban. And the very same Government which by the May laws compels theological students to pass through a scientific and literary training, is at present doing its utmost to keep Protestant clergymen from preaching in accordance with that very culture on which it insists. Prussia thus appears before the world—fighting Rome with one hand, professedly in the interests of liberty and enlightenment, while casting its shield over Protestant obscurantism and bigotry. Its Government is certainly paying a high price for the unquestioning support of the old Lutheran party, and a short account of the circumstances will show how completely it is stultifying itself.

About five years ago a new Constitution for the Prussian Church was carefully formulated by Dr. Falk, Cultus minister, and Dr. Hermann, President of the Supreme Church Council. This was based on the Protestant principle of self-government, and was designed to enable congregations to manage their own affairs. The church committees, and district and provincial Synods which the Constitution called into existence, would no doubt have worked successfully had not the old church courts been left much as before, with nothing to prevent friction between the old machinery and the new.

The Conservative party in the church, aided by the Consistories and the patrons of benefices, have known how to take advantage of this defect. And the history of the Prussian Church during the last four years has afforded many striking illustrations of the difficulty of wresting the keys of authority from any privileged class. All the power of vested interests, the dead weight of unenlightened bigotry, the subtle tactics of the court theologians, and the free use of the Emperor's name, have been turned to account in this conflict. And all honour and gratitude are due to the leading members of the Protestanten Verein for their energetic and consistent guardianship of liberal interests. Without their efforts the concessions made by the Constitution would before now have been almost entirely neutralised or withdrawn. And it is little to the credit of the Prussian Liberal party, in and out of the Landtag,

that the Verein has had to fight this battle so slightly supported by moral or material help. And the same may be said of the Liberals of Hanover, where the higher church authorities have lately attempted to ride rough shod over Liberal Protestantism in the interests of Guelphic Particularism. And to this lamentable indifference, and not to any want of courage or fidelity on the part of the Protestanten Verein, is due the fact that our co-religionists in Northern Germany find their position that of an *ecclesia pressa*, their leaders exposed to ill-feeling and reproach, and their right to continue in the State Church actually called in question. This right, it is only just to state, is so clear and defensible, in view of the broad terms of subscription, that the Liberals are fully justified in maintaining their position against an ecclesiastical beaureaucracy, and a class of opponents who of late have sought the weapons of their warfare in the flesh and not in the spirit.

THE PROTESTANTENTAG.

As the proceedings at the recent Protestantentag were shaped to a large extent by the circumstances referred to in the foregoing sketch, it will not be necessary to enter largely into details. On the evening of October 8th, about a hundred members of the Verein met in the Assembly Rooms for social intercourse, the committee being hard at work in another part of the building arranging the more private business of the Association. Amongst the well known supporters of the Verein who were present at this reunion, were Professor Pfeiderer, of Berlin; Dr. Manchot, of Bremen; Pastor Klapp, the travelling lecturer of the Verein; Senator Schläger, of Hanover; Pastors Hossbach, Lisco, and Schneider, of Berlin; Pastor Richter, of Mariendorf; Dr. Techou, of Berlin; Dr. Spaeth, of Breslau; Professor Seydel and Dr. Brinkau, of Leipzig; Professor Fresenius, of Wiesbaden; Pastors Albrecht and Kambl, and Professor Schmidt, of Basel, as representatives of Swiss Protestantism; Herr Exter, representing the Great Verein in the Palatinate, which numbers 18,000 members; Pastors Knappert, Maronier, and Böhringer, from Holland; Pastor Engelmann, of Strasbourg; and Dr. Seiber, of Copenhagen.

On the morning of October 9th, the business meeting of the delegates was held, at which the financial position of the Verein and other matters were carefully discussed. It was acknowledged that the present commercial and social troubles of the Empire had somewhat crippled its resources and hindered its progress; but, in spite of many obstacles, the membership (including, of course, that of the small local Vereins) numbered 7,328 at the time the annual report was printed. Eight new local societies had been founded in the past year. Numerous courses of lectures had been delivered, large numbers of pamphlets distributed, while the seven newspapers of the Verein had upheld its principles, and promoted its aims in all parts of Germany. The favourite scheme of appointing a travelling lecturer for the Eastern provinces of Prussia had to be set aside, for the present, in view of more pressing requirements.

The first public meeting was held in the Concert Hall of the Assembly Rooms, on the afternoon of the same day, under the presidency of Dr. Techou, member of the Prussian Parliament. In his opening address he presented a striking picture of the present unsatisfactory condition of Protestantism in Prussia, and defined the concessions necessary for a reasonable system of self-government. He also addressed a few appropriate words of welcome to the delegates from Switzerland, England, Holland, and Alsace.

Herr Richter, also a member of the Prussian Parliament, then delivered an able address on "Freedom of Teaching and Congregational Rights." Alluding to the vexatious oppression of liberal pastors in Hanover, the late heresy case in Schleswig Holstein, and the Hossbach and Kalthoff cases in Prussia, he strongly urged the necessity of a combination of all true Liberals against the common danger. He then submitted a set of theses for the approval of the meeting, commenting on each in turn. These afforded ample evidence of the reasonableness of the claims made by the Liberals both as regards church organisation and the freedom of the pulpit. The points most carefully stated and discussed were those which had come into question during the late ecclesiastical crisis. These were the right of congregations to elect their own minister, the right of representation in disputed settlements, the denial of the authority of the State in matters of doctrine, and the freedom of professors from ecclesiastical control.

Professor Pfeiderer, of Berlin, followed, in advocacy of the utmost possible simplification of the present cumbrous organisation of the German churches, and pleaded for the recognition of the binding power of the Gospel of Christ, as infinitely superior to the artificial restraints of State control. The theses being adopted, a powerful speech

by Dr. Manchot, vindicating the position and aims of the Protestant Verein, and showing the groundlessness of the charges brought against it by its opponents, brought the proceedings to a close.

MONTON.

WELCOME TO THE REV. JAS. HARWOOD, B.A.

ON Sunday morning, Nov. 3rd, the Rev. James Harwood, B.A., successor to the late Rev. T. E. Poynting, entered upon his ministerial duties as pastor of the Unitarian Church at Monton. The morning service was opened with the "old hundred."

Before Jehovah's awful throne
Ye nations bow with sacred joy.

The text was taken from the 2nd Epistle to the Corinthians, xvi., 3:—"But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." The congregation was large. At the close he asked for their love and confidence, though he could not expect to find ready for him that place in their hearts which his predecessor had by rare gifts and graces won. In the evening there was again a very large congregation. Mr. Harwood took his text from Acts v., 20:—"Go, stand and speak in the temple to the people all the words of this life;" and from 2nd epistle of Corinthians, chap. xiv., 13:—"We have the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe and therefore speak." In the course of his sermon he said that if he were asked his ideal of a Christian minister he should certainly say one who had the power of raising men's aspirations towards God, and making them feel the glorious susceptibilities of human nature and the beauty of holiness. The singing at both services was good.

RECOGNITION TEA MEETING.

On Thursday evening, Nov. 7th, a tea meeting was held in the school for the purpose of giving Mr. Harwood a welcome amongst them. Tea was served in one of the class-rooms at five o'clock, and at half-past six o'clock a public meeting was held in the large school-room. Mr. Henry Leigh presided, and there were also present the Revs. G. H. Wells, M.A., Charles Beard, B.A., W. Binns, Charles Wicksteed, B.A., Charles T. Poynting, B.A., J. Black, M.A., and others. During the evening members of the choir at Monton sang a selection of music.

The CHAIRMAN said: We are met together this evening to celebrate an event of the deepest interest to us all. About three months ago the Rev. Jas. Harwood, B.A., was unanimously invited by the Monton congregation to become the minister of their church; he was pleased to accept their invitation, and we now desire to offer to Mr. and Mrs. Harwood a most cordial and heartfelt welcome, and earnestly hope that their union with us may be a long and a happy one. Mr. Harwood is called upon to succeed one whose high intellectual and spiritual attainments gained for him the esteem of all, and who, as the years rolled on, endeared himself more and more to the hearts of his congregation. His gentleness and warm sympathy won for him their deepest love, and can never be forgotten. His influence over the young, in whom he took such special interest, can never die, but must bear fruit in after life. We feel sure that in Mr. Harwood we have chosen a successor who will carry on the noble work of our late dear minister; his high abilities, his deep interest in the work of the Sunday-school, which is the nursery of the church, and his kind and genial manner will, I feel sure, soon win for him the love and affection of us all. In conclusion, I desire, on behalf of the Monton congregation, to offer to Mr. and Mrs. Harwood a most sincere and hearty welcome to their new home, with every good wish for their future health and happiness, and the earnest hope that they may long remain with us. (Applause.)

Mr. DENDY, as secretary of the invitation committee, said he could and might speak hopefully, that in their friend (Mr. Harwood) they would find one who was willing and able to help them in their work, and who, as time passed on, would become one of them. He believed Mr. Harwood was pre-eminently qualified to carry on the work of their late minister. They lived in an age of critical moment in the history of the Christian church, for theological and spiritual confusion never so widely prevailed as at present. Taking hold of the right hand of Mr. Harwood, he wished him success, happiness, and health in his labours amongst them at Monton.

The Rev. G. H. WELLS, of Gorton, as second senior minister in the district, gave Mr. Harwood the right hand of fellowship on behalf of those ministers. Mr. Harwood, he said, came amongst them not as a novice but as a tried minister. They would have in Mr. Harwood a friend who would support them in the varied ministerial, educational, and social duties in which they were engaged. He hoped that God would preserve and keep Mr. Harwood amongst them.

Mr. HARWOOD, in acknowledging the hearty welcome given to him, thanked those who had spoken so kindly. It was a great gratification to him to be surrounded by many old friends, as well as by those whom he hoped to count as friends in the future. The present was a critical moment in the history of the Monton church, for the congregation, in seeing a fresh occupant of the pulpit, could not but be reminded with fresh force of their loss in Mr. Poynting's death. It was also a critical moment in his own life, for, in accepting the invitation to Monton he had had to leave a congregation with which his connection was of the happiest kind, and of his feelings to which he dare not trust himself to speak. Mr. Harwood claimed that the liberty enjoyed by our ministers was something more than "an empty boast," as had recently been asserted. So long as a congregation and its minister were in sufficient sympathy with each other to enable them to worship and work

together, no court of law, no conference, no trust deed, could require their separation; while so soon as that sympathy failed, it was desirable that the connection should cease. In speaking of the work of the ministry Mr. Harwood contended that preparation for the public services must take the first place, and ought not to be sacrificed to anything else. At the same time he acknowledged the importance of the pastoral duties. He thought it better to concentrate attention on a few things and do them as well as he could, rather than to dissipate energy over a larger number without doing anything thoroughly. He was specially interested in the Sunday-school, and hoped it would not be allowed to suffer from lack of teachers; the school work must necessarily be left to a large extent in the hands of the congregation, and to secure its efficiency he must look to the help which had been kindly promised. He asked the congregation to give him its sympathy and support, for it would be his desire to justify whatever confidence might be extended to him, and to devote himself heart and soul to the work to which he had been called.

A FREE CHRISTIAN CHURCH THE HOPE OF THE FUTURE RELIGIOUS LIFE OF ENGLAND.

The Rev. WM. BINNS said: Is a free church really the hope of the future religious life of England as the sentiment you have asked me to speak about takes for granted? I think so; and so do you. Nay, I am sure so. But put the question to the great religious organisations, outside ourselves, if any can be called outside us, who are catholic enough to embrace them all? The oldest church in Christendom (the Roman) will not say so. The modicum of freedom claimed by Dr. Dollinger and the Old Catholics ended in their excommunication; and the two chief converts Rome gained from Oxford, during the present century, Cardinal Manning and Dr. Newman, both regard a free church with the same bitterness that Lord Shaftesbury regarded *Ecce Homo*. But let it be confessed to their credit that neither of them would use the profane language of the saintly peer. Ask Presbyterians, and Professor Robertson Smith is a sufficient reply. Ask Independents, and the hubbub about the innocent Leicester Conference is the answer we get. Ask Wesleyan Methodists and the veteran missionary, Mr. Impey stares us in the face, though in rejecting eternal punishment he only shared the heresies of John Wesley in his ripe old age. Ask the Church of England, and neither the High, Low, nor Broad section will give you an affirmative reply. Mr. MacConnochie would disestablish, but he would not relax orthodoxy. The Bishop of Peterborough would allow latitude as to facing towards any point of the compass, but there he stops. And Dean Stanley and Matthew Arnold, and the cultured members of the Establishment, so long as they do not move for the repeal of the act of uniformity and the abolition of subscription, cannot be said to come up to our ideal. Yet, for all that, I believe in a free church. It is my hope for the future, and I lift up my voice and prophesy that the future will possess it, and that the spiritual posterity of our own little flocks will inherit the kingdom. I will explain what I mean. We may describe the ideal free church of the future by three negatives. First, it will be subject to no State supremacy. Christianity began to decline as a living power when Constantine imperialized it. Every onward impulse since has been a coming out of a state Egypt. The schisms and heretics, so called, have been the best pioneers of progress, and they have all been pious rebels against State despotism. And the Church of the Future will be as free from the control of prime ministers as literature and science are now, and as we are, from the manipulation of Lord Beaconsfield. There will be no Benjamin's mess in it through Public Worship Regulation Acts or similar interferences with what human souls deem needful to life. Second, there will be no sacerdotalism. That has been the bane of Christianity as it was the bane of Judaism. The prophets had to fight stoutly against the sons of Levi. Science has had to struggle against priestly dogmatism. The laity have always had to wrest spiritual liberty by main force from the grasp of a sacerdotal caste. There is no instance on record where the caste has willingly made all men partakers of its privileges. We are fighting the battle yet. In the Church of the Future the victory will be completely won. Third, and there will be no finis. How can there be? We trace in the history of the human mind, in its thoughts of God and the worship it owes to God, a record of incessant change—which has been in the main a change for the better—of narrower views yielding to wider, and of breaking clouds revealing the boundless blue of the skies between them and beyond them. In the good time coming the religious laws of the Medes and Persians, by which multitudes now swear, will have melted into the infinite azure of the past, if I may borrow a phrase of Professor Tyndall's; the Westminster Confession will be an interesting ecclesiastical curiosity; and there will be nobody left to whom we may apply Carlyle's satirical verse—

The builder of this Universe was wise,
He made all suns, all systems, planets, particles;
The plan He shaped his worlds and æons by
Was—Heavens! was—thy small nine and thirty articles.

This negative description leads me to the other and pleasanter side of the matter—the affirmative. I foresee a Church of the Future arising, a church of which the pregnant germ is already here. And I will mention three affirmative characteristics by which it may be known. The first will be that its members will consist of aspiring souls voluntarily gathered together, feeling their spiritual kinship, receiving grace from the same infinite source, it may be in different measures, according to their different natures, but each quickening each, and in the midst of their variety conscious of their mystic unity. There may be sects among them, but they will manage to get on without anathemas. As

no one will be petted and pampered at the expense of the rest, there will be no room for envy and jealousy. And they will combine to express the national religion in the shape of national righteousness—which will be the best expression it has had since Joseph of Arimathea planted the Glastonbury thorn. In this way the Church of the Future will be the soul of the State, and not a State machine. The second characteristic will be the priesthood and the prophetic function of all the people. The finest incident I remember in the Old Testament is where Moses says, when news was brought him that laymen were prophesying outside the camp, "Would that all the people of the Lord were prophets!" I am persuaded that religion will increase in power, in intensity, and in clear vision, and particularly in practical application, in proportion as the distinction between parsons and people is broken down, and we come to look on the parsons simply as laymen performing special functions, which are equally obligatory, where the fitness exists, on all other laymen. Who can measure the good that would be done if a lawyer were occasionally called on to preach a sermon on casuistry, or a merchant on honourable commerce, or a tradesman on just weights and measures, or a working man on giving a fair day's work for a fair day's wages? But the Quaker doctrine of the spirit is the best illustration of what the Church of the Future will witness. Instead of sacerdotalism there will be inspired men and women, and prophets will occupy the pulpits, and not be absent from the pews. The third characteristic will be the illustration by the church of the law of development or evolution, not exactly, perhaps, as Mr. Darwin or Mr. Herbert Spencer might interpret it, but in some better fashion still, ordained by the perfect God, and worked out by men created in His potential image for immortality. What it will lead to I will not venture to predict. Eye hath not seen, ear hath not heard; neither hath it entered into the heart of man to conceive the things God hath in store. If you like the picture I have painted, or rather suggested an outline of, paint it afresh in your worship and your lives, and make your own church one of the first fruits of the new creation.

After an interval occupied in conversation, the Rev. CHARLES BEARD spoke. A vote of thanks to the chairman was proposed by the Rev. J. BLACK, and was carried with acclamation.

LARNE: WELCOME TO THE REV. JAMES KENNEDY.

ON Tuesday week the Northern Presbytery of Antrim met at Larne to install the Rev. James Kennedy (late of Rademon, County Down) to the pastoral charge of the Old Congregation at Larne, as assistant to the Rev. Classon Porter, and as successor to the late lamented Rev. William C'Cullough. The introductory services were conducted by the Rev. William Smith, after which Rev. E. Crooks, Ballyclare, preached an excellent sermon from John xiv.—"Ye believe in God: believe also in Me." Rev. Alexander Gordon discoursed on the ecclesiastical ordination of the Presbytery, showing the Christian foundation of the Presbytery and the principles of religious freedom which it embodied. Rev. C. J. M'Alister having ascertained that the congregation adhered to the call given to the Rev. J. Kennedy, and that Mr. Kennedy adhered to his acceptance of the call, invited him to make any statement that he might desire to make. Mr. Kennedy, in happy terms, expressed the sentiments which he entertained, and the principles which he trusted would guide him in his mission at Larne. The Rev. Classon Porter then offered up the installation prayer, and the Rev. C. J. M'Alister delivered the charge to the minister and congregation. The proceedings terminated with prayer and the benediction.

THE DINNER.

The congregation entertained the new minister and the Presbytery at dinner in the M'Garel Town Hall at three o'clock. The Rev. Classon Porter presided. Besides the ministers present at dinner there were the following gentlemen:—Messrs. W. H. Bingham, Rademon; Robert Cleland, Rademon; H. R. M'Robert, Ballynahinch; Lowry Martin, Rademon; John Crawford, chairman Larne Town Commissioners; Dr. Hunter, Larne; Messrs. David Nelson, John Maxwell, Alex. Fleming, Hugh Bailie, Robert Gibson, Wm. Henry, John M'Ninch, Larne; John M'Ninch, Ballyboley; Robert M'Ninch Ballyboley; Robert M'Ninch, Kilwaughter; Peter M'Gregor, Robert R. Lusk, John Gault, William Gault, Ballyclare; James A. Wiley, Ballyclare; Robert H. Bailey, Dunadry; Daniel Blair, Francis Mahon, William Alexander, Daniel P. Hunter, Samuel Hunter, William Pinkerton, John M'Ninch, Kilwaughter; David Gray, Carneal; Samuel Magill, Thomas Beggs, John Wallace, James Nelson, Kilwaughter; John Rock, Samuel Rock, Hugh Nelson, Patrick Gingles, W. Workman, William Gingles, &c.

After dinner the CHAIRMAN proceeded with the usual loyal sentiments—"The Queen and the rest of the Royal Family," and "The Lord Lieutenant and Prosperity to Ireland." He then proposed the health of the Earl of Antrim. Some people said his Lordship was a young man, but that was a fault which, if he lived, he would overcome. He was glad the Earl of Antrim's health had been proposed, for his Lordship deserved it. The CHAIRMAN had great pleasure in proposing the health of Mr. William Agnew, of Kilwaughter Castle, the good landlord of many, and the friend of us all. Mr. HAY briefly acknowledged the toast and sincerely thanked the company for the manner in which it had been honoured.

The CHAIRMAN next asked the company to drink in solemn silence to the memory of the late Rev. William M'Cullough. The toast was solemnly honoured.

The CHAIRMAN then invited the members of the Old Presbyterian Congregation of Larne and Kilwaughter to

join in drinking the health of the new assistant minister, the Rev. James Kennedy. (Applause.)

The Rev. J. KENNEDY, in reply, thanked the representatives of the congregation for the warm greeting and cordial reception which they had given him. He expressed the hope that, as time rolled on, and as they became more intimately acquainted, the feelings of friendship and goodwill which they had now exhibited towards him would increase and intensify. (Applause.) It was well understood that he was attached to a particular form of theological belief; he was a Unitarian, but he was also a Christian, and ready to recognise good wherever found, and was prepared to co-operate with others in the advancement of the cause for which their Lord and Master laboured, suffered, and died. It was in that spirit that he rejoiced to recognise the presence there of members of other churches. He, however, made it the end and object of his life to secure the unity of the spirit in the bonds of peace and love; and he hoped he would so live as that those who differed most widely from him would have no reason to look down upon him or think less of him for his creed. He again thanked them for the warm manner in which they had received him. (Applause.)

The CHAIRMAN next proposed the health of Mr. Kennedy's County Down friends, many of whom were present. The Rev. D. GORDON (Downpatrick) and the Rev. W. NAPIER (Clough) responded on behalf of the clergy, and Mr. BINGHAM (Rademon) replied for the laity. He was one of those who opposed Mr. Kennedy when he came to Rademon, but before six months the minority who were against him were amongst his warmest friends and admirers.

The CHAIRMAN next gave "Their English friends," and the Rev. W. E. MELLONE (Kidderminster) and the Rev. W. SHARMAN (Plymouth) replied.

The CHAIRMAN then proposed "Their friends of other denominations." The Rev. Mr. STEWART, Presbyterian minister of Ballycarry, replied in felicitous terms, and the Rev. Mr. DE COURCEY, Methodist minister of that town, also responded to the toast. He said that those like himself connected with other churches were glad to unite on that auspicious occasion, and give their congratulations to a future minister of a congregation there. (Applause.) Marked exclusiveness and pronounced bigotry on the part of Christian denominations towards each other tended, he thought, to widen existing breaches between them—(applause)—whereas, if they were influenced as they ought to be by that charity of that Gospel the spread of which they desired, and which was kind, it would tend to bridge over a great many existing differences, cement them in the bond of friendship, and tend also to bring them more fully together on occasions in which all good people should be combined in their opposition to evil.

The CHAIRMAN next gave the toast of the "Non-subscribing Association of Presbyterians in Ireland," and the Rev. DAVID THOMPSON (Mountpottinger, Belfast) responded.

The CHAIRMAN then said that, on the part of the congregation of Larne, he must take the liberty of saying that during a ministry of forty-four years he found they had troubled the Presbytery as little as any congregation within its bounds. (Applause.) He thought that was a very good sign of the congregation—when it gave very little trouble to the Presbytery. As their mouthpiece, therefore, he proposed "The Northern Presbytery of Antrim," coupled with the name of the Rev. C. J. M'ALESTER (Holywood), their worthy Moderator.

The Rev. C. J. M'ALESTER said it was not necessary that he should say a word in explanation of the principles or in recommendation of the character of the Northern Presbytery of Antrim, nor was it needful that he should refer to the origin of that Presbytery. They looked back to the year 1726, and thought of the noble men who then upheld the cause of non-subscription as their own forefathers, and they believed in the Northern Presbytery of Antrim they represented most fully the principles which they maintained; and these principles in a single sentence were simply the recognition of Christianity as a divine revelation, and the maintenance of religious liberty. (Applause.) It was not to be expected that men everywhere who professed Christianity would agree with their peculiar views. They believed them to be thoroughly Christian; but, at the same time, they recognised the right of every man in the world to think for himself and express the opinions which he held. (Applause.) It would, therefore, be most unjust to accuse them in any way of bigotry or intolerance. (Applause.) Indeed, the Non-subscribing Presbytery of Antrim had been exceedingly favoured. Small in number, they had had two leaders—not that they ever dictated, but always helped them—whose names, that of Bruce and Porter, were quite historic in connection with the cause of non-subscription. (Applause.) At the time of their secession the Bruces were distinguished not only for their scholarship, but also for their wisdom; and then they had a man likewise distinguished for wisdom, a cultivated gentleman with wonderful capacity and ready scholarship, the Rev. John Scott Porter. (Applause.) He was still living, and still able to guide them and to counsel them, and he trusted God would grant that he might yet live with them for years to help them and to advise them. (Applause.) And there was also one of these historic names which for a lengthened period had connection with non-subscription in the General Synod of Ulster, the Remonstrant Synod, and the Presbytery of Antrim, and it was suggested by that of their chairman. They had been a great deal aided in their Presbytery by his wisdom and by his counsel, and they had been greatly assisted by the encouragement of their old Presbyterian minister of Larne. He would now do two things. First, to suggest to this valued friend that he would employ the leisure he would now enjoy in drawing up a

history of Non-subscription in the North of Ireland, for which his peculiar tastes and his great abilities admirably and specially fitted him; and, secondly, to ask them to drink the health of their most worthy and esteemed chairman. (Applause.)

The health of the chairman was then drunk with enthusiasm. The "Officiating Ministers of the Day," coupled with the name of the Rev. Alexander Gordon (Belfast), and other toasts, followed.

A congregational soirée, in honour of the newly-installed minister, took place in the evening.

RELIGIOUS VALUE OF THE UNITARIAN FAITH.

THE second lecture of the series promoted by the London District Unitarian Society, was delivered in Dalston, Hammersmith, and Peckham, by the Rev. J. PAGE HOPPS, on "The Religious Value of the Unitarian Faith." The lecturer opened by saying that he wanted his hearers to observe the exact wording of his subject—"The Religious Value of the Unitarian Faith." That faith might be looked at from several points of view—in relation to history or morality, or metaphysics or logic, or to the use of reason. Thus it might be argued for as a new and natural departure on the development of man, or as a good working faith for the cultivation of a pure and elevated morality; or as giving a good account of as much as is known of the human mind and its relation to the Cause of all things; or as logically tenable; or as being in harmony with intelligence and common sense. But the point of view he had chosen was higher than all these, as it fixed upon the "religious" value of the Unitarian faith as the test of its truth and utility. This course was also needed, for though it was often admitted that the Unitarian faith was logical and reasonable, and sufficed to sustain a high form of morality, it was asserted to lack spirituality, and therefore to be deficient from a religious point of view. He proposed to show that its religious and spiritual value was very high; that, in fact, it might fail to master and sway on that very account, being based upon religious ideas and leading to religious hopes too spiritual, and rich for us at present, so that if Unitarians are themselves spiritually deficient or religiously poor, it was not their glorious faith that was to blame. The lecturer then proceeded very fully to explain what that faith was. The Unitarian believed in God as his heavenly Father, and in the holy spirit by him shed abroad in the hearts of his children. That idea was the keystone of all his faith, the foundation of his belief, and the test of opinions. The Unitarians believed in Jesus the son of God, our brother, the purest and best known to us, who best illustrated the sublime fact of sonship to God. That was the bright indication of our own; the best revelation of the Father's mind and heart, and in a very real sense the Word of God. The Unitarian believed in Jesus as a saviour, but regarded salvation as a deliverance from present ignorance, superstition, mistrust of God, and sin. The only sacrifice Jesus offered to God was that of a pure and obedient spirit, and the love and goodness of a holy life. Salvation was not the consequence of a transaction between God and Jesus, but a fact to be accomplished in every believing soul. Salvation through Jesus was the reception of that power and spirit from him that broke down sin, cast out enmity, and brought humanity back with godly sorrow to its Heavenly Father. All this was independent of any church or creed, and with the Unitarian culminated in his faith in a future life, intensely real in its sensations, duties, and employments, and in which God's tender mercies would be still over all His works, because His justice would be as perfect as His love, and His love would be all perfect and eternal. The Unitarian's faith, taken as a whole, arose from profound religious reverence and trust. His very denials, that had led to his being looked upon as iconoclastic only, were struck out of him by contact with what he felt to be irreligious and irreverent, and every one of them was based on a glorious affirmation. The religious character and value of the faith could be best seen by an analysis and examination one by one of the great conceptions of God, of man, of Jesus, of life here, and life hereafter, that were included in it. The lecturer then proceeded to point out the religious value of the doctrines of the unity of God, the brotherhood of Jesus, that salvation was a personal thing, and that the future life was the orderly and natural outcome of the present. The religious value of the doctrine that God is the actual inspirer of his children now, was, the lecturer said, greater perhaps than any other, inasmuch as it involved the momentous question whether living men and women had the witness in themselves, or whether they were shut up to the testimonies and experiences of days gone by. God, the lecturer contended, was as near to his creatures now as he ever was to any. In this belief was the glory of the Unitarian faith, inasmuch as it brought men nigh to God, broke down the artificial and arbitrary distinctions between ancient and modern times, and restored to devout souls the glorious faith that in God they live, and move, and have their being. Concluding a long lecture, in the delivery of which the speaker was frequently deeply moved, and which was listened to throughout with great attention, Mr. Hopps said that the Unitarian faith gave every proper motive for exertion, yet saved from horrible despair, its influence might be felt for good not only in everything relating to the religious life, but in view of the daily problems of daily life. Some might not be able to see as he did, but let all be honest to themselves and to God, assured that He at least would love the honest seeker after Him, to whatever conclusions he might come.

NEWS OF OUR CHURCHES

LEEDS: MILL HILL CHAPEL.

THE Rev. Charles Hargrove, B.A., on Sunday morning last preached a sermon, having reference to Mr. Knapp, of Bradford. Taking as his text, Amos iii., 3—"Can two walk together except they be agreed," he said that a recent event, the change of religious opinions of one of our ministers, though an event in itself not worthy of special attention, yet demanded consideration from a statement made by that minister respecting the relation of Unitarian ministers and their congregations. "It was stated that we claimed absolute freedom for our pulpits, and we boasted of unbridled liberty. He ventured to say that to talk of our claiming absolute freedom was nonsense. We had liberty it was true, but we had limits. In every society, be it secular, Unitarian, or Roman Catholic, there was and always must be, some limit, viz., the limits of general agreement and common sympathy. A minister may receive his salary, but unless his views are in agreement with those of his congregation, he may occupy their pulpit, but is no longer their minister. A minister is a servant, and for him freedom is impossible. He is not a lecturer listened to because of his wit or eloquence, or great learning, but because he ministers with free acceptance. Our ministers are free, our churches are free, or how could they change as they have done from time to time in their doctrine? We have then exceptional freedom. If a man come to believe in a trinity, or an atonement of blood, we have no quarrel with him; if unhappily, most unhappily, he comes to believe in no God at all, we do not judge him; and if he attends our service and finds some joy in it, we may think it inconsistent, but we are glad of the inconsistency. We do possess exceptional freedom, and our ministers have no test imposed upon them but the test of their own usefulness. It had been said we meet week by week to hear the opinions our minister had formed from reading and study, but he (Mr. Hargrove) asked, "Was this the true character of our minister's work, and did we meet simply for this purpose?" Rather did we come to worship, prompted by an instinctive feeling towards One higher than ourselves, and to hear the expression of thought higher than we are able to rise to. It is a good thing for us to meet together, one day out of seven, master and servant, rich and poor, before our Common Father, to be reminded of higher things while we are mean and low, and hear eternal things while time seems to dash us down. Our minister utters what we fain would speak, and in the services his life's work is devoted to he lifts us nearer God.—On Monday evening the old scholar's quarterly meeting was held, Mr. Hargrove in the chair, when Mr. C. E. Freeman read an excellent paper on "Work." A discussion, sustained by the chairman and Messrs. Wm. Child, H. Ives, Gamble E. Prince, and Geo. Dobson, followed the reading of the paper.

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

MINISTERIAL RESIGNATION.—The Rev. J. C. Odgers, B.A., has resigned the pulpit of the Oat-street Chapel, Evesham, and starts immediately for San Remo for the improvement of Mrs. Odger's health. Letters, &c., may be addressed, care of Rev. W. J. Odgers, Savile House, Weston Park, Bath.

BIRMINGHAM OLD MEETING.—On Sunday, October 20th and 27th, the Rev. Dr. Laird Collier preached impressive sermons to large congregations. On the 27th collections were made in aid of the Queen's Hospital amounting to £136. 5s. 1d.

DUNDEE.—On Wednesday the 30th ult., the Rev. H. Ierson, M.A., met the members of the Unitarian Christian Church. The weather was very unfavourable, still there was a fair representative gathering. After devotional exercises, conducted by the minister, Mr. David Jobson, jun., moved a resolution, offering a cordial welcome to Mr. Ierson as the secretary of the British and Foreign Unitarian Association, expressing also the acknowledgment of the congregation of the long continued support the Association had given to the church in Dundee. Mr. William Speed seconded the resolution. It was supported by Messrs. Hodge, Alex. Speed, J. Roberson, and A. Cameron. Mr. Ierson delivered an address, in which he explained the position of the Association, and expressed the pleasure he felt in being present on that occasion.—On the following Tuesday evening Mr. Ierson gave a lecture upon "Christ," in which he showed how the teachings of Christ possessed for us very high authority. Mr. Williamson expressed, what he knew was the feeling of the friends, the sincere pleasure Mr. Ierson's visit had given to the congregation.

HULME DOMESTIC MISSION, EMBLEN-STREET.—The twentieth anniversary sermons on behalf of the day and Sunday-schools were preached on Sunday last by the Rev. F. H. Jones, B.A., formerly a teacher in this Sunday-school. The congregations, especially that in the evening, were good, the collections amounting to £5. On the following evening the annual congregational tea party was held. After tea the chair was taken by Mr. R. D. Darbishire, B.A. Addresses were given by the chairman, by Mr. W. H. Herford, B.A., and by the Rev. James Harrop. During the evening the friends were also entertained by readings and music, vocal and instrumental. After a very hearty vote of thanks to the chairman, this most enjoyable evening was brought to a close as it had been begun, by the singing of a hymn, after which the benediction was pronounced by Mr. Harrop.

HALE, CHESHIRE.—The first of a series of winter evening entertainments was held at the Hale Chapel

School-room, on Monday evening last. Mr. C. H. Wolff presided and expressed the pleasure he felt in doing so. Several ladies and gentlemen from a distance had come to take part in the proceedings—Mr. and Mrs. Kendal, and Mr. Schute from Manchester, Mr. Taylor from Bolton, Mr. Higginson from Stryal, and Mr. Furnival from Sandbach. That the programme was the subject of hearty appreciation was evident from the applause which followed the duet "Serenade and Romance" from *Cox and Box*, so admirably rendered by Messrs. Kendal and Schute, and from the enthusiastic manner in which the audience encored Mr. Kendal in "The British Grenadiers" and Mr. Schute in the "Lady of the Lea." A very hearty vote of thanks proposed by the chairman and seconded by the minister, was given to the ladies and gentlemen for their kind assistance. A vote of thanks having been passed to the chairman for presiding, a pleasant entertainment terminated by the choir singing "Now pray we for our country."

HUDDERSFIELD FITZWILLIAM-STREET CHURCH.—The first of the series of literary and musical evenings for the season 1878-9 took place on Wednesday, Nov. 6th, in the school-room underneath the church. It was every way a success. The raised price for admission from 2d. to 3d. did not affect the number, but only the character of the audience. There were fewer noisy and more quiet and appreciative hearers. Great satisfaction was expressed at the manifest improvement in the playing of the orchestra.

KENDAL.—During the last five weeks the following special Sunday evening discourses have been delivered here by the Rev. James Macdonald. "Future Life." "Charles Dickens—his Works and Religious Opinions." "Theism and Atheism." "Hell." "The Devil." On the first Sunday evening rather over one hundred were present, including some 40 strangers. The discourse on the religious opinions of Dickens was, however, listened to by an audience numbering over 130; but on the last two Sunday evenings the chapel has been almost full, there having been near 200 present on each occasion. The numbers present at the last two lectures are said to have been the largest that have gathered within these walls on a Sunday during the last 25 years.

PENDLETON.—On Friday evening the Rev. John Page Hopps delivered a lecture, the first of a course of six, his subject being "An Appeal to Jesus against Belief in Eternal Punishment." The discourse got rid of textual reasoning, and drew from the Lord's Prayer, the sermon on the Mount, and the parables the general spirit of Christ's teachings on this subject. It was remarkable for its lucid character, and was well appreciated by all who heard it.—On Monday evening a congregational party was held, when there was a good attendance, although the night was most inclement. Mr. F. S. Phillips presided, and the Rev. John McDowell, on behalf of the Mutual Improvement Society, presented a large and handsome album, in which was an illuminated inscription, to Mr. Wm. Calderwood, who, with his family, is leaving England for Brisbane in search of health. Mr. Calderwood has for some time been treasurer of the Society. A small writing desk was also presented to his daughter Kate from her class. A resolution of sympathy and hope for their success was passed by the congregation.—On Wednesday, the Rev. S. Fletcher Williams delivered a lecture on "The Church of Humanity," which was highly appreciated by all present.

WARRINGTON.—On Sunday last the Rev. William Gaskell, M.A., preached two sermons in Cairo-street Chapel. His subject in the evening was "Milton." There were large congregations, and collections amounting to £45. 12s. 9d. were made to liquidate expenses intended to be incurred in making sundry alterations.

BURY: BANK-STREET.—The parents' annual party took place on Saturday last, when about 280 persons sat down to tea. Addresses were given by the Revs. D. Walmsley, T. R. Elliott, E. Turland, and Mr. Thos. Holt. The latter, in the course of his remarks, said the scholars were in a more satisfactory state than last year; 37 girls and 49 boys had never been late or absent during the year. The savings fund, notwithstanding the depression of trade, had shown a marked increase in the number of members, and the amount of their subscriptions, as compared with the previous year. There are 201 members, whose average subscriptions per week amount to £16. 1s. 8d., or a total sum of £804 for the year. During the evening an interesting programme was gone through. The proceedings were brought to a close by the laughable farce entitled *Box and Cox*.

BIRMINGHAM: HIRST-STREET DOMESTIC MISSION.—On Monday evening the 4th inst., an interesting meeting was held, consisting of the parents of the Sunday scholars, and the teachers of the Sunday school, the former having been invited by the latter to spend a pleasant social evening together. About 150 sat down to tea, to which a small charge was made just sufficient to cover expenses, and to make it easy for the poorest of the parents to attend. After tea the teachers gave a very cheerful entertainment, at which Mr. Councillor F. Martineau presided. Short addresses were given at intervals during the evening, bearing upon Sunday-school work, and one or two other questions of social interest, by the Chairman, the Rev. B. Wright, and Mr. H. Miles, the superintendent of the boys' school.—On the following evening the Young Men's Mutual Improvement Society was recommenced, when the President, the Rev. B. Wright, delivered the inaugural address, the subject of which was "Self-culture." The Rev. W. R. Smith, presided, and the attendance was good. The Society commences its new career with forty members.

CROYDON.—On Sundays October 27th, and November 3rd, the services at the Free Christian Church here

were conducted, morning and evening, by Mr. Herbert Burrows, of London (late of Cambridge), whose sermons were much appreciated by large and attentive congregations.

NEWCASTLE-ON-TYNE: CHURCH OF THE DIVINE UNITY.—The first of a revived series of quarterly Sunday school services was held on Sunday afternoon the 3rd of November, in the church, under the presidency of the Rev. Alfred Payne. Several hymns were sung at intervals by the scholars. In conformity with an established custom a Bible and Church hymn book were presented to John Moore, he having been a scholar and now become a teacher and member of the congregation. A Bible and hymn book were also given to Fanny Dickinson, she having been a scholar and now become a member of the congregation. Mr. Joseph Clephan and Mr. G. Laidler attended as a deputation from the Church Committee, and in kindly words gave a hearty welcome to them as members of the congregation, and offered them a free sitting in the church for one year, which privilege would be accorded to all scholars who should come forward in the same way. The Rev. A. Payne, Mr. F. C. Slater, and Mr. C. C. P. Hobkirk spoke words of encouragement to the scholars, teachers, and friends. The meeting was felt by all to be a great success and worthy of future development.

OLDHAM: NOTE FROM THE REV. F. H. JONES.—The Rev. F. H. Jones writes—There is an error in your last week's report of our "Parents' Party," which may be corrected by the alteration of one letter, and the insertion of two words. Instead of "they had got here in Oldham a division between the school and the congregation, and he thought that a very bad thing," read "they had *not* here in Oldham a division between the school and the congregation, and he thought that *would be* a very bad thing;" and you will then have in one sentence the substance of my address. I spoke of the satisfaction with which I find school and congregation working together, and said what a misfortune it would be *if* they did not.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

We have received a large number of letters on Mr. Knapton's withdrawal and discourse, and from these have given a place to one containing a layman's view. Here we think it far better that the matter should rest.

A UNITARIAN CHURCH FOR ROME.

To the Editors.—I have before me a pamphlet entitled "Rome's Recruits," containing a list of Protestants who have become Roman Catholics since the Tractarian movement in England; and, having left the Romish Church, after years of mental servitude and intellectual slavery, I know not how to be sufficiently thankful for the freedom I now enjoy, as a child of the Eternal Father, and my constant and ever growing desire is to warn those who seem to be coquetting with the Church I have left. While in Italy the Romish system is losing its hold on the minds of the people, in England and Scotland it seems steadily making its way, upon peer and peasant, the educated and ignorant alike. If the Church of England would retain its Protestant character, its members should zealously watch the inroads of a growing Ritualism and the steady march of the priestly element and power. But I take up my pen more particularly to urge upon the Unitarian body to found a Free Church in Rome. The time is now ripe for it. Numbers in the Holy City are longing for a house for the devout spirit to worship the Father only, freed from the dogmas and traditions which hamper the orthodox and render their creeds unacceptable to my countrymen. The thoughtful men of Italy are firm believers in God, and could a Free Church be provided in the City of Rome, I doubt not it would soon be the house of many a devout spirit, and a nursery for the propagation of those eternal truths which can alone make a people great and good, glorious and free. Now is the time, and I commend the subject to the prayerful consideration of those who are able and willing to serve God through the propagation of His truth.—I remain, your friend and brother,

Capel Lodge, GIUSEPPE CAMPANELLA.
Folkstone, Nov. 12th, 1878.

ORTHODOX TEACHING IN BOARDING SCHOOLS.

To the Editors.—Your respected correspondent, Mr. Harry Rawson, has called attention to what all "orthodox" people I have met with, and not a few Unitarians, see to be a great inconsistency in the education of Unitarian children. I mean that of voluntarily placing them in schools where the parents know quite well beforehand their children will be sedulously taught to believe things about God, Christ, the Bible, human nature, future punishments, &c., that they (the parents) believe to be wholly untrue and utterly debasing in their moral effect: where they will be taught that Christ was "God of very God;" that God's forgiveness is not an act of mercy but part of a commercial transaction; that the miracles were undoubtedly true events, are not to be questioned, and are the strongest evidence of Christianity. Where they are taught to regard the whole Bible as an infallible book, and where they hear all these persons and things spoken of every day of their lives with the most implicit faith and reverence. What can one think of such inconsistency? Is it not difficult to believe, in the face of all this, that Unitarians really do value their own religious convictions? If they did, would they voluntarily submit to have their children taught the direct opposite of all they believe to be true? I have great sympathy with that honourable feeling which prompts many Unitarian parents to say they wish

not to influence their children's belief, but prefer for them to form their own opinions. But this is just what they do *not* do. They themselves will not influence their children's belief, but they let others do it for them, in the most thorough and systematic way, and in the very opposite direction to that which they (the parents) believe true. In theory they put off this formation of definite theological opinion till their children are able to form it for themselves, and when (in their theory) that time comes, they find them in full possession, and often *ineradicable* possession, of opinions that their parents regard as utterly irrational and grossly superstitious.

Let me say the choice does *not* lie between dogmatic Trinitarianism and dogmatic Unitarianism, though if it did, no real Unitarian would hesitate which to choose, but between keeping the mind free from the growth of what we profess to hold as rank error and superstition, and actually inviting it. I can scarcely conceive it possible that a Unitarian parent, however liberal or advanced his views, could object to his children's being told why Unitarians do *not* believe that Christ was God; that the Bible is *not* an infallible book; that men are *not* under the wrath and curse of God; that human nature is *not* totally corrupt or incapable of any good thought, deed, or aspiration; that the vast majority of the human race are *not* doomed to everlasting, unspeakable torments to appease the anger of a "just" God, &c. To people who, like myself, have outgrown the debasing errors and superstitions of orthodoxy, have shaken them off after a long and painful struggle, it seems most unaccountable that Unitarians, whose children have been "born free" should voluntarily place them in a state of theological bondage from which they can scarcely ever entirely escape. Nor can it be wondered at that "orthodox" people should doubt whether Unitarians really hold the opinions they say they do, or whether they think their opinions are worth teaching to their children.

Is there any necessity for this inconsistency? I can scarcely admit any. There are private Unitarian boarding schools quite capable of preparing boys not only for business, but for all the local University examinations, for the preliminary law and medical examinations, and for matriculation at the London University. True the number of such is not great. Unitarians have not the same room for choice that Churchmen, Catholics, Wesleyans, Independents, Jews, and even Quakers have; but that is simply because Unitarians do not encourage these schools but play into the hands of orthodox rivals. I can understand well enough why many Unitarians who have sons of great ability send them to large schools where there are unusual educational advantages, good laboratories, well paid and highly qualified masters, and where their sons may win scholarships, &c., but if Unitarians had been as true to themselves as Trinitarians have been to their own denominations and interests, they, too, might have had large schools possessing all these advantages, and the smaller, private schools, would be more numerous and flourishing than at present.

I know my opinions as to what *is* and what *might be* will meet with little or no sympathy with many advanced Unitarians, but on the other hand I know they will find a hearty response in the minds of many more, who will perhaps be glad that one who has been practically engaged in the work of education over a quarter of a century, should have the courage to express these opinions. Should any reader take up the opposite side of this question, I beg he will not think the question is—"Shall we bring up our children within the narrow limits of our own sect?" but, "Are we right in allowing our children to systematically receive religious opinions and impressions that we believe to be wrong, when the remedy is in our own hands?"—I am, gentlemen, yours truly,

Southport, Nov. 11, 1878.

COMING WEEK.

ARDWICK: WHITFIELD-STREET.—On Sunday, at 10.30, Mr. John Heys will preach; Recital in the afternoon; and in the evening, at 6.30, the Rev. Wm. Gaskell, M.A., will preach.

BOOTLE, NEAR LIVERPOOL.—On Tuesday evening, in the Town Hall, Merton Road, Bootle, lecture by the Rev. S. Fletcher Williams, on "The Position of Unitarianism Stated."

LONDON: STAMFORD-STREET, BLACKFRIARS.—Annual meeting of the London Auxiliary Sunday-school Association, on Monday. Tea at six; chair at seven o'clock.

PENDLETON.—On Wednesday evening, lecture by the Rev. Chas. Wicksteed, B.A., on "The Bible—the Idol of the Protestant—the butt of the Rationalist—and the object of Discriminating Reverence to the Christian."

STOCKPORT.—On Sunday morning, at 10.45, and evening at 6.30, the Rev. Dr. Laird Collier will preach.

WALSALL.—On Sunday morning, Rev. P. Dean; evening, Mr. Geo. St. Clair. On Monday, tea meeting. On Tuesday, at 8, sermon by Mr. J. A. Picton, M.A.

Birth.

WICKSTEED.—On the 7th inst., at Kettering, Mrs. Charles Wicksteed, Junr., of a son.

Marriage.

SMITH—WILKINSON.—On the 12th inst., at Ainsworth (by license), by the Rev. Ephraim Turland (brother-in-law of the bridegroom), the Rev. R. Cowley Smith, of South Shields, to Julia Amanda, eldest daughter of Mr. Charles Wilkinson, of Buxton.

Death.

TAYLOR.—On the 3rd inst., at Whalley Range, Manchester, in her 94th year, Sarah Ann, widow of the late James Taylor, of Greenheys, formerly of Moston, and eldest daughter of the late Samuel Marsland, of Grosvenor Square.

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DOING AND SAYING.

The Rev. H. W. Beecher has just signed a contract for fifty lectures for \$25,000 and expenses paid, to be delivered in England, Scotland, and Ireland.

In the great Library of Wernigerode has just been discovered the original of Luther's *Margburger Agende*, which since 1604 has been known only through fragmentary citations.

The late Dr. Fraser, of Hampstead, bequeathed £10,000 to the Edinburgh University, but revoked it on learning that in its medical schools vivisection was practised, and then transferred the bequest to the Scottish Society for the Prevention of Cruelty to Animals.

We are glad to learn that there is a growing desire among a certain section of Brahmos to have a body of carefully selected lay preachers, who, though engaged in worldly avocations, would like to devote their leisure to the sacred work of preaching the truth and conducting Divine service. The *Indian Mirror* says, "the thing may not seem quite practicable at present, but we should like to see the idea carried out."

At a meeting in Liverpool on Baptist Missions, the Rev. W. Etherington, missionary from India, said the great difficulty the missionaries in India had to deal with was the drunkenness of the British people. The Hindoos, who were a sober people, said to the missionary, "Your religion may be true, and mine may be false, but I prefer to remain in a religion which regards drunkenness as a most abominable thing, than to associate myself with a religion which seems necessarily to mean drinking brandy."

The remains of another lake village have been brought to light at Larcas, Switzerland. Still more remarkable is a find of human skulls which bear unmistakable marks of having been trepanned. Round pieces have been cut out, doubtless after death, as is supposed for use as amulets. In some instances pieces were cut from the craniums of living infants in order, as M. Broca, an eminent authority, conjectures, to let out the spirit by whose malignant influence they were afflicted with fits, convulsions, and other maladies.

They do not go to sleep on their coercion bills in Germany. The result of the law recently passed against the Socialists may be summed up as follows. Forty-two of the leading agitators, including three deputies of the Imperial Parliament, are now in prison. All the daily and weekly journals of the party, numbering 28, as well as their trades unions, clubs, and other societies, including many musical and educational associations, making a total of 102, have been suppressed, and finally, nearly a hundred different treatises advocating Socialist principles have been placed on the *Index Expurgatorius* of the Berlin police.

The *Indian Mirror* says, pungently enough: Another gentleman has offered to write an epitaph for the Brahmo Somaj, and this is our old and respected friend, Dr. Murray Mitchell. After writing in his usual graphic style of the reign of "bitterness and strife" in our church consequent upon the marriage of the Minister's daughter, the reverend gentlemen finishes by saying:—"We shall watch its future history with the deepest interest. We may have to write its epitaph ere long." This honourable desire to write epitaphs *gratis* seems to be fast spreading among our Christian friends, whose obtrusive kindness and obliging temper demand, indeed, a grateful acknowledgment from those whom they are so anxious to serve, and whose departure from this world they so sincerely wish. But one thing strikes us. Christ came to save; the *padri* wishes to kill and write an epitaph. It is too bad that the Brahmo Somaj does not die, though so many are killing it every year!

The *Brahmo Public Opinion* says: At a time when the Hindus are busy with their Pujarmaking, singing, dancing, and inebriating themselves with pleasures of all kinds, dark clouds are gathering in the horizon of the frontiers, and demons of death and rapine are dancing in the air the dance of death. Great preparations are being made for a campaign in Cabul, and

the lives of thousands are trembling in the balance. The English papers are fanning the fire of aggression. The Ameer is also preparing for a death-struggle, and the time is soon approaching when the English and the Afghans will meet in mortal conflict. But the enormous cost of this war, who will pay for? Parliament has determined that the Indian Government should bear at least a portion of the cost out of the Indian Treasury. This undoubtedly augurs fresh taxes for poor India. How heartily we wish the idea of sending a mission to Cabul had never entered the mind of Lord Lytton.—"Amen" say we and many thousands in England who do not bow the knee to the gilt idol, Imperialism.

Addressing a meeting of the London Congregational Union, the Rev. Henry Simon said that while there was much in the condition of London which they must deplore, the state of affairs which prevailed a century ago was much worse. Lecky gives a dreadful picture of the state of things in the eighteenth century. In 1712, he tells us, a club was formed of young men of the higher classes, called Mohocks, who were accustomed to sally out drunk, to hunt passers-by, and to subject them to the most atrocious outrages. One of the favourite amusements, called "tipping the lion," was to squeeze the nose of their victim flat, and to bore out his eyes with their fingers. Women when caught were subjected to the vilest indecencies; on Snow-hill some were put in barrels and rolled down-hill. A servant girl, when she opened her master's door, was liable to be waylaid and beaten. Country gentlemen went to the theatre as in a time of war, accompanied by their armed retainers. In 1751 Horace Walpole says it was not safe to travel even at noon without guards. What they wanted in the present day was not so much new chaples, as an outpouring of the Holy Spirit, such a baptism of power as would help the people who were at present indifferent to the Gospel to feel that the doctrine which was preached was truth to the men who preached it.

SCOTTISH NOTES.

ARISTOCRATIC LIBERALITY.

THE Scottish correspondent of the *Freeman* (Baptist) writing of the subscriptions for the relief of the Glasgow City Bank shareholders, says: "The aristocracy are conspicuous in the subscription lists by their absence. Thus far only two noblemen have contributed; one of them is our young Radical leader, Lord Rosebury, who gave a fine speech at the Edinburgh meeting, and enhanced his eloquence by backing it up with £1,000. The Duke of Sutherland, Lord Blantyre, and others who sent their thousands to the unspeakable Turk, have no such liberality to bestow on Scotch widows and orphans made destitute by the bank failure. The selfishness of the lords of the soil is illustrated even by the few who have subscribed. Thus, for example, a baronet who owns the whole of the land on which Greenock is built, and whose rent-roll approaches £100,000 per annum, gives £500; but there are several merchants in Greenock, like the Messrs. Scott, the sugar refiners, who each give that sum. The fact is that the privileged class so loudly lauded at the Lord Mayor's banquet by the Duke of Northumberland evidently believe—at all events, they act as if this were their theory—that it is more blessed to receive than to give. If the ruined shareholders were dependent for their sustenance on the hereditary owners of the land, they would henceforth get very poor feeding; and I suspect that for the most of them there would be no alternative but the workhouse. Happily, the sneer of Napoleon Buonaparte stated a fact. We are a nation of shopkeepers. And it is the men who have, by their industry and talent, made their own fortunes who constitute the roll of subscribers to the relief fund, which reflects so great an amount of credit on this country. Yet the Duke of Northumberland assured the people at the Mansion House that, if the class to which he belongs were withdrawn from society, the whole British Empire would instantly crumble to pieces."

BOOKS AND AUTHORS

The Congregationalist for November. *The Expositor* for November. London: Hodder and Stoughton.

THE *Congregationalist* is emphatically ecclesiastical this month, the Parochial System, the Church Congress, and the purely ecclesiastical aspect of the Congregational Union meeting in Liverpool, furnishing the material for three articles. The Rev. T. W. Gill puts Innocent IV. into his gallery of Papal Portraits, and the sketch is very vigorously drawn. A capital article is that on "Successful Churches," taken from an American paper—an article that might be studied with advantage by some croakers among ourselves who lay the blame of failure in churches on the shoulders of the parson alone. The most noticeable paper in the *Expositor* is that by Professor Simon on "Science and Philosophy," which is a thoughtful and elaborate argument in justification of the analogical of the method which most surely leads to the ultimate principles of which the human mind is intellectually in need. The Editor's contribution on "The Four Nephews of Moses," is a fine piece of analysis and suggestive comment. We must also allude to S. E. C. T.'s exposition of the parable of the Dutiful Servant, in Luke xvii., 7-10—an exposition full of thought. The *Expositor* is always rich in valuable Biblical studies, and this month's is quite equal to any of its predecessors.

The Prophets and their Interpreters. By G. Vance Smith, B.A., D.D. British and Foreign Unitarian Association.

In a small pamphlet, written in a clear style, suitable for the general reader and for use in the Bible class or Sunday school, Dr. Vance Smith treats of the principal topics connected with the Hebrew Prophets and the relation of their utterances to the New Testament History. Dr. Smith begins with a protest against the chapter-headings, a protest so unnecessary for those who know anything on the subject, and so absolutely required by the the mass of readers who know as good as nothing. On the theory of a "double sense" in the Old Testament prophecies, Dr. Smith speaks with no uncertain sound, pronouncing it to be "the mere invention of speculative theologians." In speaking of the view of Mr. Brownlow Maitland, whose work on *The Argument from Prophecy*, is here frequently criticised, a statement is made in a note which is rather misleading. We are told that Mr. Maitland "seems to abandon" the idea of two meanings. This is perfectly correct if due emphasis is placed on the word *seems*, otherwise not. Amid the shaky attempts of Mr. Maitland to present some consistently reasonable, as well as orthodox explanation of these matters, he may appear at times desirous to avoid the extremity of seeking two meanings in a single statement; but there are many cases in which he follows the ordinary procedure of orthodox interpreters. For instance, in dealing with Isaiah vii., he represents the prophet as foretelling the breaking up of the alliance of kings of Syria and Israel, while at the same time "his prevision extends far beyond the occasion, and his language labours with the thought of a greater child and a more glorious deliverance." The subject of prophecy has so long been treated as one of the evidences of Christianity, that it will be a battle-ground for the sharpest contests in coming years. Dr. Smith's manner of dealing with it, fair, scholarly, and always reverent, will be helpful towards the issue. The passages here examined in illustration of the principles of interpretation are chiefly taken from the book of Isaiah; but this limitation will not be felt to exclude much that is of primary importance, except the historical questions connected with the Book of Daniel, which are so well known to Biblical controversy. On the question of a Suffering Messiah, and the interpretation of Isaiah lii. 13—liii., we should have been glad to find a specific refutation of Mr. Maitland's arguments, which are barely noticed here.

OUR SUNDAY SCHOOLS.

"THE THREE R'S STILL INDISPENSABLE
IN SUNDAY SCHOOL INSTRUCTION."

[Read at a meeting of the Manchester Unitarian Sunday School Union, held at Whitfield-street, Ardwick, on Sunday, November 17th, by Mr. HARRY RAWSON.]

In the correspondence columns of our denominational papers—in essays read at gatherings of teachers such as I have now the pleasure to address—and from the platforms of our soirées and other meetings—we have often been told that the extension of board schools renders elementary secular instruction on the Sunday a work of supererogation. It was expedient enough to teach writing, arithmetic, and perhaps a little geography, as well as reading, when public schools were few in number, defective in method, and meagre in results. But, especially since the passing of the "Elementary Education Act" of 1870, the Sunday-school teacher, it is averred, can find better occupation for his time and care, in religious subjects alone; discarding as both inferior in importance, and unsuitable to the day and the place, all instruction in the mere rudiments of knowledge. It was very well thirty or forty years ago, that especially, and I believe it may be said, solely, under Unitarian auspices, the slate and the copy-book should receive attention as well as the reading of the Bible. But, it is argued, things are marvellously changed in this respect. Secular teaching is now done so thoroughly, and the provision made for the educational wants of poor children is so complete, that the day school teacher may be safely left to supply the fundamentals of intellectual training and instruction. Hence—such is the logical inference—it is little better than a waste of power to attempt that on the first day of the week, which is so much better accomplished on the other five or six; and the true function of the Sunday school is to direct its appliances in the direction only of religious impression and sacred things.

It is because I believe that all such statements as these are mistaken, and all such reasoning fallacious, short-sighted, and mischievous, that I venture to ask your candid consideration of the observations following.

It is not, unfortunately, correct, to hold that we have already reached the millennium of national education. It is still but looming in the future—and that a distant one. Figures, I know it is said, can be made to prove anything. But no manipulation of official statistics can disprove the fact that there are still hundreds of thousands of English children ignorant, and growing up in ignorance, with all the dire evils that follow in its train; the fact that the instruction received by hundreds of thousands more is fragmentary, imperfect—practically almost valueless; the fact, that as compared with Switzerland and other continental States, the results of our system are highly unsatisfactory; the fact, that between the number of children on the registers, and the number that pass with even a decent educational equipment—there is a vast and distressing discrepancy! The latest date to which the returns of the Committee of Council on Education are made up, is the 31st August, 1877. Now, leaving out of view the odd numbers, I find that the total number of children on the registers of England and Wales was 3,155,000. There were present on the inspection day, 2,633,000, a difference of 522,000, *i.e.*, over half a million less than on the books; the average daily attendance was 2,150,000, *i.e.*, 483,000 less than on the inspection day, and the appalling number of one million less than on the register; so that *one third* of the whole number were roaming the streets, or doing something else not contributory to their educational or moral advantage. Look at the matter on another side. Of children above seven years of age, there *ought* to be in schools, 2,500,000; in actual attendance there are but 1,436,000; leaving to be accounted for, I fear not very satisfactorily, no less than 1,064,000. Once more, referring specially to *results*, take this most "lame and impotent conclusion," *viz.*, that of those above ten years of age there passed in standards appropriate to their age, 40 per cent only—in plain English, six out of ten were failures. And if for a moment we indulge the hope that things are much better than this in our immediate neighbourhood, we find it a hope that "flatters but to betray." In Manchester the number of children on the rolls, September 28, 1878, was, 57,016; the average weekly attendance, 46,009; the average school-time attendance, 37,134; leaving a huge waste of 19,882, *i.e.*, 20,000 who ought to be regular in their attendance at school, and, alas, they are not! But even if all the children were present each day, what does it amount to when the attainment of the third, or at least the fourth standard, has been regarded as sufficient by some of our educational authorities; and with this miserably imperfect qualification children have been allowed to pass from school to employment. It may here be remarked that there

are certain processes *outside* the walls of our schools, which might materially help the work that is done *within* them. For example, it is possible that the system of inspection would be improved, if clergymen were considered ineligible for the office by reason of the theological bias which it is the habit of their professional life to form. Perhaps, again, young men who never took a class in hand, however distinguished at college, are hardly as likely to prove good judges of school management and teaching skill, as would be some of the most experienced and successful masters—such as some we know in Manchester. The efficacy of all laws depends largely on the wisdom of their administrators; and if all the members of our School Boards held a just estimate of educational requirements, they would hardly be content with so wretched an instalment as the third standard. Think of the astounding fact that in all England and Wales, fewer than 20,000 pass the sixth standard! It is true that in reading 28,743, in writing 26,103 passed; but in arithmetic only 18,143; that is, in this great country of trade and commerce we turned out of the national schools, last year, fewer than 20,000 young people competent to discharge the simple duties of a counting-house clerk. Yet further. What is, after all, this sixth standard,—the severest requirement of our code; the crown of our striving; the return for an annual expenditure of many hundreds of thousands of pounds—equivalent to the entire revenue of some continental states? Why *this*, that the highest of our standards about corresponds with the third or fourth of theirs! Very shortly a government order will come into force, insisting on 15 to 20 per cent of attainment in the higher standards as a condition of receiving the grant in aid. This is a statement at the same time cheering and disheartening; *cheering*, that some further improvement is to be attempted; *disheartening* that the task should be considered so huge, or our appliances so weak, as to render 20 per cent of decent elementary instruction the ideal of our aims, the goal of our present ambitions?

Now even a slight consideration of these suggestive facts and figures will satisfy any candid mind, that the "depths profound" of our national and local ignorance, have not yet been sounded by the schoolmaster's plummet. The Sunday school, I venture to think, has therefore still, as an auxiliary to other and completer appliances, a useful and honourable function to discharge. Its occupation is by no means gone!

But I should miserably fail in my purpose to-day if I left on your minds the impression, that I would limit the operations of the Sunday school to the three R's. I have indeed tried to express my sense of the importance of a mastery of them, because I perceive, or think I do, a tendency to under-value them, and to distract children with too great a variety of other subjects. Some Board schools have, in their laudable zeal for popular education, extended, perhaps unduly, their curriculum, with the risk of giving a smattering of many things and facility in none. I use the three R's to represent what is called "secular instruction," a phrase or term which is often employed even by enlightened people, as in some way opposed to religious teaching. Surely in the world of true culture "there is nothing common or unclean." Science means only knowledge, and all knowledge, sought in a becoming spirit and rightly used, is religious; by whatever name designated, it has a common origin and end, and both are divine. It is, of course, not a novelty to hear secular learning depreciated by the representatives of churches and sects, decried as dangerous, and denounced as "godless." But how fallacious and truly irreverent is such a charge! In seeking knowledge we are always on the track of God's purposes and of his laws—which are his will. Pursued with this conviction, there is no subject which may not foster wonder, admiration, and awe—the bases of devotion. Take the science of numbers, their proportions, relations, adjustments, all pervaded by ascertainable laws—surely of heavenly origin, and not any making of ours. As Milton says of divine philosophy, it is

"Not harsh and crabbed as dull fools suppose,
But musical as is Apollo's lute!"

The priest and dogmatist call it a secular—and therefore, if followed apart from their creeds and articles—it is a "godless" study. There is the science of astronomy. I need only allude to its marvels; the stupendous truths it reveals; the majestic march of its discoveries; the awe-inspiring lessons of its phenomena. "An undevout astronomer is mad," says the poet. "Astronomy is a branch of secular study," says orthodoxy; and a school where it should be taught except accompanied by the catechism is, therefore, "godless." Or look at the voluminous records of the race of man, as witnessed in his savage, his semi-barbarous, and his civilised state. The philosophical inquirer tells us, with reverent faith, that "he traces the hand of God in history;" which, however, if extended beyond that of the

Jews in Palestine, becomes no longer "sacred," but "profane." Or cast your eye on the goodly array of books which enshrine our glorious English literature—more varied, more pure, more instructive—spreading its gracious lessons through a longer term by centuries than that of any other nation—ancient or modern. As a department of instruction, what more conducive to high culture and a refined taste? But, as it is "secular," it is, of course, "godless!"

It would be an easy, and not an ungrateful task, to point out, in some detail, certain specific subjects which, even in the hardly conceivable case of an absolute exemption from the merest elementary teaching, might yet form a useful and permanent curriculum for Sunday school work. "Secular instruction," says a sagacious writer, "should include all true histories of human events; all truths in nature; and all principles of morality and religion necessary for the right ordering of practical conduct in the affairs of life." Undertaken in a humble and modest spirit, the study of the Divine will, as written in the laws which are its embodiment and expression, can never be otherwise than conducive to a true piety. "God's laws," says George Combe, "are God's will in action." The organic relations between ourselves and the material world must ever be of vital interest and practical concern; and they permeate every department of the inexhaustible field of human inquiry. To ascertain the conditions on which our health, our energies, and our lives are held, and then to accord to them an implicit compliance, is, in the terms of religion, to learn God's will and to obey it. Of all the lessons man would be happiest to appreciate and apply—that of the universal prevalence of law; of its demands; of the utter impossibility of evading them; of the punishment, swift and severe, which ensues on their transgression—is surely of the most stupendous consequence! There is no walk of life, no sphere of duty, which does not supply the intelligent teacher with inexhaustible illustrations of this truth, and pertinent applications of it. Compared with such a line of instruction as this, how puerile are the ordinary topics of what is commonly called religious knowledge. Presumptuous attempts to define the Indefinable, dogmatism on topics which are beyond the range of human reason, and the cramming of young minds with unintelligible and contradictory creeds—these form the ideal of Sunday-school teaching in the minds of, unfortunately, the majority of the English people. I often think what a moral and religious reformation would be begun, if the 20,000 clergymen of the Established Church, and the many thousands more of Roman Catholic priests and Dissenting ministers, would abandon the exposition of their antiquated and speculative dogmas, and would give themselves to the preaching of simple *righteousness*; if they would first seek for themselves, and then teach their flocks, the laws of their being and of the universe around them, and lead them to regard an unquestioning, childlike obedience to them as the truest worship that could be offered to the Deity, and the highest office of the religious soul. Sound knowledge and implicit surrender of our wills to God's, as indicated by his ordinances in nature, are the perennial sources of reverence and piety. Thus religion would be shown to be natural to man. In contradiction to this, priests and preachers have for centuries taught—erroneously and mischievously taught—that the human heart is the implacable foe of godliness; that our affections can only be forced or beguiled into its acceptance; that religion is an alien which it is all but impossible to naturalise, not a friend who finds in men's hearts a warm welcome and a congenial home. I lay at the door of this perverse teaching much of the infidelity that abounds on all sides of us. I charge the churches with the infinite harm thus done to the most sacred of interests. I impute to the popular creeds their share of the moral turpitude of our cities. I challenge the Evangelical, and especially the Calvinistic school, to deny the responsibility which falls on those who contend that "righteousness is but filthy rags;" that self-denying efforts after purity and virtue are only the snares of the Evil One—opening yet more widely the very gates of hell! Instead of a religion based on superstition and formulated in the ancient schools, let us seek by reverencing, and not by denouncing as carnal, the Reason that God has given us; by the assiduous study of his will, as revealed in the marvels of creation; and by tracing the harmony which he has established between every part of nature and himself and us, to call back to the offices of a manly piety, so far as our influence goes, the thousands who are alienated from them by a pernicious theology. At any rate, by a liberal and wise presentment of religious truth in our schools, let us try to form, in the young minds we are privileged to guide, the conviction that things secular are also things divine; and that there is no dissonance, but perfect concord, between them and God—who is the Author, and Centre, and Controller of all.

THE COMING FAITH.

THE world is waiting
A faith, whose grace
Allows no hating
To find a place;
A faith so holy,
That sectish rites
Shall mix no folly
With its delights;
A faith to teach
The joy of living,
Which all may preach
Without misgiving;
A faith of deeds,
Evinced in love,
Which none misleads,
Which all may prove;
A faith to need
No priestly crooning
O'er mystic creed—
No doctrine-droning.
A faith not built
On myths, and fancies,
Atoned-for-guilt,
And necromancies;
A faith which leaves
None in the lurch,
Because he cleaves
Not to a Church.
Effects of wrong
Are teaching right—
And eyes grow strong
To see the light.
Science has found
Heaven nothing hides—
The world turns round,
And shows all sides.

—Verses and Verselets.

The Unitarian Herald.

FRIDAY, NOVEMBER 22, 1878.

"IDEAL SUBSTITUTES FOR GOD."

SUCH is the title in which Dr. MARTINEAU vividly presents the sum and substance of his opening address at Manchester New College—"Ideal substitutes for God considered." In these days of universal experiment, this too, it would seem, must be tried—how, if the belief in God be taken away from us, are we to have it back again? The French epigram is not too startling for us: If there were no God, it would be necessary to create One. Scientific speculation and Mr. Bradlaugh have wrought upon opposite ends of the social scale in the interests of Atheism. PROFESSOR TYNDALL may utter his protest that he has never pretended to account for the existence of everything we know by the theories of LAPLACE and Dr. DARWIN. He may admit, as he has always done, that there is between mind and matter a gulf fixed, across which it is hopeless to think we can ever be able to pass. He may allow that there is a whole class of human faculties, or a whole department of human nature, which science cannot feed or satisfy, viz., the department of the emotions. He may say that it is quite proper or even needful for us to have something to worship, but what does it all amount to? Just to this—that if, as certain presumptions on the side of DARWIN are taken to imply, there be no God, it is proper or necessary to create one. If we are not to have a God, we must have a substitute for him.

This is what it comes to, because, on the one hand, the belief in God is, in effect, destroyed. That it ought not to be so might well be reasoned, as we think, from the very premises of such writers. When they admit the miracle of Mind, they admit a whole universe of existence utterly different in kind, by their own confession, from the universe of matter. But they do not so recognise it at present. Mind is, for them, merely a result, and a strangely impotent result of material conditions. So that the idea of a *God* who is a Spirit does not appear to be reconcilable with their philosophy. But then, on the other hand, there is this phantasm, or ghost, commonly called Spirit, in *man*. If it be really powerless to interfere with the unbroken series of material causes and effects, it yet knows a world of its own—a world of joys and sorrows—of affections and longings. It has wonder in it, and gratitude, and aspiration. It has an out-look and an upward look. It looks for its like and

its superior; for its origin and its end. These emotions and aspirations may be gratified—but not with the vision of God—only with the vision of themselves. This is the result:—

What seemed to be looking at us with such Divine appealing eyes is but a flattered portrait of ourselves: the tones that so deeply pierced us are but our own falsetto voice: their is neither substance in the sight nor truth in the sound.

Life upon such terms Dr. MARTINEAU may well say would be like one of those dual games of chess or cards, in which a solitary player cheats his loneliness by personating the pair.

This is the melancholy sham to which the highest exercise of our faculties is reduced in the attempt to keep up a religion, not having a God. Dr. MARTINEAU's task in the present address was to expose the attempt, and to show—which is the one thing needful for us all to-day—that the attempt was not necessary. In Holland this attempt has received the name of "Moral Idealism." The history and science of religion are now generally studied as "the knowledge of what *men have believed and felt* on things sacred to them." The study which used to be theology, or "the doctrine or rational apprehension of *God*" becomes only a department of anthropology, or the doctrine of man. Against all this Dr. MARTINEAU pleads with the full earnestness of his whole mind and heart. This new science or study cannot, he urges, claim the place of the old theology. For that there must be the Infinite Object, and no ideal substitute for this can satisfy the religious nature.

Will the Benedicite swell with the same tones of joy when it has to sing—"Bless the *Eternal* Law, All ye its works; bless the *Eternal* Law, O my synthesis of organs?" Will the contrition which now cries—"Blot out my transgressions;" "Cast me not away;" "A broken heart Thou dost not despise," pour out its sorrows to a deaf "Ideal," and shed its passionate tears on an abstraction that cannot wipe them away?

In order to justify in the court of reason the demand which is thus made in the sanctuary of the heart, Dr. MARTINEAU re-states the argument which he has formerly so fully unfolded—that the conception of Primal Being and Power is a fixed thought, a necessary idea of Reason. We talk of "phenomena," (*i.e.* appearances) and "evolution;" but says Dr. MARTINEAU, it is idle to talk of evolution and laws of phenomenal advance, as if they superseded all beyond themselves. "Phenomena of nothing, Evolution of emptiness. What are such phrases but a Greek and Latin gibberish? To make a show of itself there must be something behind; to develop itself, there must be a plenitude within; the very words bespeak the whole reality they are intended to deny."

Thus does Dr. MARTINEAU bring the force of his former argument with Professor TYNDALL to bear upon the recent attempt to revive religion as a Moral Idealism. This, he shows, is not religion "unless the ideal is held to be *Real* as well as *Divine*." And surely for man there is a true sense in which his ideal is the most real of all things to him. What is it but the highest and best representation possible to him of that which is the real object of his thought? Dr. MARTINEAU's inspiring words lift us from our state of absorption in mere scientific analysis to recognise the Living Power that moves in all things. So we are led to reflect that man's own kingdom is but a very little realm, and yet one with very wide connexions. A religion which should confine itself to this planet would be a curiously isolated faith for beings who *know* that their place is in a vast universe. As Mr. G. H. LEWES said in reference to COMTE'S *Religion of Humanity*, which in its principle is much the same thing with a "moral idealism," which makes man his own Supreme Being—"Humanity can only be the Supreme Being of *our* world—it cannot be the Supreme Being of the universe. To limit the universe to our planet is to take a rustic untravelled view of this great subject."

The present Address adds one more to those powerful essays which have been everywhere received as the most effective vindication yet presented to us of the indefeasible claims both of Metaphysics and Theology.

THE ELEVENTH PROTESTANTENTAG IN HILDESHEIM.

II.

[OUR report in last week's issue closed with an account of the first public meeting. The following sketch of the subsequent proceedings has been kindly prepared for the *Herald* by the Rev. A. CHALMERS.]

THE FIRST SPECIAL SERVICE.

The Assembly Rooms, or so-called Union Haus of Hildesheim, in which the meetings of the Verein were held, was formerly the Church of St. Paul, and was built by the Dominican monks in the fourteenth century. The members of this order were more famed for their preaching than their architectural taste, and this colossal building, which belonged to their Hildesheim monastery, has little external beauty. About eight years ago it was most skilfully adapted to secular purposes, and now forms the principal place of resort and entertainment in the city. More commodious or comfortable rooms could not have been desired. When the preliminary arrangements were made, it was intended to hold the two special services in St. Andrew's Church, the use of which had been readily granted by the congregational committee. But the Consistory of Hanover, apparently in the spirit of the Jewish Sanhedrim (with which it has often been compared), interposed its veto, as when the Verein held its meetings in Osnabrück six years ago. This repeated display of something worse than blind zeal, clearly shows the nature of the official Christianity of Hanover, and contrasts most unfavourably with the conduct of the church authorities of Bremen and Heidelberg, where in the one case the Cathedral, and in the other the University Church, were placed at the disposal of the Verein. However, the committee were by no means disconcerted by this refusal. It was agreed to hold the services in the Concert Saal, and an improvised pulpit was erected in the platform recess, surrounded by masses of tastefully arranged evergreens, interspersed with conservatory plants. Here the first service was conducted by Pastor KLAPP, of Osnabrück, on the afternoon of October 9th. Evidently the policy of the ecclesiastical authorities found few sympathisers in Hildesheim, for every seat in the large hall was occupied, and the capacious vestibule was also crowded. The text selected was 1 Peter, iii., 15—"Be ready always to give an answer to every man that asketh you, a reason of the hope that is in you." The following was the preacher's line of thought: Every fresh religious crisis is a time of testing and probation. Each new movement exposes every faithful confessor to the stigma of heresy or apostasy. He is asked to justify his position, and to give a reason for his faith. To such an ordeal many of his hearers had doubtless been called. If so, their answer must be that of Luther, "Here I stand, I cannot do otherwise, God help me." By these words, individually or collectively, they could define their position, their right, their confidence. As an association their position was that of men who were accused, and the accusations came from opponents on both right and left. By the former they were denounced as disturbers and destroyers, by the latter as deceitful or foolish. But none the less could they feel their work to be a supreme necessity. Desolate churches, unsatisfied hearts, and bewildered minds bore witness to the need of their efforts. And this felt need was the foundation of their rights. It was the root and ground of a threefold aspiration and desire: for the heart, an open access to God; for the mind, the full enjoyment of light; for the church, her birthright of freedom. And their confidence was in the living God, who before their eyes was opening the soul's prison-house and letting the oppressed go free. Though imperfect and weak they felt they were instruments in His hand. For themselves they sought neither honour nor advantage, but they must see to it that no base bargain was made with conscience, nor any compromise with falsehood. Zealous for their cause, and girded with the sword of the spirit, they must advance as true soldiers of the Cross. The final issue might be awaited with confidence; if God was for them, who could be against them.—This impressive sermon was preceded and followed by the singing of Luther's hymn, "A mighty fortress is our God," and by brief but appropriate prayers.

WELCOME OF THE VEREIN AND THE FOREIGN DELEGATES.

At eight o'clock the same evening a large assemblage of ladies and gentlemen gathered in the upper hall, for the purpose of publicly welcoming the Verein to Hildesheim, and for the reception and greeting of the foreign delegates. It was easy to see that the welcome given was no mere formality. Bürgermeister Struckmann and Herr Göthing, who represented the city, are consistent and zealous advocates of the liberal faith, and many other influential citizens are heartily weary of the pseudo-Protestantism upheld

by the leaders of the Guelphic faction. President Tchow responded, in appropriate terms, on behalf of the Verein, and wished prosperity to Hildesheim, amid enthusiastic cheers. The welcoming of the foreign delegates was intrusted to Dr. MANCHOT, whose close acquaintance with modern religious movements makes him peculiarly well fitted for such a task. His speech was full of happy allusions to the work and thought of the churches represented, and will long be remembered by those to whom it was specially addressed. He courteously gave our English liberal churches the place of honour, their delegate being the first welcomed, and the first asked to respond. He spoke of our denomination as at once the result of a protest against the Trinitarian dogma, and the outcome of an unfettered congregational activity. Our churches had in England prepared a home for the great reform movement which must speedily appear. Though long overshadowed by large and unfriendly religious organisations, they had neither forgotten that light must at last shine out in the darkness, nor had they abandoned their fidelity and mutual trust. In their midst had appeared the greatest religious thinker of England, who had engaged in the conflict against materialism. He was glad that a valuable pamphlet by this distinguished writer—James Martineau—had lately been translated into English by Dr. Sydow, of Berlin. The results and methods of German and Dutch religious research had been transplanted and naturalised in England by Unitarian scholars, and this was working as a leaven in the less advanced but larger churches. They had also prepared the platform on which his countryman, Max Müller, was expounding the grounds and truths of religion to the most cultured circles of English society. This energy and activity might teach the German churches many a helpful lesson in their efforts to promote the new Reformation in the Empire. He rejoiced also in the close spiritual bond by which we were united, while recognising outward differences of nationality and ecclesiastical forms. And in this feeling he offered the delegate of the English Free Churches a cordial welcome, and felt constrained to greet him as also representing the Unitarian Churches in America. Beyond the Atlantic the seed sown in England had become a great tree, whose best fruits—the thoughts of Channing and Parker—had given spiritual strength to many even in Germany. He would intrust their English visitor with a word of gratitude, and a friendly request to the Unitarians of the United States. The heartfelt thanks of the Protestant Verein were due to them for their warm sympathy with the liberal German churches in America. He had that day seen how touchingly the *Christian Register* had recorded the early death of their friend Adoly Thomas. Doubtless the attitude of many of their countrymen towards religion was deeply to be deplored, but not a few were faithful to their better nature. They should not forget that the members of the church in Memphis had round their pastor's grave confessed anew the undying power of the Cross of Christ. He therefore ventured to ask American Unitarian Churches to aid and encourage their German brethren around them to carry out the work of the New Reformation according to their distinctive national forms and in the true line of historical development. He knew well that not the mere spread of Unitarian belief, but the opening afresh of the fountain of moral healing and spiritual power to be found in the Gospel of Christ was the chief aim and desire of the churches represented by their friend now present. He once more offered him a cordial welcome.

REPLY OF MR. CHALMERS.

In responding, I expressed our warm interest in the work of the Verein, our regret at its present difficulties, our high appreciation of its efforts and aims, and our sense of the closeness of the bonds uniting us in Christian fellowship. We regarded the Protestant Verein as the guardians of Germany's highest interests, and its member as the Uhlans of the Christian army. Then in a brief sketch of the development of free religious thought in England, I touched lightly on the points of contact and similarity between this and the corresponding movement in Germany. We had attained a fuller freedom of teaching, and more complete self government, they excelled us in other respects, so that each Association might learn from the other. Freedom of thought and belief was, however, an essential element for both; and, however much the outward forms of our activity might differ, this was indispensable for religious veracity and progressive action. Our attitude towards those who sincerely differed from us should be one of kindness and forbearance. A true Christian spirit could not be sustained by the daily bread of embittered controversy. We should therefore work in charity and hope, believing that pure Christianity would speedily display its imperishable and invincible power.

Pastor Maronier spoke next as the representative of Holland, Pastor Engelmann on behalf of

the Reichsland, and Pastor Albrecht for the Swiss Churches. The speeches were all in German, and have been printed and widely distributed under the heading "The International Relations of the Protestant Verein." This meeting closed the second day's proceedings.

WESTERN UNITARIAN AND FREE CHRISTIAN UNION.

THE annual meeting of this Union was held at Taunton on Wednesday and Thursday, November 13th and 14th. A religious service was held on Wednesday evening, when the devotional part of the service was conducted by the Rev. A. N. Blatchford, and the sermon was preached by the Rev. Henry Ierson, M.A., of London, to a large congregation; after which there was an observance of the Lord's Supper, the address being given by the Rev. A. N. Blatchford.

On Thursday the meeting opened with service at 11 30 a.m. The Rev. J. H. Felstead, of Trowbridge, conducted the devotional part, and the sermon was preached by the Rev. R. A. Armstrong, B.A. At the conclusion of the service the business meeting was held, when the Rev. John Birks presided. The report of the committee had been printed for circulation, and, with the treasurer's account, was now formally presented. The report stated that

The year was one marked, unfortunately, by removal, by illness and by death amongst the ministers of the district. In the month of July last the committee gave expression to the loss which the district had sustained by the sudden call from his earnest and useful labours of the Rev. David Griffith, of Cheltenham, who passed away at St. Leonards-on-Sea, whither he had gone to recruit his strength for the better discharge of the work he loved so well; and your committee feel that it is incumbent on them to put on record, in this report, the resolution passed in connection with this sad event, and agreed to in solemn silence at the bi-monthly meeting, held July 15th, 1878:—"That this committee learns, with unaffected regret and sorrow, of the death of the Rev. David Griffith, of Cheltenham; that it gratefully remembers his brotherly co-operation in its work, and his consistent and cultured advocacy of the principles of Liberal Christianity in the West of England; and that it tenders to his bereaved congregation, and to her who must most truly mourn his loss, its deepest and most respectful sympathy." To the sincere regret of many personal friends, of his congregation and the committee, on which he worked with a usefulness that can ill be spared, the Rev. J. Edwin Odgers, M.A., bade farewell, in July last, to the congregation at Bridgewater, to enter upon larger duties in the North of England, as Theological Tutor to the Home Missionary Board at Manchester. Great as is his loss, your committee cannot hide its sense of deep satisfaction that he has only gone to fill a position where his powers may be more widely exercised, and where his friends are assured they can but produce a more manifest effect in the advocacy of those principles which lie next the heart of this society, and it heartily wishes him God speed in the honoured labours that await him. The congregation at Devonport again finds itself passing through a time of anxiety consequent upon the temporary retirement, through ill health of its minister, the Rev. Alfred Hood. The affairs of the young congregation of Stroud are such, the committee deeply regrets to have to report, as to demand the gravest attention. To this result many circumstances, both unlooked for and unavoidable, have conspired. It is not too much to say that one important consideration that has tended to this direction is the commercial depression, which even in the small circle of the Stroud congregation has not been without its results, rendering it simply unable to meet the engagements into which it entered with the committees respectively of the British and Foreign Unitarian Association and of the Western Unitarian and Free Christian Union, or, in fact to do more at the present time than meet the current expenses of the church. The committee, therefore, have to report that in the month of June, 1878, the Rev. Richard Pilcher, B.A., found himself free to accept the vacant pulpit at Cairo-street Chapel, Warrington, and he carried with him the good wishes of the friends at Stroud. It naturally became a serious question as to whether the succour given by the committee should be relaxed or not, and in the belief that the work at Stroud should be carried on, and the congregation there, by patient endeavour, set upon an enduring basis, it determined to continue its guarantee of £75 per annum, and to recommend the committee for the ensuing year to prosecute the work at Stroud with a resolution that difficulties such as these only tend to make stronger. Since the congregation has been without a settled minister the services have been faithfully discharged by neighbouring ministers and laymen. At Kingswood Hill, where a room was obtained and opened for Liberal Christian worship in April, 1877, by the Rev. John Wright, B.A., of Bath, the expiration of the lease has caused what the committee trust is but the temporary cessation of a useful effort. The Rev. John Murray, the committee regrets to learn, has resigned the pulpit of the Ilminster congregation; whilst at Shepton Mallet and at Colyton the resignations of the Rev. James Cooper and the Rev. H. M. Dare leave the congregations in these places with vacancies which the committee trust may be speedily and satisfactorily filled up. At Yeovil, still unsupplied with a settled minister, the services are faithfully conducted by Mr. Henry Bunce, of Frome. With the sanction and approval of Mr. William Blake, sole surviving trustee of the endowment of the Yeovil Chapel, the committee

has been considering the possibility of the fusion of the trusts for the endowment and the building. Mr. John Worsley has given his legal opinion of it, after a perusal of the documents kindly placed at his disposal by Mr. Blake, to whom the thanks of this committee are heartily rendered for his prompt courtesy, and the committee rest in the hope that a new trust-deed will soon be drawn out. The congregation at Trowbridge is to be congratulated on the appointment of a successor to the late Rev. Samuel Martin, at the Congregational Chapel—the Rev. J. H. Felstead, of Nottingham, having entered upon his duties as minister to the congregation in the month of September. The committee report with pleasure that the congregations uniting in a common effort on behalf of its funds form this year a larger list than has been the case previously. The committee gratefully acknowledges the kindness of those congregations and ministers who have so cordially seconded its wishes, and ventures to draw from such action the best augury for the experience of another year. It remains only to state that the spring meeting of the society was held on May 8th, 1878, at Trowbridge, when the proceedings were opened by a discussion as to "The best means at the disposal of the Union for aiding in the Sunday-school work of the district." On this topic a suggestive paper was read by the Rev. John Birks, of Taunton, and the result of the conference was such as to impress the members of the society who were present with the desirability of periodically affording occasions for the consideration of the most important work in connection with our churches in the district. The conference was followed by an evening service, the preacher for the society being the Rev. Alfred Hood, of Devonport. In conclusion the committee call serious attention to the balance-sheet of the treasurer, and the significance of it in regard to the work of the Union during the ensuing year. The year for which this report is presented has been in many ways a year of anxiety and of trial. If not in all points successfully, still at all times faithfully, has your committee striven to discharge its trust; and it counts upon that increased support to the cause it has at heart, which is essential to the carrying out of the work entrusted to the committee.

The adoption of the reports, and the sanction of their previous circulation having been agreed to on the motion of Mr. Councillor GOODHIND, seconded by Mr. MALACHI B. BAKER, of Ilminster,

It was moved by the Rev. E. H. BOLLARD, of Crediton, seconded by Mr. J. GOODHIND, and resolved—"That the thanks of this meeting be given to the committee of the past year; and that, for the year ensuing, the committee shall consist of the ministers in charge of congregations in the district: The Rev. John Robberds, B.A., the Rev. W. J. Odgers, and the Rev. Charles W. Robberds, together with Messrs. G. F. Bromhead, W. Butcher, C. Jecks, F. Jolly, J. V. Staples, Christopher J. Thomas, H. Thomas, J. Cory Withers, and John Worsley."

The Rev. A. N. Blatchford, B.A., and Mr. W. Butcher, were then unanimously appointed secretary and treasurer respectively for the coming year, whilst Messrs. M. Weir and W. Norgrove were requested kindly to act as auditors.

At the conclusion of the formal business of the meeting, it was moved by the Rev. JOHN BIRKS, seconded by Mr. T. MALE, of Bridport, and unanimously resolved—"That it is most desirable that this Union should prominently recognise the importance of Sunday school work, that it recommends the formation of a Western Sunday School Association, and pledges itself, by devoting its Spring meeting to the purposes of such an Association, to help its operations in every possible way."

It was then moved by the Rev. A. N. BLATCHFORD, B.A., seconded by CHARLES JECKS, Esq., of Clevedon, and heartily agreed to, *nem. con.*—"That this meeting most strongly regrets and deprecates the prospect of a conflict between the Government of this country and the ruler of Afghanistan; and that in the total absence of any definite information as to its real cause or object, this meeting holds to the conviction that such a conflict, prosecuted under such circumstances, would partake of the character of a national sin."

The ordinary business resolutions having been passed, luncheon was provided at the conclusion of the business of the Union, and, this over,

The CHAIRMAN proposed "The Queen," and "The Prince and Princess of Wales." And then

Mr. G. PHILPOT submitted the toast, "The Officiating Ministers," and coupled with it the names of the Rev. R. A. Armstrong, of Nottingham, and the Rev. J. H. Felstead, of Trowbridge. He said he had been deeply impressed with the services on that occasion, and he was sure nothing but good could result from them. (Applause.)

The Rev. A. N. BLATCHFORD, and the Rev. H. IERSON, of London, responded.

The Rev. J. H. FELSTEAD said he begged to acknowledge the kind expression of feeling which had been accorded to him. It was kind of Mr. Armstrong to give him this opportunity of saying a few words to them. Although he was new to all present, and a new member of the Unitarian body, he was not new to the Unitarian principles by any means. (Hear, hear.) For many years his mind was moving quietly away from orthodox positions. Before he became connected with the

Unitarian church he was a Baptist minister, but for some time previous to leaving his old church he preached, he imagined, as free doctrines as were preached in any Unitarian church. His old church was made up of two sections—a section of elderly people, who were much in love of doctrine, and the younger people, whose minds he had something to do with in forming. It was a great pleasure to him to preach to them, and he felt it a difficult matter to decide whether he ought to leave them or not, because he was assured he was doing good, but at last he concluded he must sever his connection, and make a new start. (Hear, hear.) There was a great advantage in leaving an orthodox body, and joining one in which freedom was one of its characteristics. This was the one and only doctrine of Unitarianism. (Applause.) It was a pleasure to him to feel that he was among people who allowed him to preach what his own reason and conscience dictated to him. (Hear, hear.) It was a privilege to listen to such sermons as the one they had heard that morning—which were pitched in so high a key and full of true enthusiasm, the enthusiasm of righteousness. (Hear, hear.) He was sorry to be compelled to say that there was a great want of enthusiasm and emotionalism in general among Unitarians. (Hear, hear.) He did not think that was a good thing. There was a kind of fervour in meetings of an orthodox character, which was conspicuous by its absence at Unitarian gatherings. There had recently been a good deal said about lighting the world by the electric light, which seemed to be the light of the future, and holders of gas shares were beginning to quake. The shareholders of a gas company had a meeting the other day, and consoled themselves with the reflection that, although the electric light was good for lighting purposes, it must yield the palm to gas as regards the production of heat. This was something like the contrast between Unitarianism and orthodoxy. The Unitarians were the electric light, and the orthodox people the gas. (Laughter.) One had the “dry light of the intellect,” and the other possessed the emotionalism, which was much like the gas—apt to explode now and then, leaving an unpleasant odour behind it. (Laughter.) He hoped his connection with the Unitarians would be a pleasant one. (Applause.)

The CHAIRMAN then proposed “Civil and Religious Liberty all the world over.” (Applause.) He said he was sure they would accept this toast with all the heartiness in their power, as it went home to Unitarians with peculiar force. (Applause.) In these days of freedom and toleration they hardly realised the immense debt of gratitude they owed in this country to the men who, in the past, struggled to remove the disabilities under which Dissenters laboured for a long time. (Hear, hear.) Many of the statesmen who had laboured diligently and successfully to a certain extent had passed away, and recently Earl Russell, the most prominent of all, had passed away. He gave them “Civil and Religious Liberty all the world over.” (Cheers.)

The Rev. H. IERSON, in response, said this sentiment was found at every Unitarian gathering. If one thing more than another had distinguished the public missions of Unitarian societies, it had been the close association which they always held with the great principles of civil and religious liberty. (Hear, hear.) Mr. Ierson then dwelt at considerable length on the great advantages of civil and religious liberty, and gave a history of the formation of the Western Unitarian Union, which, he stated, arose out of a meeting held at Taunton many years ago, when addresses were delivered by the Rev. W. J. Fox, of Finsbury, one of the most distinguished ministers of his day. He spoke of the difficulties that existed at the present day in Germany, to the advancement of religious liberty, and referred to a report made by Mr. Chalmers (the second part of which appears in our impression of to-day).

The Rev. A. N. BLATCHFORD next proposed “The Press,” and then

The Rev. J. BIRKS proposed, “Success to the Western Unitarian and Free Christian Union.” He said it was 32 years since the Union was first started, and explained that its object was to advance Christian worship to the One God and Father throughout the Western counties, the promotion of the social welfare of the people and the denomination, and of Unitarian literature. A society having these objects in view was one which well deserved their support. He suggested that it would be well if reports were sent in from all the churches in the district, so that they might know how all were getting on. Unless they knew something of one another they could not have the necessary amount of interest in each other.

Mr. BUTCHER, treasurer of the society, complained of the financial condition of the Union. He said little more than £100 was annually subscribed to the funds of the Western Union, and only about £3,000 a year was subscribed from all

over England towards the support of the British and Foreign Association. He was afraid that unless he could get some good subscription the Union would incur liabilities to the amount of £70 or £80 during the year, which there would be no funds to meet.

The Rev. J. MURRAY, of Ilminster, thought they ought to be ashamed of the treasurer's report.

The Rev. J. BIRKS said he found, on reference to the financial statement, that they really had £87. 11s. 4d. more than they really required, and he protested against anything being said with reference to the want of generosity on the part of Unitarians. It was only necessary to show them a good cause, and they would respond heartily and readily.

The Rev. H. IERSON said he would take up the challenge of the previous speaker, and directed attention to the fact that a certain sum of money was required for the support of a Unitarian missionary in the Western counties, and hoped the members of the Western Union would find their way clear to contribute.

Mr. J. GOODHIND, of Taunton, proposed “The Visitors,” which was acknowledged by Messrs. CHRISTOPHER J. THOMAS, of Bristol, and CHAS. JECKS, of Clevedon, who gave the health of “The President, Mr. Councillor Goodland,” whose reply closed the proceedings in connection with the collation.

At half-past five o'clock a tea meeting took place at the Victoria Rooms, where a public meeting, which was largely attended, was subsequently held, under the presidency of CHRISTOPHER J. THOMAS, Esq., J.P., of Bristol, who, in his opening address, said he was pleased to see so large a gathering, and that the Unitarian ministers of the present day were gathering around them more numerous congregations. It was never the desire of Unitarians that their congregations should be confined to highly-cultured people, but that their message of truth should be addressed to all. (Applause.) In conclusion, he advised all young persons present to cultivate a taste for good reading.

The Rev. R. A. ARMSTRONG then addressed the meeting on the freedom of the pulpit. He rejoiced that the Unitarians had a free pulpit, which he considered was a great blessing. He spoke of the desire of Prince Lucien Bonaparte to inform himself of the various religious developments in England, and to classify their religious faiths. The Prince attended one of his lectures in London, and at the conclusion came to him and asked him to explain the principles of Unitarianism to him. He asked various questions, and among them one as to whether any person could attend Unitarian places of worship who believed in orthodoxy. He told him that a person who believed in doctrine was welcome. This seemed to floor the Prince, and he asked no more questions.

The Rev. HENRY IERSON, M.A., London, next addressed the meeting. He said that whenever the Unitarian body made up its mind to appeal to the people the people would respond. Hitherto they had been held back by some isolations in which their forefathers had to live, but now they ought to be equal to the spirit of the times, which was a spirit of universal brotherhood, and which they declared to be the true spirit of the Gospel of Christ. He thought everything depended upon the seriousness of the efforts of a few men in the district, and he appealed to the young men to come forward and help in this grand work. He then thanked them for the kind welcome his Association had received that day.

The Rev. A. N. BLATCHFORD, B.A., Bristol, delivered an address on the support of the work of the Western Union Society, and then

The Rev. W. SUTHERLAND, Topsham, proposed “That the thanks of the visitors be given to the Taunton congregation and its minister for their hospitality.” He complimented the choir on the able manner in which they had sustained the singing. Mr. G. Philpott, organist, and the Rev. J. Birks, pastor, returned thanks.

A vote of thanks to the chairman having been carried by acclamation, the chairman briefly returned thanks, and one of the pleasantest and most successful annual meetings of the Society was brought to a close by the singing of the Doxology, and by the benediction given by the minister of the congregation.

MOTTRAM.—On Saturday last the ladies' annual tea party and entertainment took place, when over 200 persons were present at tea, the number increasing to about 250 at the entertainment. Mr. Alderman Duckworth, of Bury, took the chair and delivered a suitable speech, which was followed by singing and recitations given by the teachers and scholars of the Sunday School. The Rev. N. Green also briefly addressed the meeting. Before leaving the respected chairman showed the unabated interest he still feels for his former field of labour by giving a donation of £3 towards the harmonium which has been lately purchased for use in the Sunday School.

NEWS OF OUR CHURCHES

LONDON AUXILIARY SUNDAY SCHOOL ASSOCIATION.

THE thirtieth annual meeting was held at Stamford-street Chapel on Monday last. The Rev. Professor J. Estlin Carpenter, M.A., in the chair. The gathering of teachers was the largest for several years, and the reports of the committee and visitors were considered most encouraging as to the present, and hopeful as to the future. There had been no falling off in the numbers of the children during the year, and the attendance and number of teachers had slightly increased.

The visitors' report dealt rather trenchantly with the habit amongst certain teachers, now so prevalent, of reading sweet stories to the children while in class to escape the drudgery, as they deem it, of hearing the children read to them. It spoke, too, in no vague terms of the want of better organisation in some of the schools, and of a more equitable arrangement of the classes being desirable, of the great need of a better supply of books in some schools, and of a more frequent use of them in others, showed what mechanical arrangement was necessary to make a well-regulated school, and what spirit should animate superintendents and teachers alike to enable the Sunday School to rise as much beyond the level as the Day School, as, unless great care is taken, it risks falling below it. It spoke strongly against the habit which some schools have fallen into of dispensing with the short exhortative religious address to the children after class and before dismissal, where no regular service for them is held, advocated the more frequent and intelligent use of the scriptures, expressed pleasure at finding Mr. Hopgood's “Belief” cards in use in one or two of the schools, hoped that they would, in conjunction with Mr. Crosskey's “First Lessons” and Mr. Page Hopps' “First Principles,” become a basis for a course of systematic definite religious instruction; thought that with the list of excellent books now published by the Sunday School Association, there could be no difficulty in providing classes, from the youngest to the oldest, with a plentiful and suitable supply of books; urged them to make extra efforts to bring the morning attendance closer up to that of the afternoon, and both nearer to the number on the books, and to retain the elder scholars.

The report also spoke of the many ways in which good was being done by auxiliary institutions in connection with the Sunday School; urged the establishment of more of them, and the improvement of those they had already got.

With all these shortcomings there was a better spirit pervading both school and chapel than formerly evinced in a more earnest desire to promote the religious education of the young, and the report sounded even jubilant as compared with former years in the prospect of closer union between school and congregation.

An animated discussion ensued after the reading of the reports. The chairman, with the Rev. Professor Drummond, several ministers and laymen, making some excellent speeches and giving valuable suggestions. We hope to give a fuller report of this very successful and most encouraging meeting.

MANSFIELD: WEEK EVENING AMUSEMENTS.

ON Saturday evening, November 9th, by invitation of the Rev. A. W. Worthington, B.A., about 40 working men connected with his congregation, sat down to a substantial supper in the adjoining school-room. Afterwards games were indulged in, such as draughts, dominoes, bagatelle, &c. Various local, London, and comic papers and a few periodicals were also provided. In the course of the evening Mr. Worthington explained his plan. He said he had for a long time wished that some place of amusement and innocent recreation could be provided for the working men of Mansfield, and in default of a general place of meeting, he thought the school-room might be utilised for that purpose. He had therefore invited those present to form a nucleus for a regular meeting in that room from eight o'clock to half-past ten every Saturday evening. His idea was that games and newspapers, with occasional songs, &c., might be found attractive, and he would suggest that a sum of 1d. admission per week be paid to cover the extra expense of fires, light, cleaning the room, &c., the remainder to be devoted to buying games and papers. He did not wish them to fix upon anything definite at once, but would be glad of any suggestion as to the best means to adopt to make the meeting a thorough success. A sick club might be formed, and also a money club; with regard to the latter he did not exactly know how they were managed, but from what he was told of one some years ago, in which a member paid nearly 30s. for £1, he had not a very favourable impression of them. Any reasonable suggestion would receive his hearty support, as he was anxious to find out a popular and useful plan. He hoped next week to meet them all again, and that they would try to bring as many friends as possible with them. At the same time he should rely upon those present that night to maintain order among any who might join them in the future. He had never seen a party of people, young or old, males or females, settle down to amuse themselves and others with so little trouble. Several suggestions were offered, namely that an entrance fee should be paid, that money should be paid towards a supper, that a sick club should be formed, &c., but nothing final was arranged, it being left over until the following Saturday evening. Songs were given at intervals by Messrs. J. E. Birks, W. Mallatratt, J. Ashton, and C. Beasall. Votes of thanks were proposed to the Rev. A. W. Worthington and Mrs. Worthington. On the subsequent Saturday there was a muster of 50 persons, who agreed to pay a penny

a night or 3d. a month towards the expenses of gas, fire, and cleaning; any surplus to be spent in the purchase of newspapers, games, &c. A concert was suggested as a means of raising funds for procuring a bagatelle table; and it is also proposed to provide coffee at 1d. per night. The meeting gave promise of proving successful as an attraction to working men and youths on Saturday nights.

FREE CONGREGATIONAL UNION, IRELAND.

THE ninth conference of the Union was held on Monday, the 11th inst., at Carrickfergus, at three o'clock in the afternoon. The day was very inclement, the snow falling heavily, but the attendance of representatives was very satisfactory. After a hymn had been sung, and prayer offered by the Rev. J. C. Street, the President, GEO. FISHER, Esq., took the chair.

Apologies for unavoidable absence was received from Messrs. J. Bennett, jun., Moneyrea; J. R. Neill, J. M. Darbishire, J. Richie, and H. Hardman, Belfast. When the roll was called the following were found to be in attendance:—Rev. J. C. Street; Messrs. G. Fisher, R. McCalmont, T. McClelland, Belfast; D. McMaster, Jas. Jellie, J. Lamont, J. Magill, H. Macartney, Moneyrea; W. A. Adamson, J. Logan, J. Larmour, sen., J. Larmour, jun., J. McGill, S. Logan, J. E. Adamson, Carrickfergus; E. G. David, and D. Thompson, Hopeton-street, besides a number of ladies and other visitors.

After the minutes of the last conference had been read and signed by the President, and an account had been given by the secretary of the settlement of Mr. Leyland at Burnley, and Mr. R. C. Smith at South Shields, the President proceeded to read an address, in which he showed the great necessity there was for a Free Congregational Union in Ireland, and expressed his belief that it had a very important future before it. At the close of his address, on the motion of Mr. R. McCalmont, seconded by Mr. T. McClelland, and supported by the Rev. J. C. Street, it was unanimously resolved: "That the best thanks of the Union be given to the President for his admirable address." It was also agreed that the addresses be printed in the annual report of the Union.

REPORT ON PREACHING.

Mr. R. McCALMONT reported as follows: Owing to the fact that neither the congregation at Moneyrea nor the Missionary Association have had a minister, the officers of the Union have had considerable difficulty in supplying the various pulpits. But a temporary engagement of the Rev. A. Buckley, the presence of Mr. C. J. Street, M.A., during his vacation, help from English ministers, and the assistance of the lay preachers of the Union have enabled your officers to keep the work efficiently in progress. They are glad to report that the Rev. D. Thompson has entered upon his work as missionary of the Belfast Unitarian Missionary Association, and they hope soon to record that Moneyrea is again settled with a minister.

REPORT ON SUNDAY SCHOOLS.

In the absence of Mr. J. M. Darbishire, the Rev. J. C. Street, Mr. R. McCalmont, Rev. D. Thompson, and Mr. J. Lamont reported on the condition of the Sunday schools at Rosemary-street, Belfast, Carrickfergus, Hopeton-street, and Moneyrea. The three first named schools were improving in attendance and usefulness, but the latter was temporarily closed, to be re-opened as soon as a minister was settled.

REPORT ON COTTAGE SERVICES.

Mr. STREET reported that several interesting and well-attended cottage service had been conducted by the Rev. Abel Buckley, and that arrangements were in progress for the continuance of this most useful agency by the Rev. D. Thompson.

WELCOME TO REV. D. THOMPSON.

Mr. D. Thompson, formerly of Manchester, having been appointed missionary in charge of Carrickfergus and Hopeton-street, Belfast, and being present as a member of the Union, Mr. T. McCLELLAND moved: "That this Union congratulates the Rev. D. Thompson on his appointment as missionary to the Belfast Unitarian Missionary Association, and earnestly desires that he may be successful in his work at Carrickfergus and Hopeton-street, Belfast, and that the members of the Union offer a cordial welcome to him on taking his seat as a member of this body." In moving this resolution Mr. McClelland said he had been informed that Mr. Thompson was a hard working, earnest, and devout man, and that he would bring to his duties here a heart devoted to the cause of God and the welfare of man, and a mind ready to work for truth and righteousness. He was to be congratulated upon entering a sphere of hard work, where all his powers would be taxed to the uttermost, and where his field would be of almost boundless extent. He begged also in moving the resolution to welcome him as a member of a free and earnest body—the Free Congregational Union.

Mr. C. GUSTAV DAVID seconded the motion, and said the teachers and workers at Hopeton-street gladly offered a welcome to Mr. Thompson. They were ready to work with him and to be led by him, and he trusted they would all unite in doing their best to make the school and mission a thorough success.

Mr. ADAMSON said: In offering you a welcome on behalf of the Carrickfergus congregation, I ask you not to be discouraged by the smallness of its numbers, but to remember that it has done good service in its time on behalf of its religious freedom and truth, and that it is still ready to stand by those who are contending for full liberty of thought and speech, and I promise you that you shall have our sympathy and co-operation in the work which you have undertaken.

The Rev. J. C. STREET said: In welcoming you into this union, we neither ask you any questions about

the points of your faith, nor require from you any previous declaration regarding your doctrinal beliefs as a condition of admission to this body. In virtue of your being minister of Free Churches, and of your desiring to be a member of this union, you take your seat here and are heartily welcomed as a constituent member of the body. All that we desire from you is that you should give yourself heart and soul to the work that lies before you, that you should speak freely and frankly such truth as God makes known to you. That you should try to be a faithful, honest, and devoted servant of God for the welfare of man. And that, while you are experiencing our sympathy and co-operation, you should be ready to extend to us your own, I join in a hearty welcome to this Free Union.

The Rev. D. THOMPSON, in responding, expressed his gratitude for the cordial and hearty welcome he had received. He was entering upon an arduous work, and he trusted that he might be found able to do it satisfactorily. He meant to do his best, and he relied upon the co-operation of those he saw around him, and upon the blessing of God. He rejoiced to be welcomed as a member of the Union. No tests of any kind, direct or indirect, had been put to him respecting his doctrinal position. His religious freedom had been religiously respected, and he hoped that freedom would lead him into the truth of God, which he trusted he might be able to teach and to preach to his fellow men.

WELCOME TO VISITORS.

A cordial welcome was then given to the visitors from Dublin and Belfast who were present.

NEXT CONFERENCE.

It was arranged that the tenth conference should be held in Hopeton-street in the month of February.

OPEN CONFERENCE.

An hour was then spent in an open conference, upon matters affecting the welfare of the churches of the Union, and the proceedings were finally concluded by a prayer from the Rev. J. C. Street.

The members and friends present then partook of tea provided by the Carrickfergus friends, and left Carrick for Belfast at 6 31 p.m., grateful for the success which had attended their ninth conference.

RADEMON: DINNER TO THE REV. JAMES KENNEDY.

ON Thursday evening, November 14th, a farewell dinner was given in the Down Hunt Arms Hotel, to the Rev. James Kennedy, by the members of his late congregation at Rademon, and other friends. There was a large and respectable attendance, and the utmost cordiality characterised the proceedings. Among those present were the Rev. James Kennedy, Revs. S. C. Nelson, John Orr, David Gordon, William Napier, David Thompson, and others. The chair was occupied by William Davidson, Esq., coroner, and the vice-chair by W. H. Bingham, Esq.

The health of "Her Gracious Majesty, the Queen," having been drunk with all the honours, followed by that of "The Prince and Princess of Wales, and the other members of the Royal family," the health of "The Lord Lieutenant and Prosperity to Ireland," was given with acclamation, and cordially drunk.

The CHAIRMAN said he had now to call on the vice-chairman to read an address to their honoured guest, the Rev. James Kennedy. (Loud applause.)

Mr. BINGHAM then read an address from the Rademon congregation.

The CHAIRMAN said they could not find fault with Mr. Kennedy for changing from the Rademon congregation to the much better one of Larne. They rejoiced in his promotion, and they rejoiced that his talents were about to be better rewarded than they could or would be at Rademon. He (the chairman) was very glad to hear that they still had the hope of his coming among them; and he would now give them the very good health of the Rev. Mr. Kennedy, and wishing him every success in his new sphere of labour. (Loud applause.)

The Rev. J. KENNEDY, in responding, said he thanked them most sincerely for the kind and flattering reception which they had given him, and for the equally kind wishes they had expressed for his success in the old congregation of Larne. So far as he was concerned, anything like a public expression of goodwill was quite unnecessary; for in the houses of his friends at Rademon he was always received with the greatest kindness. He had to express the hope that the many compliments he was receiving might not turn his head. He was conscious of many defects, and he must attribute a good deal of what was said to the goodness and generosity of the people of Rademon rather than to any special merits he could justly lay claim to. He concluded by proposing the healths of "The Chairman and Secretary, Messrs. Davidson and Bingham."

The CHAIRMAN responded, so did Mr. W. H. BINGHAM, who hoped the old congregation at Rademon may long keep together, and that the old walls may long be a temple where our descendants may worship, as our ancestors have done, holding fast to our own views, but respecting the convictions of others who may differ from us.

Prosperity to Larne congregation having been carried, The Rev. J. KENNEDY responded, and concluded by proposing "Prosperity to the Rademon congregation," and then proposed "The Non-subscribing congregation of Downpatrick," coupled with the name of the senior minister, the Rev. Mr. Nelson.

The Rev. S. C. NELSON, in responding, said that for nearly eighty years he had been intimately connected with the congregation; and he could not but feel a sort of pride, as well as gratification, that this congregation harmoniously and unanimously selected him as assistant and successor to his father, who was so much respected among them for nearly half a century. In choosing

him, as in choosing his father, as well as their predecessors, they had appointed them successors to their patron saint, St. Patrick, not indeed by what was called apostolic succession, but by the free and unanimous voice of an harmonious, a united, a liberal, and a forbearing congregation. (Hear, hear.) That congregation in general, he thought, had been justly regarded as true disciples of our patron saint. Various sects and churches had disputed about what were the particular ecclesiastical views of St. Patrick. Anglicans, Presbyterians, and Roman Catholics had each claimed him as their own and justly so, because that eminent apostle, who improved the temporal as well as the spiritual condition of the people of our island, did not invent or impose any peculiar metaphysical tenets or dogmas on those whom he came to improve. He inculcated on them those broad fundamental and eternal principles in which they all of every church and sect were happily agreed—the Fatherhood of God, and the brotherhood of man. (Applause.)

Various other sentiments followed, and the meeting was a most agreeable one.

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

MINISTERIAL APPOINTMENT.—The Rev. W. Rodger Smyth, of Birmingham, has accepted the unanimous invitation of the congregation of Cowl-street Chapel, Shepton Mallet, to become their minister, and will commence his duties in January, 1879.

AINSWORTH.—A week-night lecture has been established in this place. Five lectures have been already delivered, four by the Rev. Ephraim Turland—"Epitaphs," "How we got India, and how we keep it," "Sir John Bowring," "Oliver Cromwell," and one by Mr. Thomas Tootill, jun., on "Astrology." It is intended to continue the lectures throughout the winter, and it is hoped that thus much useful information will be diffused. A brief devotional service precedes each lecture. At the close of each lecture questions may be asked, and each meeting is concluded with hymn and benediction. A course of Sunday evening lectures on "Unitarian Christianity" is being arranged.

ARDWICK.—On Sunday last the annual scholars' festival took place here, and was most successful in every respect. The sermon in the morning was preached by Mr. John Heys. In the afternoon the usual gathering of the scholars was held under the presidency of Mr. John Dendy, jun., who gave an appropriate address, which was listened to with marked attention. A lengthy programme of choral songs and recitations was gone through in a creditable manner. The choir, which was augmented by the members of the church choir, consisted of about 100 voices. The Rev. Wm. Gaskell, M.A., preached in the evening, the subject of his discourse being "Parental Influence and Responsibility." The congregations were good in the afternoon and evening, the church being completely filled on each occasion, and the collections for the day amounted to £15. 8s. 0½d.

CHESTERFIELD.—On the 9th inst. Mr. Councillor Pearson, a member of our Unitarian Church, Elder Yard, was elected Mayor of this borough. On the Sunday morning following he went to the Parish Church, and he asked them as a favour to accompany him in the evening to his chapel (Unitarian) which he said was the oldest dissenting place of worship in the town. He should tell them that the Sunday School Anniversary sermons were being preached that day, and there would be a collection—(laughter)—but he could assure them they would have an intellectual treat. Elder Yard Chapel in the evening was crowded, the preacher being the Rev. John Page Hopps, who took for his text Eph. iv., 25: "We are members one of another." The sermon is fully reported in the *Derbyshire Courier*. It was listened to with rapt attention. Towards the close Mr. Hopps said we depend, sometimes fearfully depend, upon one another. The rascality or ignorance of one man, the neglect or failure of one man, has often dragged down a multitude, deranged a vast and complicated system depending on confidence, on the sense of security, or spread contagion through a community. Hence the conclusion to which even the liberty-loving men have come, that it is not possible or right to let people do just what they please, and be as foul as they please, to build their houses and neglect their drains as they please, and do with their children as they please. In that last they saw the full force of this law of life that we are "members one of another," for every neglected child is an element of danger to society at large, while every child won for goodness may send light and virtue far and wide.

CHOPPINGTON.—The Unitarian cause here for some time past has been in a languishing state, the services being held only once a month. The state of affairs was considered very unsatisfactory, and it was determined, in the hope of reviving the cause, to hold divine service every Sunday. To inaugurate this resolution a special course of lectures was announced. This course has just been brought to a conclusion. The lecturers were the Rev. R. Cowley Smith, and Messrs. G. Lucas, J. Glendinning, J. Robinson, and J. Watson. The whole of the lectures have been well attended, and have produced a cheering effect upon the small band of adherents who have long laboured earnestly and faithfully in our cause in this colliery district.

EXETER.—The *Devon Evening Express* of Tuesday last, gives a full report of a sermon by the Rev. T. W. Chignell on "Evolution and Religion."

GENERAL MINISTRY AND LECTURESHIP.—The Rev. Charles Wicksteed delivered his lecture on the Bible on Monday, the 11th inst., in the hall of the Beneficial Society, Portsmouth; on Tuesday, in the Town Hall,

Newport; on Wednesday in the Town Hall, Chichester; on Thursday, in the Assembly Rooms, Southampton; and on Friday in the Town Hall, Poole. The chairmen were Mr. Henry Blessley, Mr. Robert Pinnock, the Rev. J. Hill, the Rev. D. Amos, and Mr. W. J. Pike. In one or two places the audiences were small, which, doubtless, was owing to the very unfavourable weather, but everywhere both the lecturer and the lecture were very warmly received, little or no opposition being offered. Favourable notices have appeared in all our local papers, so that we trust a new stimulus has been given by his visit to the whole of our churches in the south.

KNUTSFORD.—The Annual School Service was held here on Sunday evening last, November 17th, the preacher being the Rev. C. H. Osler, of Over Darwen. The same gentleman occupied the pulpit in the morning, and at both services gave very admirable sermons. The collection after the evening service amounted to rather over £13.

LEEDS.—On Sunday evening the Rev. Charles Hargrove, M.A., preached at Mill Hill on "The Theatre," more particularly with reference to the opening of the Grand Theatre, New Briggate, Leeds, last Monday evening. In the course of his address he asked, Does a man commit a sin, even a little sin, by going to a theatre? Ought a man to be ashamed to go there? If so, let it be heard from every pulpit in the town that a place which would ensnare men's souls was about to be opened in their midst. If the churches had not the courage to do this, let them countenance their noble but discarded sister of the stage; let them recognise the grandness of Shakespeare as they saw him acted on the stage; let them support the theatre and make it what it ought to be. We might be told stories how the ruin of young girls had begun by attending the theatre. But were those dangers confined to the theatre? There was danger everywhere; and if we were to avoid danger, we must live out of the world. The danger was rather to be guarded against by knowing the temptations of life and being prepared to meet them. It was God who gave us Shakespeare, and he asked his hearers to see what they could make of God's gifts.—At the opening of the Grand Theatre on Monday night, Mr Barrett, the manager said: "He was glad to notice that one minister in Leeds—the Rev. Mr. Hargrove—had set the example in Leeds, and had recognised from the pulpit the good which the stage was capable of doing. (Loud applause.) Mr Barrett said he was in the position of a child who wanted to be good. He wanted to conduct the Grand Theatre in such a way that no word spoken on the stage could cause a blush to the youngest girl who might enter the building. But they must help him to be good. When he brought a good honest play they must support him."

MANCHESTER UNITARIAN SUNDAY SCHOOL UNION. On Sunday last the third ordinary general meeting of session 1878-9 was held in the Ardwick School-room, the Rev. J. T. Marriott, president, in the chair. 120 persons were present. The meeting having been opened with a hymn, Mr. Harry Rawson read a paper on "The three R's still indispensable in Sunday-school instruction," which will be found at length in another column. A discussion followed the paper, which was listened to with marked attention. Messrs. Thomas Parry, J. H. Jones, David Baxter, John Heys, J. H. Reynolds, J. Wyley, John Mellor, and the Rev. J. Harrop taking part. A vote of thanks was unanimously passed to Mr. Rawson, and the meeting closed with prayer.

MOSSLEY.—The annual tea-party of the Stamford-road Band of Hope was held in the school-room on Saturday evening, Nov. 16th. About 500 adults and children sat down to tea, and the number was afterwards increased to near 600. At the meeting after tea the chair was taken by the Rev. John G. Slater, president of the society; and a racy and humorous address was delivered by Geo. E. Lomax, Esq., of Manchester. The meeting was also addressed by Mr. H. Bradbury and Mr. Joseph Heap. Mr. J. N. Brooks presided at the harmonium, and several temperance and other pieces were sung by the glee party. The Band of Hope children, conducted by Mr. H. Lawton, and other friends. Readings and recitations were also given during the evening. After the customary votes of thanks the meeting closed with the benediction.

NEWARK.—On Sunday, Nov. 10th, the Rev. John Fox entered upon his duties at this place. There was a good congregation, and he took for his text Phil. i., 17. "I am set for the defence of the Gospel," and he undertook to answer the following questions:—1. What is the Gospel? 2. What are its essential teachings? 3. What are its requirements and its objects? The sermon is reported at length in the *Newark Herald*. Mr. Fox set forth the ideal to be righteousness in daily life as the essential thing, and added when men fall below that ideal it is they and not their principles that are to blame.

NEWCHURCH.—On Sunday evening last the first of a series of lectures on "Theism v. Atheism"—apropos of the Nottingham controversy—was delivered by the Rev. A. Lazenby to a very numerous audience—the school-room being full. Great interest was manifested in the subject, a large number of Secularists being present. It is hoped that some good may result from these lectures and services, which are held in addition to the morning and afternoon services of the day.

NEWINGTON GREEN CHAPEL.—On Sunday morning, Nov. 10th, the Rev. J. D. Hirst-Smyth alluded in the course of his sermon to the work of Christian charity now being carried on at Mrs. Hampson's Home, 20, Compton Terrace, Islington, where women who have fallen astray from the path of virtue, are helped to retrace their steps and redeem the past. He earnestly recommended this institution to the support of all liberal thinkers, and announced that a collection would be made

at the close of the following Sunday morning's service, as a practical expression of sympathy with so good a work. It is hoped that other churches and chapels will follow the example of Newington Green in this matter, and thus mark their appreciation of a charity, presided over, as it is, by one of ourselves—Mrs. Hampson having been a teacher in the Lower Mosely-street Schools for some years.

NOTTINGHAM: TEACHERS' SOCIAL MEETING.—The united meeting of Sunday school teachers held on Saturday, October 26, at the High Pavement, though not one of the largest we have had, was particularly pleasant and successful,—good tea, good temper, good company, good music, and a hearty "Good night" at the end. If only it were known what a sociable set of people these teachers are, half the congregation would be applying to be admitted to their ranks, and the difficulty would be, not too few teachers but too many.

ROTHERHAM SCHOOL BOARD ELECTION.—The Rev. Wm. Blazeby, B.A., has been returned, at the head of the poll, with two Churchmen, two Wesleyans, one Primitive, two Independents, and Catholic Priest as members.

STOCKPORT.—The annual congregational soirée was held on Thursday evening, the 14th inst., the Rev. James Black, M.A., in the chair. After tea, which was agreeably and successfully managed, the meeting was addressed by the chairman and the Rev. Robert Laird Collier, D.D. During the evening a choice selection of music was given by a glee party under the conductorship of Mr. Henry Collier. The room was tastefully decorated, and a considerable quantity of pictures and games were contributed by various members of the congregation, as also a number of choice bouquets.—On Sunday last Dr. Collier preached morning and evening to large congregations, and a special collection was made on behalf of the church funds.

SCARBOROUGH: WESTBOROUGH CHURCH SOCIAL UNION.—The first musical and literary entertainment in connection with the above union took place on Tuesday evening, the 12th inst., when a good company of members and friends were present. The Rev. Dendy Agate, B.A., presided. The programme comprised an introductory address by the president; glees, songs, and readings, by members of the union, which were all well rendered, and gave satisfaction.

SOUTHAMPTON: KELL MEMORIAL SCHOOLS.—The fifth lecture in connection with the Philosophical and Musical Society, was delivered by the Rev. T. Timmias, of Portsea, on "Religious Worship." The president (the Rev. D. Amos) having taken the chair, the lecturer said that, however simple the subject might appear, it was one upon which mankind had differed and quarrelled from time immemorial: nor were they even now agreed in their views concerning it. Nevertheless, man was so constituted that he must worship some object somewhere and somehow. The religious tendencies of ancient peoples were briefly reviewed, the lecturer contending for the sacredness of all religious thought that had a tendency to purify and ennoble the soul. A hearty vote of thanks to the lecturer closed the proceedings.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

Letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, 20, Cannon-street, and not to the private addresses of the Editors.

No anonymous letters inserted: the writer of every letter must append his name for publication. No letter should be more than half a column.

ELLEN, T. R. D., M. J. G., received.

NEED OF A SUPERANNUATION FUND.

To the Editors.—I have for some time had an idea in my mind that I should like to make known to our Unitarian public, through the medium of your columns. It is this. Ought not the Unitarian body to have some means of taking care of its aged ministers? Our Wesleyan brethren take care of theirs through the medium of a superannuation fund, so that when a minister feels he has finished the work the Master called him to do this fund provides him the means of ending his days in comfort. Other denominations have similar means of providing for the declining years of their ministers. Now in our body we have, let us say, in round numbers, 350 ministers. Probably not more than say 100 of these have incomes that enable them to provide against sickness, old age, or death. The other 250, unless they possess private means (and I should suppose most do not), have to undergo a great deal of mental suffering on account of their inability to provide for the future, especially if they are family men. This mental suffering must be a great hindrance to a proper fulfilment of duty. Now, I hold that our ministers should be perfectly free from all pecuniary anxiety. They should be placed above it, so that they may be in a position to give their whole souls to their labour of love, and this can only be done by either giving them a sufficient amount to enable them to provide against sickness, or old age, or by the formation of a fund, which would grant them an allowance in sickness and provide them a comfortable maintenance in their declining years. I know several ministers at the present moment who are wearing away their energies in the service of congregations too poor to provide for their worn out ministers. The result of this state of things is that our ministers generally die in harness, working up to the last moment. This is not right. In a body like ours there is wealth enough to alter this state of things. Suppose that a fund on the principle of assurance be formed, first by half-yearly or yearly collections in all our chapels; secondly, by donations from those who could afford to give; thirdly, by annual subscriptions from all ministers

who would desire to partake of its benefits. I think the amount got yearly in this way would, if managed by a body of trustees, be the means of providing many needy ministers, in cases of protracted sickness, with the means of living comfortably, and would also allow them to retire from their labours before being fully worn out. I mention the matter thus briefly in the hope that the subject may create an interest among our people, and lead to some steps being taken to carry out what appears to me so desirable an object.—I am, sirs, yours respectfully,

WILLIAM STEAD.

York.

[What our correspondent suggests is met, to a large extent, by the Ministers' Benevolent Society, Birmingham; and for ministers in Lancashire and Cheshire by the Widows' Fund.—Eds. U. H.]

THE BRADFORD CONGREGATION.

To the Editors.—I have no commission to speak for the Bradford congregation, nor do I know more of their relation to their late minister than may be known by any reader of our representative journals. But as I am of opinion that they have been very unfairly censured for an act of good sense and some moral courage, I shall be glad if you will let me say a few words on their side.

If Mr. Knapton's intention in asking for the pulpit on the last Sunday in October—after his resignation—were to address those who had been in the habit of sitting under his teaching, his desire was natural, and such as all would sympathise with, but would have been met—to the full as far as I can see—by such a meeting in the schoolroom as was suggested to him. If he desired on the other hand to address strangers flocking from the streets or chapels for the pleasure of hearing Unitarianism denounced from a Unitarian pulpit, then, it seems to me, his desire was natural enough, but also it was very natural and very sensible that the congregation should decline to be so befooled. Suppose I were to become gradually "broader and broader," were to drive away half my congregation with talk about "the stream of tendency," and so forth; at length, finding it necessary to resign my pulpit, I were to join the party of Mr. Bradlaugh and Mrs. Besant, pray would the Mill Hill congregation be condemned for their illiberality in denying me a farewell night in which, to the scandal of Christians and triumph of Secularists, I might dilate on the absurdity of Theism and humbug of Christianity?

Surely we love liberty rather as a means of reaching the truth than for its own sake. Why then, being once convinced of any doctrine as true or false, should we for the sake of liberty open our pulpits for the refutation of the truth and assertion of untruth? Mr. Knapton will find a thousand pulpits in England open to him. Why must he seek for the one where his views are specially disliked?—I am, sirs, yours sincerely,

Leeds.

CHARLES HARGROVE.

[We have admitted the above letter as differing in opinion from what has appeared in these columns, and hope the matter will now be allowed to rest.—Eds. U. H.]

COMING WEEK.

BIRMINGHAM: LAWRENCE-STREET.—On Sunday, at the Church of the Messiah, annual sermons by the Rev. Andrew Chalmers, at 11 and 6.30. On Monday, annual meeting.

BOOTLE, NEAR LIVERPOOL.—On Tuesday evening, in the Town Hall, Merton Road, Bootle, lecture by the Rev. S. Fletcher Williams, on "God."

HULL.—On Sunday evening, at 6.30, the Rev. J. M. Dixon will lecture on "An American's View of Religion in England."

MANCHESTER: MEMORIAL HALL.—On Saturday evening annual conversation of Sunday school teachers.

PENDLETON.—On Wednesday evening, lecture by the Rev. Wm. Gaskell, M.A., on "The Holy Catholic Church."

UPPER BROOK STREET.—On Wednesday, recital and concert.

Birth.

HARDING.—On the 13th inst., at Charlton House, Prestwich, the wife of E. C. Harding, of a daughter.

Marriages.

HUDSON—HENSHALL.—On the 20th inst., at Brookfield Church, Gorton, by the Rev. G. H. Wells, M.A., Thomas Hudson, Esq., merchant, of Manchester, to Sophie, daughter of Joseph Henshall, of Gorton.

WOOLLEN—SMITH.—On the 20th inst., at Upperthorpe Chapel, Sheffield, by the Rev. G. Knight, John, son of Mr. Chas. Woollen, to Florence Nightingale, youngest daughter of the late John Smith, manufacturer, Sheffield.

Deaths.

COE.—On the 15th inst., Chas. Edward, eldest son of the Rev. C. C. Coe, Highfield, Bolton, aged 11 years.

GOW.—On the 18th inst., at his residence, Tai Bach, Conway, the Rev. John Gow, aged 55 years.

BRIGHTON.—Miss WOOD, 12, Lower Rock Gardens.—Board or Apartments. Terms on application.

BLACKPOOL—CHANNING HOUSE, 39, QUEEN'S SQUARE.

Visitors will find here every home comfort. Tariff sent on application.—Mrs. JOHN MARSDEN, Proprietress.

LONDON: SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's Square, Bloomsbury. Beds from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

RUPTURES.—Exhibition Prize Medal, 1862, was awarded to R. WESTBURY, inventor and sole maker of the IMPERCEPTIBLE CURATIVE TRUSS.

Deformity Instruments, Artificial Limbs, Crutches, Elastic Stockings, and Ladies' Supporting Belts, Chest Expanders for round shoulders, &c., 26, Old Millgate, Manchester.

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DOING AND SAYING.

A "Thirlwall" Professorship of History is to be founded at Trinity College, Cambridge, in honour of the great historian of Greece.

Mr. Sam Bough, R.S.A., who died recently, was a native of Carlisle, originally a clog-maker, entirely self-educated, and a fine, vigorous, and very popular landscape painter.

Up to the present time no fewer than thirty-one Presbyterian ministers have died of yellow fever at their posts in South America. Yet it is said that Christianity is now incompetent to make sterling manhood.

When Lord Beaconsfield says that sovereigns and statesmen rule the world, we might reply like the man who, when he was told that Britannia ruled the waves, said he wished she would rule them straight.

A pilgrimage composed of about three hundred archbishops and bishops, and more than 100,000 other persons, is being organised for the present month to Goa, where the remains of St. Francis Xavier, which are deposited there in a mausoleum, will be exhibited during three days. Great religious and other fêtes will be celebrated at the same time.

There are no more Original Angels. The last of them become an angel last week. The Original Angels were seven, and they presided over the seven "Irvingite" churches. But one by one they have passed away, and the last—Mr. F. H. Layton, formerly an Anglican—has died from paralysis. There were also twelve apostles to begin with, and it was promised in the unknown tongues that these apostles should not die until the end of the world. Still they did die. Now only two are left, and one of them is laid by. Yet the Irvingites maintain their faith. Nothing can shake them.

A correspondent of the *Liverpool Daily Post* writes that the following extract may be interesting on the Afghan controversy:—In the First Kings, 9th chapter, and 12th and 13th verses, we find these words: "And Hiram came out from Tyre to see the cities which Solomon had given him, and they pleased him not. And he said, What are these that thou hast given me, my brother? And he called them the land of Cabul unto this day." The meaning of Cabul is given in the margin as "displeasing, or dirty." If we take Cabul we may be as dissatisfied with it as Hiram was with Solomon's Galilean cities.

From a report presented to the French Chamber, the Ultramontanes appear to have gone strange lengths to carry their candidate for Pontigny, the ex-cuirassier, M. De Mun. The clergy represented him as "a man sent by God." Priests standing in the cemeteries at the foot of the cross cried with aloud voice that those persons who voted for M. De Mun would act like good Christians, that they would be worthy of Paradise without even attending mass, and that all their sins would be forgiven them. As for the adversaries of M. De Mun, they were naturally consigned to the bottomless pit; and the nuns of "Saint Esprit" refused to tend the sick who voted on "the side of the devil." Not only did the bishop and clergy take an active and undue part in this election, but the prefect had M. De Mun's most dangerous adversaries arrested. One priest declared to his parishioners that if M. De Magnet were returned, instead of a crucifix a naked girl would be placed over the altar. Altogether the most shameful terrorism appears to have been exercised in Brittany.

Dean Stanley, reports the Philadelphia correspondent of the *Guardian*, confesses to have been driven almost to the limits of endurance by the questions of the curious in regard to his impressions of the country. As to his general reception, he ventures the remark that, if there is any criticism to be made, it is that the manifestations of kindness and friendliness have been too many and too strong. It was at a breakfast given him at the Century Club, New York, that these things escaped him. He told his entertainers of Dr. Johnson's visit to Scotland, and of his meeting at a reception a distinguished professor, who said, breaking the gloomy silence of the occasion, "I trust, sir,

you have not been disappointed;" and of the famous reply, "No. I was told that I should find men of rude manners and savage tastes. I have not been disappointed." The Dean added:—"So, too, when I set out for your shores, I was told that I would meet a kindly welcome and the most friendly hospitality. I can only say, with Dr. Johnson, I have not been disappointed."

SCOTTISH NOTES.

PRINCIPAL TULLOCH ON THE ORIGIN OF RELIGION.

PRINCIPAL TULLOCH opened St Mary's College, St Andrews, by an address to the students on the different theories of the origin of religion. He described the two great lines of thought on the subject, the naturalistic and spiritual, and explained how impossible it was to reach a definite conclusion on any ground of evidence. The spiritual and naturalistic theories alike rested on certain assumptions of the inquirers as to the origin of man and of civilisation no less than of religion. He expounded the different standpoints involved in their theories, and the ground on which the spiritual theory vindicates itself. Every form of the naturalistic theory, he said, really implied that religion is not a reality, but a mere subjective delusion in lower or higher forms—a mere poetic rendering of man's fears and hopes, without recognition of any living power controlling his life in the world of nature around him. Religion was seen to pervade all human history, and to be everywhere one of its most powerful and constant factors, associated with human misery and also associated with the highest human heroism and and glory—a light shining above all the darkness of human crime. Such a fact could only have its root in a truly divine faculty in human nature, and was no mere deception necessary for human development.

AMERICAN NOTES.

ROBERT COLLYER AT HOME AGAIN.

THE Rev. Robert Collyer, of Chicago, is back in his pulpit again after an absence of three months in Europe. A local reporter has been interviewing him about the "good time" he has had, and this is what the reporter writes about it:—"Mr. Collyer was found in his study completing his preparations for this morning's service, and in reply to questions said that his health was capital. There was no room for doubt on this point. He was stout and brown and looked as if he had been leading an outdoor life with the most complete success. Beyond question the air of old England agreed with him. He said he spent all his time, except about twelve days, in England and Scotland, chiefly in England. He ran over to France to see a brother who lives there, and to take a look at the Exposition, but he couldn't stay long away from his beloved native soil. He contrasted Paris as he found it this time with Paris as he last saw it. Then the Commune had just been suppressed and he had great difficulty in getting a carriage to carry him across the city, because the horses had been eaten during the siege. The Paris of to-day bears but few scars of the wounds inflicted on her in 1870-1. 'So you had a good time?' prompted the reporter. 'Didn't I have a good time!' replied Mr. Collyer, his face radiant with happiness. 'I went all over England and visited the very nook in the moor where I was born, and saw the old fellows who were boys with me, and whom I hadn't seen since I was a boy. I missed them the last time I was there.' Mr. Collyer has sisters living in Leeds, and made that his head-quarters while in England, but he made a thorough investigation of Fewston, eighteen miles from Leeds, his early home and the haunts of his boyhood in the vicinity. At Fewston he delivered two lectures. One of these was on Edward Fairfax, the poet, who was born there. The other was his lecture on 'Clear Grit,' so popular in this country. A large force of navvies was employed in Fewston in building a reservoir, and of course he was seized with a strong desire to get at them and talk to them a

little while. So he proposed the matter to a farmer who assured him that the navvies could be got together, and the thing was done. There was a large audience in which all classes were represented, but the great majority of which was composed of working men. Mr. Collyer was delighted to find that the navvies listened as appreciatively as any audience in Chicago would have listened. The rector of the parish presided at the lecture, and made some introductory remarks, 'So you see,' said Mr. Collyer, 'we were all regular and orthodox.' 'After all,' said he, 'about the best part of the whole trip is the getting home again.' Mr. Collyer said he didn't intend to go around lecturing; he was going to stay at home and take care of his church."

BOOKS AND AUTHORS

Aspects of Thought. A sermon preached before the Provincial Assembly, 1878. By J. Galbraith Lunn. Published by request. W. H. Smith, Evesham.

MR. LUNN'S Provincial sermon has recently issued from the Press, and presents many points which will be studied with advantage by a reader, as compared with a mere hearer. The argument is often close, and the sentences are often suggestive of more than one can easily catch at the moment of delivery. Mr. Lunn's text was in the words: "Faith is the substance of things not seen." The "aspects of thought," which he deals with under this text, are the several systems of speculative and practical religion and morality which have of late years occupied the public mind. The question underlying all these, as Mr. Lunn points out in his opening, is that between Naturalism and Spiritualism. Over this question the Scientist (though we think Mr. Lunn does not use this mongrel word) and the Theologian have come to strife. Our author insists, however, that there "can be no lasting divorce between the exact conclusions of reason and the reverent certitude of religion." He goes on to trace what of truth and error there seems to lie in the systems of the Positivist, the Secularist, the Pantheist and the Agnostic. Of Positivism, he says that it is "a busy and prudent economist, eliminating, and reconstructing, building up tenets which astonish by their magnitude." But "it is outside its sphere when it implies that the data of theology are mere assumptions—that God is merely a material force—that Theism is the prattle of infancy, and Atheism the verdict of manhood." He admits that Secularism, again, does well to "keep an open eye to all the great and good manifestations that lie around and within the world of nature," and "to carry out so far as it knows the earthly well-being of mankind." But then, it ought to recognise "that the science of political economy does not invalidate the science of Theology. As for Pantheism, Mr. Lunn declares that "if the spiritual teaching of Spinoza in its solemn contemplation, its dreary idealism and mystic utterances (the later phrases, we think, scarcely call up the real Spinoza) be a protest against the gloomy and repellent doctrines which accredit the universe with all the evil the ascetic can conceive, it is no vain theory." But Mr. Lunn points out that if God is confounded with the Cosmos, moral distinctions are confounded, because in making all things divine, the divinest attributes of the human soul are brought to a level with those which the conscience itself recognises as of an opposite character. Agnosticism has an influence for good in checking presumptuous attempts to define God's nature. But "it kindles no fires from a higher inspiration." Thus does the preacher give full credit to all that he finds of good in each of the systems, while he finds in one and all that the image they present is at the best but "a torso"—a statue "with neither head nor feet." What they want is supplied by Theism, and Mr. Lunn proceeds to show what Theism predicates of God and man. In this part of the discourse the conception of God is exhibited as an intuition which has undergone a development in its form of expression, as mankind has

advanced from early to later stages of civilisation. It is shown that the great living systems have all been Theisms, from the sense of worship manifested in the age of stone, to the Vedic hymns and the hymns bearing traces of these last, which our churches sing to the God "who covers himself with light as with a garment." Last of all Mr. Lunn unfolds what Faith has to evidence in regard to man, his soul and its immortality. Even from this brief notice our readers will perceive that the sermon is pre-eminently one for the times; and we assure them that it will repay their perusal of it.

THE ELEVENTH PROTESTANTENTAG IN HILDESHEIM.

III.

SECOND SERVICE AND CONFERENCE.

ON Thursday, October 10th, the improvised pulpit in the Concert Saal was occupied by one of Germany's most distinguished thinkers, Professor Otto Pfeiderer, of Berlin. Since the issue of his late work on the "Philosophy of Religion" he stands almost unrivalled as a vindicator of the claims of spiritual truth, and perhaps his rare gifts may be of greater worth to Germany in her present crisis than the skill of her ablest general, or the defensive power of her best drilled army corps.

There was a large attendance of delegates and townspeople in spite of the early hour and the exhausting work of the previous day. This service was the culminating point of the Hildesheim meetings. Taking as his text Matt. ix., 36, "When he saw the multitudes he was moved with compassion on them because they were scattered abroad as sheep having no shepherd," the preacher drew a striking parallel between the state of Palestine in the time of Christ and that of Germany at present. The true remedy was to be found to-day, as before, in the transforming and uplifting power of the pure Gospel of Christ. The dead must, therefore, be left to bury its dead, and the living truth must be brought home once more to the hearts of men. I refrain from presenting a fuller resumé of this fine sermon as Professor Pfeiderer has kindly given me permission to translate it into English, and it will shortly appear in one of our denominational papers, or in pamphlet form.

A short business meeting succeeded the service, after which the second conference was held on "Religion and its Fundamental Significance for the Life of the People." Dr. Spaeth, of Breslau, in an interesting paper of more than an hour in length, treated the subject most thoroughly. Religion in the family, he pointed out, was the basis of all religious life, as the family was the basis of social and national life. Authority and piety are the pillars alike of the household and of the State. German history showed the inherent religiousness of the Teutonic race. That inborn tendency was not extinct, but its power could only be fully manifested when the Churches had better learned to keep step with the historical and mental development of the nation. Herr Lammers, of Bremen, followed with an address on "The duty of the Church in the Present Social and Political crisis;" and Dr. Manchot with a speech on the "Observance of Sunday."

Through the conference the speeches were all to the point and in admirable sequence, and their line of thought was made the basis of a resolution which was unanimously accepted at the close.

THE PUBLIC DINNER AND EXCURSION TO GOSLAR.

In the afternoon a large company sat down to dinner in the Assembly Rooms, a toast and speech in German fashion coming between each course, so that the dinner itself lasted about four hours. I contributed my quota to the entertainment in the form of a short speech on "The interchange of Literary and Religious Thought between Germany and England." On this, and a less public occasion the same evening, I had an opportunity of expressing our obligations to German theology and philosophy. I showed how our forefathers, excluded from the orthodox Zion had long to eat their bread in labour and sorrow. Their earlier literature bears the traces of a severe struggle for existence. It often lacks the clear vision and the aspiring wing of faith. What Priestley accomplished through patience and industry, Lessing seemed to do by the inspiration of God. Even now there are gaps in our religious literature which Germany alone is able to fill. And hence not a few whose powers are dedicated to the service of our liberal faith in England find, nevertheless, in Germany, their spiritual fatherland and home.

On the following morning, October 11th, the delegates were taken to the principal places of interest in the town by some of the leading citizens,

and the rest of the day was spent in a delightful excursion to the old imperial city of Goslar. There, as in Hildesheim, the Verein has many friends, and the dinner in the Kaiser Hotel was in some respects even more enjoyable than that of the previous day. Professor Pfeiderer proposed the health of the Emperor in a speech characterised by his well-known felicity of expression and wealth of historical knowledge, while Professor Schmidt, of Basle, gave "The Ladies of the Protestanten Verein," with the eloquence and richness of humour for which the present occupant of De Wettes's chair is famed.

This visit to the old home of the Frankish and Hohenstaufen emperors was the prelude to a parting which many of us felt to be painful. But the cheering consciousness was in all hearts that the men who had gathered at the summons of the Verein from all parts of the empire had done their work in an earnest and faithful spirit, and deserved well of their country. Germany in her present mood is lamentably unable to appreciate their motives, or to repay their patriotism with gratitude or praise. She is confused by the multitude of her counsellors, and by the importunity of far less deserving claimants for the post of saviour of society. The Socialists demand permission to turn her provinces into a sluggard's paradise; and the Ultramontanes find the sovereign remedy for her ills in the installation of a Papal Nuncio, with plenary powers, in Berlin. The refined materialism of Strauss has thousands of persistent advocates, while orthodoxy offers to fight these forces, singly or allied, with the weapons of the Augsburg Confession. Compared with these the Protestanten Verein may seem but a fortified camp, with here and there an outpost in a hostile land. But in its armoury is the two-edged sword with which Luther vanquished Rome, with which Lessing discomfited bigotry, and with which Fichte helped to break the chains of Germany seventy years ago. And its leaders are inspired by the assurance of ultimate victory in spite of present discouragement and scanty support. But whether success come early or late, the Protestanten Verein can claim hereafter that in its country's time of trial it never despaired of the future of Germany, nor lost its confidence in her noble people, nor its faith in the renovating power of divine truth and Christian love.

FIRESIDE READINGS.

INDEPENDENCE AND AUTHORITY.

IN the city of somewhere there are two families, both aristocratic in their descent, both possessing considerable influence in the neighbourhood, one but differing from the other in some important respects. The head and chief of the one is Mr. Keep-his-own-dignity, and the *paterfamilias* of the other is Mr. Hankering-after-power. Both these gentlemen are strict disciplinarians, but they pursue quite different policies with respect to the management of their households. Mr. Keep-his-own-dignity is an exceptionally liberal person, of a very sweet temper, and tenderly respectful towards the rights of others. He is very pious, naturally reticent, and having greater faith in powers of persuasion than authority. He treats his wife as a counsellor and his children as his friends. He takes scrupulous care to explain every point of difficulty to his household, and appeals more to their reason than to their duty of obedience for the acceptance and adoption of his measures. The result is, Mr. Keep-his-own-dignity governs his family well. Though there are instances where the father has to give up some of his points and accept others suggested by his children, yet it is a talk all over the country that Mr. Keep-his-own-dignity is looked upon almost as a god by all his children. People envy the perfect order that reigns amongst his numerous family. The obedience of his children is the spontaneous attachment of the soul, it is cheerfully given and cheerfully accepted. The respect that they show to the old man in his presence is nothing when compared to the deep reverence, almost amounting to worship, which they show before others. Some of these young men have ideas some of which clash against those of their father, but they, out of love and respect for him, hesitate long before carrying them into practice; but so charitable is this old man that he scrupulously refrains from interposing his voice in the way of their convictions, and so entitles himself to their tenfold gratitude. But not so is Mr. Hankering-after-power. He also has got a numerous

family; he also is outwardly obeyed by his household, but that homage is paid with grumbling. Mr. Hankering-after-power lays his whole stress on the great virtue of obedience in children. He is ever preaching this virtue. In the drawing-room, in the kitchen, at the dinner-table, in the boys' study, he is never remiss in propagating this great doctrine, till his wife hates him for that very preaching, and his children have intellectually gone to the other extreme. They consider obedience as the duty of cowards, and obey their father with hatred and bitter rancour of soul. Mr. Hankering-after-power is so narrow that he cannot think that he may be in the wrong, or that his children are rational beings. He regards honest doubt as the manifestation of a wicked nature, and candid questioning as open rebellion. He is a great believer in the Divine right of fathers and the sacredness of the family as a dispensation. Consequently, he always teaches his children to regard him as a vicegerent of God, and his commands as Divine behests; but, poor man, he is pooh-poohed on that very account. Mr. Hankering-after-power is not altogether devoid of nobler traits of character. He is a hard-worker, he truly seeks the welfare of the family, but he is scornfully treated by his children, and the order in his family is gone.

Let those who are ever preaching to us the great duty of obedience in religious matters read this. It is human nature that makes our knees bend before our superiors. None but the lost and the depraved can deny their due to the great masters of humanity. Do we not worship a thousand great names; of Jesus, of Paul, of Theodore Parker, for instance; of the endless chain of great patriots, great generals, great statesmen, and great philosophers, who fill the pages of history? And what is it that makes us love and revere them? They are reposing in the silent slumber of ages; they never come to us to preach the duty of reverence. Is it not because in loving God we also love godliness; in loving justice we love the just; in loving goodness we love the good; in loving courage we love the brave? If so, why so much nervousness and anxiety about the maintenance of authority? Go on doing your duty, brother, and the world will honour you, respect you, love you, obey you, and cheerfully accept your authority. Learn to be satisfied with the love and obedience that are freely accorded, and when you have not more, either think that you do not deserve more, or wait for posterity, and believe in faith that in the great day of God all that you pay to humanity will be paid back with redoubled interest. Never ring into our ears authority, authority, authority; they are cants suited for Papists. To us authority and independence are not two things, but one. Authority is independent agreement, and independence is agreed authority.—*Brahmo Public Opinion.*

JOTTINGS.

Do the best thou knowest, to-day. Shrink not from frequent error in this gradual, fragmentary state. Follow thy light for as much as it will show thee; be faithful as far as thou canst, in hope that faith presently will lead to sight. Help others without blaming their need of help. Love much and be forgiven.—*Margaret Fuller.*

We want such an access of truth that the general mind can be fed with a worthier conception of God, which will make every thought of Him inspiring as the dawn of the morning, and will banish the superstition that this life is the final state of probation, as an insult to his plan of eternal education and a chimera of a barbarous age.—*Starr King.*

"Are the Unitarians exclusively a Christian body?" We trust not; they are trying to be an *inclusively* Christian body, shutting out none who "seek first the kingdom of God and his righteousness." But it would be much easier to vindicate inclusion as a principle, or as a spirit, than to vindicate Unitarian consistency and fidelity. The divine treasure is held in very earthen vessels.—*Christian Register.*

THE BEST THAT I CAN.

"I CANNOT do much," said a little star,
 "To make the dark world bright;
 My silver beams cannot struggle far
 Through the folding gloom of night!
 But I am a part of God's great plan,
 And I'll cheerfully do the best that I can."
 "What is the use," said a fleecy cloud,
 "Of these dewdrops that I hold?
 They will hardly bend the lily proud,
 Though caught in her cup of gold,
 Yet I am a part of God's great plan;
 My treasures I'll give as well as I can."
 A child went merrily forth to play,
 But a thought, like a silver thread,
 Kept winding in and out all day
 Through the happy busy head,
 "Mother said, 'Darling do all you can,
 For you are a part of God's great plan.'"
 So she helped a younger child along,
 When the road was rough to the feet;
 And she sang from her heart a little song,
 A song that was passing sweet;
 And her father, a weary toil-worn man,
 Said, "I also will do the best that I can."

The Unitarian Herald.

FRIDAY, NOVEMBER 29, 1878.

A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power.

WILLIAM ELLERY CHANNING.

MR. FRECKELTON AT BRADFORD.

MR. FRECKELTON, in recently occupying his old pulpit for a Sunday after Mr. KNAPTON'S withdrawal, made it his duty to speak plainly what he himself held firmly—first, as to the Affirmations of our faith, and secondly, as to the points in which the traditional theology stands condemned. His two sermons, now published*, are entitled respectively "The Gospel of the Rational Faith," and "The Impeachment of Traditional Theology." These sermons are not professedly an answer to Mr. KNAPTON. They go far beyond anything that appears in that gentleman's *apologia*. Where Mr. KNAPTON hints at reasons which he does not try to unfold, referring to BUTLER, PALEY, and ROGERS rather than speaking for himself, Mr. FRECKELTON gives us his own thoughts. The value of such a contribution to our material of truths, tried and found acceptable, as compared with the quotation of respectable *dicta*, is not to be overestimated.

Mr. FRECKELTON will not have us be depressed because of our small numbers. We are not to expect the crowd to go with us. The pioneers are necessarily a small body of picked men. "We of the free faith are called," he says, "to bear special witness to truths which have been long and widely neglected, which are now by no means popular, though advancing, and which, we know well, will have to wait until after our time for full and universal appreciation." If we are misunderstood and misrepresented we must take care, on the one hand that we do not fail in either charity or hope, but, on the other hand, "we must not stand still and keep silence when the banner of truth for which we stand is trailed in the mire, and men's mistakes and prejudices are appealed to, to keep them from the help they sorely need, and which we have to give." The preacher then, in proceeding to expound the affirmations of our faith, shows what it is to have a Faith and a Gospel. And here his words seem to us worthy of all acceptance. "To have a Faith is to have strong convictions rooted in great principles, and so related to the inner life on the one

hand, and to conduct on the other, that life and character gravitate about them and follow their rule and law. This cannot be the case with a mere set of opinions, especially if they are accepted upon authority, without carrying with them the full justification of the reason, intellect, and conscience." As to our destructive and negative teaching, he reminds his hearers that in erecting a new structure, even though it be a temple to God, somebody, as Theodore Parker said, "must cast down the old and cart away the rubbish." Mr. FRECKELTON then expounds in lucid and effective terms the Affirmations of God, the Soul in Man and its intercourse with God, the Supremacy of Conscience, and Immortality; and in concluding the first sermon insists that, in practical application, such a faith has to do with everything. "It includes everything; and, either for justification or criticism, for development or purification or destruction, it relates itself to every institution of society, to every phase of life; to every impulse of conduct, to every element of character."

The second sermon, the impeachment of Traditional Theology, opens in a tone of too great severity, as it seems to us. The preacher, indeed, deprecates the application of his remarks to *men*; he speaks of *doctrines*, "which have no feelings to be hurt." But he challenges doctrines themselves in a voice that is, to say the least, not sympathetic. We doubt whether religious beliefs can be treated so as to correct the errors associated with them, except by fully understanding what they mean, where they touch the heart, how they rule the man. Very able as is Mr. FRECKELTON'S refutation of the dogmatic forms of the popular theology, he does not occupy himself with a search for the causes of their hold on so many of the most earnest and profound souls. To associate what comes from Augustine with "the very worst periods of controversy in the early Church," is surely to deal with the history of religion in a very foreshortened manner. The author of the *Confessions* and the *Civitas Dei*, did certainly contribute to the form of Christian orthodoxy much that will pass away from it; but before we have done with Augustine, we shall have to learn what realities he struggled amid, and what profound aims of the Spirit possessed him. If, however, Mr. FRECKELTON does not take this line of treatment, he takes one that has its effect, and good effect. He shows, and he cannot show too forcibly, how little power there is in Evangelicalism to transform the world, when it is trusted in as men trust in a panacea. We shall conclude our reference to these eloquent sermons with the following passage on the shifting state of popular feeling, in passing from sensational Evangelicalism to sensational Jingoism: "Messrs. MOODY and SANKEY came from America. They had all the prestige of a wide popularity; all the influence of a respectable support; all the momentum that could be given by wealth, and the presence of noble lords and ladies upon the platform; all the *verve* that is characteristic of earnestness and enthusiasm; and all the force of attraction that comes of large crowds of people, and of appealing to the most powerful and quickly responsive human emotions. All at once London and England were to be 'won for Christ.' They went hither and thither heralded and reported everywhere by the press, and followed by crowds, out of which they gleaned their reputed converts by tens of thousands; they were hardly gone before their work died down into comparative nothingness; and all we had left was a small quantity of very bad

poetry, embodying much worse theology, and set to very indifferent music; and the very next year there passed over all the land a great burning wave of unreasoning, purely brutal, and utterly godless war lust, which concentrated itself in London like a horrible, hungry, blood-thirsty beast, ready to fly at the throat of the first victim that dared to offend."

The Rev. J. Gow, B.A., Penmaenmawr.

We have to lament the removal by death, at the comparatively early age of 55, of one of our ministers, who added to the character of a simple and earnest servant of Christ the gifts of a sound scholar and thinker, and of a thorough teacher. He died early in the morning of Monday the 18th inst., having preached on the day before an impressive sermon. He was carried to his grave by a number of humble friends who volunteered for this last service, and was followed by men of various churches who had learned to know his kindness and worth, notwithstanding that ill health and native good taste withheld him from every form or degree of self-display.

John Gow was born, 1823, at Leith, N.B., of parents in humble circumstances, and almost before the end of childhood, was forced, through the death of his father, to depend entirely on himself. Going over to the North of Ireland when about 16, he supported himself there till 1851, chiefly by teaching, and combined therewith so much learning, that he was able to graduate at Trinity College, Dublin. He felt the Christian ministry to be his true vocation, and attended from 1851 the theological course at New College, then still in Manchester. In 1854 he settled as minister of the Bayshill congregation, at Cheltenham, where he spent almost twelve happy and useful years, endearing himself alike to the richer and to the poorer members, by the thoughtfulness and spiritual force of his preaching, and by the loving faithfulness of his pastoral service. He married the eldest daughter of Rev. J. G. Tegg, Gloucester, and, with their two sons, she survives to mourn their irreparable loss. In 1865 befel the accident which, for more than a year, wholly prostrated Mr. Gow, obliged him to resign his pulpit at Cheltenham, and enfeebled his lower limbs for the remainder of his life. Most happily for himself, for his wife and sons, who tenderly shared his affliction, and for many more besides, the nervous disease left his mental powers unimpaired, his sweet temper and serene trust undisturbed. After leaving Cheltenham, he spent some time at Gloucester, teaching as much as health allowed, till the bequest from an uncle of Mrs. Gow, of a house and small estate in Devonshire, led to his residing at East Budleigh, whence he conducted one service each Sunday at Sidmouth. In 1871, partly to gain a more bracing climate, yet more to be within reach of some congenial society, from which he was in Devon utterly cut off, he accepted the invitation of Mrs. Darbishire to conduct, as regular minister, the services at the Pendyffryn School. At Tai Bach, near Penmaenmawr, he dwelt till the close of his life, keenly enjoying all the natural beauties of that lovely North Wales coast, and every opportunity of social meeting and interchange of thought afforded him by the warm friendship of the Pendyffryn family, and the frequent visits of friends. He was constantly employed, as health and pain—of which he suffered much—permitted, imparting to his two sons his own thorough and conscientious scholarship, and communicating to many more, whether as pupils or friends, his stores of varied and accurate learning. Like Chaucer's Clerk of Oxenford, "Gladly wolde he lerne, and gladly teche." He was engaged, when called away by death, on a course of literary lectures, which were looked for with the greatest interest by those, in the thinly-populated neighbourhood, who had taste for "things of the mind." And so is gone from us, far too soon for us, and for

* Unitarianism versus Evangelicalism. Two Discourses delivered in Chapel Lane Chapel, Bradford, on Sunday, Nov. 3rd, 1878, by the Rev. T. W. Freckleton. Bradford: Wm. Lobbey.

the promise of work that was yet in him, one who made little noise in the world, for of him "the world was not worthy."

The first impression made by Mr. Gow on all was that of simple, homely Goodness. With the youngest and least cultivated he was at home, and ready, with a quick and genial humour, to partake in the most unpretending converse. Those who had in them a key to open stores of learning and knowledge, found out by degrees how deeply-read and deeply-thinking a man he was. An extensive knowledge of Languages and their best literatures, was added to an amount of Theological learning most surprising, in one whose time had been so fully occupied by the duties of preacher and teacher, which to most make regular study impracticable. He has left behind him, as few men among us, who equalled him in various learning, as he has of those who would equal him in patience and gentleness, if struck down from useful activity to the prospect of poverty and the certainty of incurable disease. His life is a lesson, in all privation or loss, to—

Argue not
Against Heaven's hand, or will; nor bate one jot
Of heart or hope; but still bear up and steer
Right onwards.

But from his life comes, moreover, a voice filled with the hopeful patience of the Christian disciple:—"As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things."

Dr. Theodore Reim.

THE author of the well-known work "Jesu von Nazara" died at Giessen on the 17th inst. His health had long been failing, and not long ago he felt compelled to resign his chair as Professor of Theology and accept the usual retiring pension. In him Theology loses one of her noblest and truest students. For not only did he bring to his work great talents and large stores of learning, but also a truly devout spirit and deep religious feeling. His work, therefore, was always positive in its results. In writing the life of Jesus, from the historical standpoint, he had to clear away much that was venerable, if not sacred, in popular traditions. But he always did so with a tender hand, and because he was assured that truth was infinitely more precious to the sources of the religious life than any mere traditions, however venerable. Indeed his single-minded sincerity and love of truth for its own sake, was the feature in his character which at once impressed all who knew him. Much as he was admired for his learning and skill, he was yet more deeply loved for himself, and the place he occupied will long remain vacant in many hearts. Those who knew him best felt that he possessed, in rare degree, the mental and spiritual qualifications for thoroughly sifting the historical records of the life and character of Jesus, and it was at their urgent solicitation only that he ventured to undertake what was the great work of his life. Rarely has friends' advice been productive of so valuable a result, but then how rarely have friends the privilege of having such a genuine and transparent character to advise.

C. T. P.

CATHOLIC HOSPITALITY OF THE MAYOR OF LEEDS.

DERBY CONTRASTED WITH LEEDS.

I DO not wonder, as each November comes round, to find that we Unitarians look with such interest, and, perhaps, pardonable pride, to see if the friends of our faith still hold their own in the hard and often thankless duties of a Municipal Governor; and how many have received at the hands of their colleagues the highest civic honour which can be conferred by electing them the Chief Magistrate of the town in which they are labouring.

And yet, on the other hand, I do not wonder that we feel so deeply any unmerited mark of disrespect or unkindness practised towards any of our churches, as has been recently reported from Derby, especially when our Unitarian Mayors so universally distinguish their year of office by large-heartedness and truly Catholic generosity.

The unkind position which the Mayor of Derby recently assumed towards our Sunday School teachers there, has compelled me to break through my dislike to write to papers; but I wish to inform your readers how differently the ex-Mayor of Leeds (Mr. Councillor Carbutt) has acted during his year of mayoralty.

One of his first acts as Mayor was to send to the clergy and ministers of all denominations of which he could learn, and temperance societies,

tickets to distribute amongst the old people above, I think, 70 years of age.

As large as our noble Town Hall is, it could not accommodate all who would have responded; but it was a grand and touching sight to see between one and two thousand old men and women, some pretty firm, others halt, lame, and blind, sit down and enjoy the splendid and bountiful repast which the Mayor had provided, and his brother Councillors, and other distinguished citizens, assisted in the waiting, whilst their wives or lady friends made the "nice cup of tea."

After, followed an entertainment suited to the ages of his guests, such as a magic lantern, funny songs, &c.; and many were the tears which stole silently out of eyes of both the high and lowly as they watched the hands of the poor old people raised in wonder at such funny sights and sounds, which scores had never seen or heard before; and the hearty, genuine cracks of laughter which now and then seemed to pass beyond all control.

The night, unfortunately, turned out wet and snowy; but the committee who assisted the Mayor had been able to secure such a number of voluntary conveyances, that within an hour all had been got safely off home with the friends who had come to look after them. And as the old people passed out of the hall on that memorable night, many, indeed, were the "God bless him!" which caught our ears as we packed them off on their ride home.

One big shadow, though, of religious bigotry threw its ugly shape across the brightness of that gathering. The Vicar of Leeds and one or two of the clergy returned their tickets, the substance of their objection to distributing them being that the Mayor had dared to take the chair at a meeting held under the auspices of the Leeds Non-conformist Union, at which the disestablishment and disendowment of the Church of England had been talked about. Yes; he had so far forgotten himself as to remember he was a man who held views, opinions, and principles, as well as being the Mayor of Leeds.

Men, women, and children, of all and no creed, never went to the Mayor or Mayoress in want or trouble without receiving sympathy and assistance, whilst his gardens from Sunday to Saturday were open to the invalid, the club, or association which cared to avail themselves of such a chance. Many, indeed, have been the times when, sitting with the Mayor at his home, talking over the affairs of our town, I have seen people from all parts of the borough, as if it were a public park, and, if I expressed my fear that damage would be done, invariably got the answer, "Oh! they will not do much hurt, and it is doing them good."

But let me turn to the immediate object in sending this account. Happily for Leeds, most of its Mayors have been interested in its Sunday schools, and also a large number of its Town Councillors; and any visit of Royalty to our town, or national festivity, is scarcely considered complete without a Sunday-school gathering. Then we have marshalled our tens of thousands of children.

Our ex-Mayor has been no exception to this interest, and has acknowledged it in an unprecedented way. He sent out invitations to every denomination in Leeds, and arranged for the superintendents and teachers to send as many scholars every Saturday afternoon as his gardens would hold; but, in addition, he had to arrange other days in the week to meet the demand. Tea and eatables were provided by him, and if the weather turned out wet, which, unfortunately, it often did, the tea was sent off to the school whose turn it was to be there.

To this invitation the various sections of the Methodists' body, also Independents, Baptists, Unitarians, Roman Catholics, and Church of England responded, and others which, perhaps, at this moment escape my memory, and thousands upon thousands of Sunday-school children and their teachers enjoyed the beauties of the gardens and the unbounded generosity of the Mayor and Mayoress.

But in this account I am unable to say that the Mayor has escaped calumny. Oh, no! the tongue of slander and the hissing sneer have often been heard, and I am afraid that many a well-meant deed may have thus been withered in the bud. The writer of this notice has privately distributed considerable sums during the year on behalf of the Mayor, of which the public will never know.

But now let the end be told. He did what he believed to be right, and though the voice of scorn was often heard, he steadfastly adhered to his principles and what he believed to be right and just, and never was a mayor more unanimously, more sincerely, pressed to accept the office again than he was.

From all parts of the borough came the expressed hope that Mr. Carbutt would yield to the solicitations of his friends to serve again; and on the day when he removed the chain, to which he had added additional brightness, and placed it on

the shoulders of his successor, he received from all parts of the Council Chamber the well earned, genuine and sincere thanks of those over whom he had presided, some of whom early in the year differed with his idea of fulfilling his post, and thus terminated a year of a Unitarian Mayor who, within two years, had been elected a Councillor and then had conferred upon him the highest civic dignity by his fellow-townsmen.

J. S. M.

THE DUTCH PROTESTANTEN BOND AND PROTESTANTENDAG.

[THE following is the Report presented by the Rev. F. H. Jones, B.A., Nov. 20th, Deputation from the British and Foreign Unitarian Association to the recent meetings of these Societies in Holland.]

The meetings of the Protestanten Bond began with a service in the Great Church, a service consisting, according to the Dutch custom, simply of music, one prayer, and the sermon. The music was of a different character from that usually heard in the Churches of Holland or Germany, and was in fact a short concert of sacred music, opening with a fantasia on the organ for two performers, by A. Hesse. The sermon was by Professor Rauwenhoff. His text was "One thing is needful," and his sermon an attempt to say what was the one thing needful for us now. Some say liberty is all we require, but there must be something more than that. Liberty is only a means. Liberty, for the sake of liberty, is as absurd as talking for the sake of talking, and not because you have anything to say. It is true that liberty is necessary for the pursuit of the highest. But the highest itself is more than liberty. It is that which corresponds to the deepest wants of our nature. We cannot exactly define it, but the best name we have for it is piety. Not the piety which consists in the observance of any special religious forms; but the piety which can and does exist under all forms, and consists in a sense of the higher, in earnestness of life, and in devotion to some sacred work of life. When we look for this we find a distinction between man and man, before which all social distinctions lose their significance, and of this alone can we say it is the one thing needful. Reviewing the present state of civil and domestic life and of education, he spoke of the emptiness of public life, the want of powerful national sentiment, the indifference which men manifest, seeming as if they were ashamed to let it appear that they had hearts within them, the drunkenness and immorality among the people, the materialism in education; in the higher schools, zeal for facts and poverty of ideas, and in the lower the children sacrificed to political partisanship, and God banished from the schools in the name of neutrality; in the homes frivolity and selfishness, children in the ball-room and the theatre who should be in the nursery; and in society the moral sense deadened, young men and women speaking of the most sacred things with cynicism and contempt, a literature without faith, and without inspiration, all poetry and spirituality suffocated by a so-called realism. After thus sketching most powerfully the darkest aspects of the present age, "And now," he continued, "will you tell us that piety is the remedy for all this?" "Yes, that is the main thing. Not this form or that, but piety as the reality in all forms; from it I expect deliverance from all these evils. It is the one thing wanting in the present age." Then he spoke of the opportunities and influence of those who were present; of the good these men might do; of the power the women had in this respect; how important the true religious training of their children, how rarely the son of a truly pious mother turned out a mocker and indifferent to the higher life. Above all, he looked to the young men and women of the present day to do their part. To-day is ours. Let us confirm our faith in the things which are not seen, and our desire to live and labour for them. All depends upon individual devotion to the work.

After the service there was a social gathering of the delegates and others, at which various welcomes were given and acknowledged. M. Leblois, from Strasburg, gave an interesting account of the system of colportage they had adopted. Professor Tiele gave a hearty welcome to me as your representative, saying how the names of Martineau, Channing, and Parker reminded them that the Unitarians were their friends, and kindred in spirit. And I replied with a few words on the unity of the great work that lies before all our liberal religious associations, and the helpfulness of sympathy and co-operation in the common work.

The eighth general ordinary meeting of the Protestanten Bond was held on the Wednesday morning, and lasted from ten till nearly half-past four, with an interval of half an hour for lunch. It appeared from the secretary's report that a thousand new members had joined the Association during the past year, making a total of over nine

thousand. The receipts for the year amounted to about £444, the expenditure £452. It should be noted that the subscription is purposely kept as low as possible, in order to enable even the poorest to be members of the Bond. Some conversation took place as to the possibility of making the *Hervorming* (the organ of the Bond) more popular, and printing a supplement suitable for Sunday reading. It was decided that no such extension could be attempted until the *Hervorming* paid its way. It now costs the Bond between thirty and forty pounds a year. It could not be made to pay unless there was a large increase in the number of subscribers (now about six hundred.)

Some alterations in the rules were discussed, and one which would have dropped the name of Protestantendag for the public meetings held in connection with the Bond was discussed as warmly as some of our proposals with regard to names. Some objected to the name as unsuitable, and smacking of Germany. Others clung to it as recalling the memory of many a pleasant day, and many a warm discussion; and the alteration was made at last in such a way as to keep the Protestantendag. A proposal to raise the minimum subscription to is. 8d. was rejected. One of the most important matters brought forward was the report of the "Hymn-book Committee," and the second new collection of hymns—a collection of twenty-nine hymns, most of them original, with music, printed in the form of a pamphlet of about sixty pages. The form, and the printing of the tunes with the hymns, might afford a useful suggestion to our Sunday-school Associations. The reports of the Committee for Religious Instruction, and the Sunday-school Committee, were full of interest, showing that no department of religious life is neglected by the Protestant Bond; but the mention of these agencies must suffice here, or my report will be far too lengthy.

Dinner at half-past four, with numerous toasts between the courses, occupied the time till half-past seven; and then the public meeting was held in the theatre of the Odeum. At this meeting the delegates to Båle and Hildesheim (Pastors Knappert and Chavannes) gave an account of the meetings they had attended; the German delegate from the Protestant Verein (Dr. Spiegel) delivered a most interesting and eloquent address; and then a paper was read by Dr. Van Horn on "The Resolutions of the Synod of the Dutch Reformed Church in 1878 concerning Membership and the Rights of the Minorities." It must be explained that in Holland all the members of the church in any town form one congregation, and if there are a number of clergymen each one is elected by the whole of the members. Hence, where the orthodox are in the majority, as they generally are, they elect only orthodox clergymen, and the moderns are unable to have even one of their own school. The orthodox clergy then very often refuse to admit young people as members of the church unless they are orthodox in opinion, and the result must inevitably be the gradual exclusion of the modern element. The resolutions of the Synod passed last July provide that the minority in any congregation may organise themselves, and appoint representatives to act for them, and shall then be recognised by the Synod. Where there are two clergymen the minority shall elect one, if they number two-fifths of the members. Where there are more than two they shall elect provided they have a section of the members corresponding to the number of clergymen; i.e., if there are three clergymen the minority must be a third, four clergymen a fourth, and so on. Where the minority cannot elect a resident clergyman, they may arrange for services, and invite preachers from other places, and have their children baptised and confirmed by these clergymen, and the baptism and confirmation shall then be entered in the register of the congregation. But these resolutions of the Synod are not yet the law of the church—they have to be approved by the classes before they can become the law. The probability is that they will be rejected. The orthodox object that they are unnecessary, and many of the moderns object that they are altogether inadequate to the real want of the church, which is perfect liberty for each individual conscience, whether of clergyman or layman, and the abolition of mediæval symbols which are still retained in just sufficiently loose a fashion to be practically useless, and yet to gall the consciences of many, and altogether to exclude others.

D. Van Horn is a member of the Synod, and his paper was essentially a prayer for support and patience. M. De Kanter, a barrister of Rotterdam, followed with a protest against the inadequacy of the resolutions; they would give to each school almost what it wanted; but the real want was complete liberty of action for all, and the only means to attain it was a complete reform of the parochial system. Herr Hugenholtz, Jun., editor of the *Hervorming*, followed with a more

vigorous protest against all attempts to patch the matter up, and thus reconcile discordant elements in the church. The proposals of the Synod would grant a short respite to the modern school, but in a church under orthodox symbols it would die out all the same. Professor Kuenen tried to moderate the effect of Herr Hugenholtz's impassioned speech, and dwelt on the necessity of living peacefully together. Dr. Hugenholtz, of the Hague, the eldest of the three brothers, replied, expressing the respect which all feel for Professor Kuenen, but attacking with the greatest vigour the position which he maintained. It was true that all should live peaceably together, but the way to secure that was not to bind up opposing elements in one ecclesiastical organisation. Would Roman Catholics and Protestants live more peaceably together if they were dragged into one ecclesiastical communion? Moreover, they had to think not only of themselves, but of their children. The house they dwelt in was shaking. Let them lay the foundation of a house in which their children might dwell in safety.

This discussion had lasted so long that a paper by Dr. A. J. Oort, of Meppel (brother of Dr. H. Oort, one of the authors of the *Bible for Young People*), on "The Use of the Bible in the Education of the Young," had to be omitted.

The meeting was brought to a close by Professor Tiele; and the representatives, &c., then met again in the Concert Hall of the Odeum, where the time passed pleasantly, with toasts and music, till half-past one in the morning.

LONDON SUNDAY SCHOOL AUXILIARY ASSOCIATION.

As reported in our last number, the thirtieth annual meeting of this Association was held on Monday evening week, in Stamford-street Chapel. The Rev. Professor J. Estlin Carpenter occupied the chair.

THE ANNUAL REPORT

stated that the Society enters now on the fourth decade of its varied experience. Though its course may have been at times a little fluctuating, its advance upon the whole has been slow and sure. Upon the occasion of its first annual meeting there were but seven schools to form the Association. Ten years afterwards there were twelve schools in union with it, and an infant school was reported to have been formed at Spicer-street. During the next ten years the number of schools had increased to sixteen; their number now being seventeen, though, until recently, before the school at Clerkenwell was joined with that at George's Row, late Chapel-street, it was eighteen.

In 1848 the total number of children on the rolls of the seven schools was 780. Morning attendance, 445; afternoon, 583; total number of teachers, 114.

In 1858 the total number of children on the rolls of the twelve schools was 1,006. Morning attendance, 459; afternoon, 658; total number of teachers, 169.

In 1868 the total number of children on the rolls of the sixteen schools was 1,789. Morning attendance, 674; afternoon, 1,176; total number of teachers, 253.

In 1878 the total number of children on the rolls of the seventeen schools up to June last was 1,970. Morning average, 517; afternoon, 1,275; total number of teachers, 232.

These figures will show, what your committee believe to be the general experience of all London schools, that the average attendance of the children as compared with the number on the books is much below what it was in the earlier years of your Society's experience, the decrease in the morning averages being especially marked.

The committee hope that they may now make a strong appeal to you, and through you to the congregations, for yet further efforts to continue the improvement of the schools, and especially with the view to bring the morning averages more closely up to those of the afternoon, and both to bear a better proportion to the number on the books.

They particularly desire to commend to your notice the excellent class books now published by the Sunday School Association, so in every way calculated to help the teachers in their work, and bespeak your continued support for their manual, the *Teachers' Notes*, and of the magazine for the children, *Young Days*, both of which periodicals your committee feel ought to have a large circulation amongst us, and be liberally supported.

The secretary was directed to write to the schools asking the question—"To what extent can systematic teaching, with the view to periodical examinations, be introduced into the Sunday schools?" To this various answers more or less direct were returned, but no very strong expression of feeling was elicited one way or the other, though doubts were freely expressed as to whether it was right to urge the adoption of any plan upon unwilling schools. Some of the schools asked for further time to consider the question.

At the next meeting of your committee, in May last, it was thought desirable, as far as then possible, to bring the matter to a head, and a resolution was accordingly proposed and seconded. To this the following amendment was proposed and carried, the chairman giving the casting vote: "That in the opinion of this committee the question of examinations should be left to the determination of each separate school." It has been so left accordingly, but your committee have not heard that the plan has yet been adopted in any of the schools.

The income of the Society during the year from all sources has been £10. 17s. 3d.; the expenditure

£12. 2s. 2d.; leaving an apparent balance due to the treasurer of £1. 4s. 11d., but when the subscriptions for the current year are all got in the amount outstanding will about balance the deficit.

The secretary also read his Visitors' Report, at the close of which he said that he must be but a poor worker, and easily discouraged, who cannot see in the Sunday school abundant material from which the church of the future is to be reared in spite of the numberless counteracting influences that now more than ever seem to be rife to unsettle the minds of youth, and win them from allegiance to God and the Christian faith.

The Rev. J. D. HIRST SMYTH gave a *viva voce* report. He quite agreed with those who advocated religious teaching in our schools, but the question is, what is religious teaching and what is religion? He was satisfied that the schools were improving, and were capable of still greater improvement. After dwelling at considerable length upon the question of religious teaching, the speaker advocated the introduction of a Provident Brotherly Society, like that at Norwich, among the London schools united.

The CHAIRMAN, in moving that the reports of the committee and visitor be received and adopted, said that he thought the returns were satisfactory. The tendency to decline is distinctly arrested. There are peculiar difficulties in the school work in London, the chief being the want of corporate life in the great majority of the schools, separately or as a whole. He thought the proposal of Mr. Smyth to establish a Brotherly Provident Society was one calculated to knit together the members of our schools in a true sympathetic fellowship and Christian work. He approved of the proposed scheme of some kind of systematic teaching among the schools. He could not impose such a scheme on the schools, and would earnestly impress upon the teachers the real desirableness of re-discussing the question of some such definite plan, both of teaching and examination, as that referred to in the report.

The Rev. T. DUNKERLEY, in seconding the motion, thought that the world was now overdone with examinations, and he would keep them out of our Sunday Schools. But he was in favour of systematic teaching in the schools. He advocated a plan of lessons, so that every teacher should know exactly what lesson he is expected to teach on the following Sunday. In his own congregation they had succeeded in bringing the members of the congregation and the children of the school, as they grew up into connection with each other, in one religious home. An open discussion then followed, in which the Rev. R. Spears, Mrs. Barrow, and Professor Drummond took part.

Mr. F. ALLEN, superintendent of the Free Christian Church Sunday-school, Kentish-town, thought that the morning schools might be made almost as effective as the afternoon, and advocated the systematic visiting of parents. He had found great advantage in his own school in having at stated times an "Assembly Sunday," and had issued the following circular with this view:—

Feeling, as I do most strongly, that in Sunday-school work the teachers should have the hearty support and sympathy of the parents and friends of the children entrusted to their care from Sunday to Sunday, let me say how very glad I shall be of your help and co-operation in promoting a more regular attendance at our school on the Sunday; and, with this object in view, I intend having an "Assembly Sunday" four times a year, on which day I hope to have the pleasure of seeing all the scholars and teachers present, morning and afternoon, and in good time, namely, at a quarter to ten, and a quarter to three. I hope, and feel sure, that you will give me your cordial support in this matter, by seeing that your son William is present at our first "Assembly Sunday," on November 17th.

Mr. CORKRAN was not very anxious about systematic teaching, and was in favour of the teachers using stories that were saturated with true religion, (especially when used by highly trained teachers.)

The Rev. J. TAYLOR suggested that the Committee should consider the question raised by Mr. Smyth. He had great faith in these Brotherly Societies.

Mr. F. W. Turner moved, and the Rev. C. HOWE seconded, that Mr. Wade and Mr. Hirst Smyth be re-appointed visitors, which was carried by acclamation.

The CHAIRMAN, in acknowledging a cordial vote of thanks for his services, expressed his gratification at the earnest and helpful character of the meeting.

The proceedings closed and commenced with a hymn and prayer.

PENDLETON.—On Wednesday evening, the 20th inst., the Rev. Charles Wicksteed delivered a lucid discourse on "The Bible," in which he strikingly portrayed the wisdom of the attitude of the Unitarian body in the view taken with regard to it, and on Wednesday evening the Rev. Wm. Gaskell delivered a lecture on "The Holy Catholic Church," in the course of which he urged that men wanted a faith which would sustain us in trials; ennoble us in spirit and character, and be to us a source of unfailing blessing. There was a good attendance on each occasion.

NEWS OF OUR CHURCHES

WALSALL UNITARIAN FREE CHURCH.

THE anniversary services of this congregation were held at the commencement of last week. At the service conducted by Mr. Geo. St. Clair, F.G.S. (minister of the Church of the Saviour, Birmingham), on Sunday night, the chapel was well filled. Mr. St. Clair's subject was: "Blind leaders of the blind." The attendance at the annual tea meeting, on Monday night, was not so large as last year, which may, perhaps, be accounted for by the unfortunate prevailing state of trade. But, notwithstanding this, what with the speeches, and the really good music which Mr. Anderson and his choir had carefully prepared for the occasion, a very enjoyable evening was obtained.

The Rev. Peter Dean presided, and, in opening, said he had to confess that he did not feel quite so full of hope that night as he did on the occasion of their last anniversary; for, just at that time they had been having several new additions to their numbers, which led some of them to feel that they had attained to the high road of congregational prosperity. The past twelve months had shown him, however, that congregational progress, like most other kinds, was as that of the tides—by ebbs and flows. One good test of improvement was the amount of money being raised by a congregation. With them that test was satisfactory, for, though last year was one of the best in this respect known there for a generation past, the first half of this year had shown £5 of an increase of income, and this notwithstanding the almost unexampled depression in trade. When he read in the *Christian World* and similar papers of the activity of the popular churches, he at times felt roused into a great desire for emulation of them, and almost regretted the difference in theological belief which prevented him from working with them. Churches were like riders of bicycles—if they did not go on they soon went off.

Addresses were subsequently delivered by the Revs. John Harrison, Henry Eachus, and others, after which the CHAIRMAN also spoke of the growing liberality of Trinitarians shown in Walsall. Notwithstanding the unfortunate controversial attitude he had been impelled to maintain here, he had received many acts of kindness and fellowship from the local Trinitarian ministers. He especially instanced the conduct of the late minister of Bridge-street Chapel, who, when he (the Chairman) was ill last winter, called upon him as if he had been a member of his own congregation. A musical programme was then gone through.

On Tuesday evening a service was conducted in the chapel by Mr. J. Allanson Picton, M.A., minister of St. Thomas's Congregational Chapel, Hackney, London. Taking the two texts—"Oh, that I knew where I might find Him," and "Surely the Lord is in this place, and I know it not," from Job and Genesis, Mr. Picton gave a learned and able discourse on the speculative religious difficulties of the present day.

We understand that this sermon is to be printed.

BIRMINGHAM.

CHURCH OF THE MESSIAH DOMESTIC MISSION (LAWRENCE STREET).

THE annual sermons of this mission were preached on Sunday, November 24th, by the Rev. Andrew Chalmers, of Cambridge. In the morning sermon special reference was made to the enterprising and enlightened manner in which the corporation and people of Birmingham are now attempting to improve the material and mental condition of the poorer classes, and it was shown how the mission aimed at supplementing this work by supplying that spiritual element which is indispensable for the highest well-being of a community.

The annual meeting of the subscribers and friends of the Church of the Messiah Mission (Lawrence-street) was held on Monday evening in the Congregational Room of the Church. Dr. Russell presided, and among those present were the Revs. H. W. Crosskey, J. Wilson, A. Chalmers, W. R. Smyth, Alderman Kenrick, Councillor R. Chamberlain, and Messrs. Timothy Kenrick, S. Greenway, W. Lowe, G. H. Kenrick, T. H. Russell, W. Simpson, A. W. Wills, H. New, jun., W. H. Lamb, J. Cadwallader, D. Heap, &c.

The CHAIRMAN, having referred to the important work the Mission was doing among the indigent of the town, read a letter expressive of warm and increasing interest in the Mission from Councillor R. F. Martineau.

In the unavoidable absence of Mr. Wills, Mr. RUSSELL read

THE THIRTY-FOURTH ANNUAL REPORT of the committee. It stated that the report of the minister for the year afforded ample evidence that, while the diffusion of education and the improvement in the dwellings of the poor were receiving the attention which their importance demanded from the Legislature and the municipal authorities, ample room was left for the agency of such institutions as those, whose comfort it was to afford encouragement and sympathy to the poor in their sufferings. The committee had to report with regret the death of Mr. Archibald Kenrick, and Mr. John Collyer. The day schools were inspected in January, and were favourably reported upon by the inspector. The amount of the grant received for the year was £157. 14s. The Sunday schools and other agencies by which the operations of the Mission were carried on were working well. The annual sermons were preached on Sunday by the Rev. Andrew Chalmers, of Cambridge, and the collections amounted to £67. 7s. 10½d. Deaths amongst the subscribers entailed the loss of many subscriptions, and it would be seen from the treasurer's account that there was a balance of £100 due to him. It was therefore absolutely necessary, if the operations were to be success-

fully carried out, that the Mission should receive an augmentation of its funds. The committee, therefore, solicited fresh subscriptions and donations. The balance-sheet showed that the expenditure of the year amounted to £720. 1s. 8d., leaving £100 owing to the treasurer.—The report of the Rev. John Wilson, the missionary, stated that the religious services had been well attended throughout the year. The Sunday school attendance had slightly increased; the average attendance for the year had been—in the morning, 317; in the afternoon, 335. A bronze medal had been awarded, the gift of Mr. Moore. The day schools had continued full. The children's dinners were supplied in the winter, mainly at the cost of Alderman Chamberlain, M.P. A series of lectures to women and girls was in course of delivery by Mrs. Bassett. The window gardening instituted by Mr. Councillor R. F. Martineau had been successful. A singing class, including about eighty members, met weekly, taught by Mr. Dobson, the teacher of singing for the Birmingham School Board. The Temperance and Band of Hope meetings had been held weekly; the latter were large. The Benevolent Society had continued its useful work. In the Savings Club £413. 18s. 11d. had been deposited, and £375. 14s. 9d. withdrawn during the year; the deposits numbered 7,221, and the withdrawals 715. In the Sunday School Club £113. 19s. had been saved, and £100. 2s. 1d. withdrawn.

Alderman KENRICK moved the adoption of the reports and balance-sheet.—Mr. TIMOTHY KENRICK pointed out that the excellent Board Schools which had been provided in the town rendered the day schools of the Mission unnecessary any longer, and he suggested that the committee should be instructed to consider whether the time had not come when the day schools should be closed. His suggestion was embodied in the resolution, which was seconded by Councillor CHAMBERLAIN, and carried.

On the motion of Mr. KENRICK, seconded by Mr. LOWE, thanks were voted to the preacher, Mr. Chalmers, who responded.—Confidence and sympathy were expressed in the minister on the motion of the Rev. H. W. CROSSKEY and Mr. GREENWAY. Mr. WILSON briefly acknowledged the vote.—Mr. G. H. KENRICK moved, and the Rev. W. R. SMYTH seconded, a vote of thanks to the Ladies' Committee and to the other voluntary workers.—The meeting concluded with a vote of thanks to the Chairman.

MANCHESTER UNITARIAN SUNDAY SCHOOL UNION.

ON Saturday last the third annual conversazione of this Union was held in the Memorial Hall, Albert-square. In the unavoidable absence of the President (Rev. J. T. Marriott), Mr. Edwin Winsor occupied the chair, and in a very appropriate speech welcomed Mr. Darbyshire and Mr. Charles Hardman as representatives from the Bury Sunday School Union; also Mr. Jackson, from the North Cheshire Sunday School Union. Mr. Darbyshire, on behalf of the Bury Union, and Mr. Jackson, on behalf of the North Cheshire Union, delivered short addresses in reply.

The Rev. H. S. SOLLY, M.A., gave an excellent address on

HOW TO RETAIN ELDER SCHOLARS AND CONNECT THEM WITH THE CONGREGATION.

He said that his subject was an old one, but his excuse for taking it might be found in a story told of Queen Elizabeth. Her Majesty once asked a favourite preacher to tell her what her principle faults were. The preacher did not quite like the task, but nevertheless faithfully replied that he feared she was not altogether free from vanity. "Indeed," said the Queen with a toss of her head, "well that is one fault. What is the next?" "Your Majesty," said the preacher, "will you please to try and cure that one first, and then I will tell you another." We had not cured this fault of our Sunday schools, or made much progress towards doing so. Twenty years ago about one sixth of the number of those who entered the school joined the congregation, and now the figures told very much the same tale. The encouraging side of the picture was that several large and wealthy congregations had been built up entirely out of the Sunday school, and were simply the result of the work which had been done for the last thirty or forty years. But even these had not retained half, often not a quarter, of their old scholars; their success was due mainly to perseverance through many years. Much of the experience they had gained might be summed up in the advice—"Set your elder scholars to work." If this led to the question, "But what if they won't work?" the answer was, "Find something at which they will work." In connection with a Sunday school you may have many useful agencies—a Band of Hope, a library, a savings bank, a clothing club, a sick and burial society, during the week, week-evening classes, lectures, and entertainments; for the summer a garden, a gymnasium, a cricket club, and so on. Let all these agencies be worked and managed by your teachers and elder scholars, with a few older friends to help. Let the young ones feel that the institution is their own, and will depend for its success on their energy and good judgment. Let them enjoy the pleasure and feel the responsibility of management. They had no chance of this at their daily work, so yoke their love of power to do service in God's vineyard. Of course endless difficulties would arise, and much additional trouble would be given to the elder friends who had to keep things straight, but the reward should be life and activity among the elder scholars, a willingness to work and to sacrifice time and money, instead of listless indifference and a selfish satisfaction in seeing others do all the labour and make all the sacrifice. But when something more than this was wanted; when all this had been tried

without making the scholars into devout worshippers, the cause of the failure was just this—the teachers had not taught their scholars religion. To do this was to awaken in them a hunger and thirst after righteousness; to make them feel that life was a battle in which they needed all the help and strength they could get, and to show them how they might renew their strength by waiting upon the Lord. Scholars who had been taught this, and who had to earn their livelihood in any atmosphere of temptation and trial, would value religious worship as the greatest blessing of their lives. No doubt such teaching was difficult in proportion as it was glorious. What was asked of teachers was that they should do their best; that they should avail themselves of the publications, lectures, and other helps offered by the Association, and that with prayer and devotional reading they should earnestly endeavour to deepen the springs of their own spiritual nature, for to be a successful teacher of religion you must strive to make yourself religious.

Objects of interest, comprising an electrical apparatus, microscopes, stereoscopes, photographs, and a collection of models, &c., were kindly lent by Mrs. Winsor, Messrs. Alfred Tozer, William Leech, Armstrong Brothers, Henry Hyde, and George H. Hurst. Miss Salomonson presided at the pianoforte. During the evening an interesting programme was gone through, the vocalists being Mrs. Warren, Mrs. Archer, Misses Simister, E. O. Fletcher, Agnes Rawson, and E. H. Phillips; Messrs. Tattersall, Horner, and Archer. Readings were also given by Messrs. Winsor and Pimley. The conversation was a success throughout, over 250 persons being present. At the close, resolutions were passed thanking all those who had assisted in adding to the enjoyment of the evening; also to Mr. Edwin Winsor for his conduct in the chair.

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

ACCRINGTON DISTRICT SUNDAY SCHOOL UNION.—On Saturday, the 23rd inst., the first Conference of the Union for the Session 1878-9, was held in the Bank-street Chapel, Rawtenstall. Tea over Mr. Joseph Anderton took the chair, and, after a few remarks, introduced the Rev. Thos. Leyland who read a paper on "Children's Books," in which Mr. Leyland pointed out a great many of the books that are published for Sunday School teaching, and prize giving, as being not at all adapted to the wants of the scholars. He likewise enumerated a number of books which would be of very great benefit to our scholars both at school and at home. The paper was a most instructive one. Addresses were given by the Rev. H. Hill, Messrs. Anderton, Mills, Lancaster, Hartley, Bibby, Waddington, and Mackie, junr. A vote of thanks to Mr. Leyland and to the chairman brought a very pleasant meeting to a close.

BEDFORD.—Our minister, Mr. Rowland Hill, gave a public reading from the poets and humourists, in the large hall of the Bedford Rooms, on Thursday night, and the large and attentive audience which greeted him showed that he is extremely popular in the town. He was in excellent voice and loudly applauded for each selection; his brilliant recital of Schiller's "Battle" meeting with what one of our local papers calls an ovation. Among those present were the Mayor of Bedford, three ex-Mayors, the Vicar of the parish (Rev. E. R. Watts), the Vicar of Clapham (Rev. Canon Haddock), the Vicar of Elstow (Rev. J. Copner), the only family of Jews in the town, and the Roman Catholic priest (the Rev. Canon Warmall). This shewed not only respect for Mr. Hill personally, but also generous appreciation of his ability. The sixth anniversary tea and public meeting in connection with Mr. Hill's ministry at Bedford, took place on Tuesday evening, under the presidency of Mr. W. P. Manfield, of Northampton. The Rev. R. A. Armstrong, B.A., of Nottingham, gave a brilliant address, and the greatest interest was manifested by this earnest congregation.

BRIDPORT.—The anniversary services were held on Sunday last, when sermons were preached, morning and evening, to large congregations, by the Rev. W. Carey Walters, minister of the Free Christian Church, Whitchurch (Salop). The rev. gentleman's discourses were powerful and eloquent, and were listened to with the closest attention. He feelingly alluded to the recent loss of two attached members of the congregation who had been open-handed subscribers to the funds. In the afternoon the children with some of their parents and friends again assembled in the chapel, and appropriate addresses were given. At all the services specially selected hymns were sung by the children, with the help of the choir. Arrangements have been made to supplement the Sunday work during the present winter by holding week evening classes for both boys and girls in those branches of instruction which are usually classed as secular.

BIRKENHEAD.—A soirée of the members and friends of this church was held in the Music Hall last Thursday evening, at which there was a large attendance, consisting mainly of the congregation, but including also a good number of outsiders. After tea and coffee, &c., the chair was taken by the Rev. William Binns, who explained the various institutions connected with the church, and drew special attention to the Shakspeare Literary Society recently formed. This society devotes one evening to the reading of a play and another to the critical study of the same play, and already numbers between 60 and 70 members. He dwelt further on the advantage of social gatherings as bringing all classes of society together, making them acquainted one with another, and teaching them their mutual interdependence. He also exhorted the people present to take an

active interest in political and social questions, and to show by their earnest lives the value of the free religion that they professed. The Rev. C. J. Perry, B.A., made some interesting observations expressive of the hopes with which he was beginning his ministry at Hope-street Church, Liverpool. The Rev. R. Pilcher, B.A., made a number of pleasant and suggestive observations, bearing on personal character and practical work. The Rev. J. E. Odgers, M.A., spoke on some of the scientific and philosophical aspects of the times in relation to theology, and pointed out the difficulty under which religious teachers now have to labour in their attempts to combine encouragements to a life of piety and service with perfect freedom and openness of mind. The Rev. C. Beard, B.A., was unable to be present. On the motion of Mr. Councillor Willmer, seconded by Mr. William Jevons, thanks were given to the ministerial guests and the friends who had assisted with music, and on the motion of Mr. Bancroft Cooke, thanks were also given to the chairman.

CAMBRIDGE.—The Rev. W. H. Channing, of London, preached here, morning and evening, on Sunday last; there being a large attendance at both services.

CREWKERNE.—The Rev. W. Robinson has been elected again a member of the School Board. He and two other Nonconformists head the poll. There appears to have been considerable change of opinion among the electors since the previous contest, when the Nonconformists were near the foot of the poll.

LEICESTER: FREE CHRISTIAN CHURCH.—Dr. R. Laird Collier preached last Sunday evening. The place was crowded. The special offertory amounted to £11. On Sunday evening, the 17th inst., the Rev. J. J. Wright delivered a lecture on "Mr. Gladstone" as one of the "Men worth knowing," whose examples Mr. Wright adduces in support of his exposition of First Principles in a previous course of addresses. A local paper gives a comprehensive abstract of the lecture, and states that many leading Liberals of the town were present.

LIVERPOOL: RENSCHAW-STREET CHAPEL SUNDAY SCHOOLS.—On Thursday evening last a musical, literary, and ventriloquial entertainment was given in the schoolroom to the scholars and parents of the Sunday and day schools. The chair was taken by J. T. Ellerbreck, Esq., who in a few remarks expressed the great pleasure it gave him in presiding over the first of these entertainments, several of which it is hoped will be given during the winter months. A capital and well-chosen programme was then proceeded with, the singing being undertaken by Miss Aumonier, Miss McLeod, Miss Leighton, Mr. Hugh Shimmmin, and several members of the Vocalist Union and elder Sunday scholars. The various songs and glees were interspersed with short readings by Miss Leighton and Mr. R. Robinson. The organist of the chapel, Mr. W. F. Brockbank, accompanied the various singers, and Mr. Stephens gave his valuable services as ventriloquist. Two violin solos were also rendered with much taste by Mr. J. Bernhoff. A cordial vote of thanks was, on the motion of Mr. T. Jones, Jun., seconded by Mr. Ashmead, accorded to the performers, and responded to by Mr. Shimmmin, and Mr. Geo. Eyre Evans (the superintendent of the Sunday schools, who referred to the very gratifying increase during the past year in the growth of the Sunday school, the regular attendance being nearly doubled; and to the increased interest manifested by the elder scholars towards their school and its various institutions. A hearty vote of thanks to the chairman was carried by acclamation on the motion of Mr. Evans, seconded by Rev. H. W. Hawkes, the proceedings closing with the national anthem. The attendance numbered about 350.

SWANSEA: UNITARIAN ACTIVITY.—A correspondent writes to us:—Since I have had the privilege of knowing the church and the minister here, now about two years, I have reason to contemplate both congregation and minister in a most promising aspect. The Rev. J. E. Manning, M.A., the minister, is and has been very industrious and persevering with the Sunday school, and in delivering lectures on various subjects, historical and theological, which have been the means of attracting many intelligent men to hear him. On Sunday evening, Nov. 17, the first of a series of lectures was delivered to a very large audience, subject, "Reward and Punishment." Mr. Manning endeavoured to prove in an able manner that men, to a very great extent, receive their reward and punishment now in this life—the terror, guilt, and torment of conscience, which is the worst of enemies or the best of friends. If the doctrine of never-ending torment be true, then God is not the God of love. If the principle of Infinite Love be true, then the doctrine must be false. The lecturer throughout appealed in strong terms to the intellect, the reason, and the best feelings of humanity, and was listened to with profound earnestness.

SWINDON.—The Unitarian services at the Argyle Rooms, are meeting with increasing response. On Sunday evening there was a successful gathering of persons, evidently interested in the subject of the lecture, viz., "The Fundamental Points of Unitarian Belief," and many were doubtless in sympathy with the broad rationalistic and yet Christian position occupied by the lecturer, the Rev. H. Austin. He stated that the Unitarian belief in man claimed liberty for man's faculties in the province of theology and religion. They did not fear freedom, nor science. Neither a Darwin's nor a Tyndall's word made their religious faith quake. Freedom was man's birthright, making possible a continuous growth. However it could only be regarded as a means to an end—that end being man's development, man's well-being on earth and hereafter. They believed man was aided towards his destiny, his salvation, his deliverance from sin, by all the good, and especially by Jesus Christ, the holy and loving child of God and man. They

were led to believe in the divine and universal brotherhood of man; and that this earth and this time was in God's hands. For him this was a grand and consolatory belief, the Gospel for the uplifting of the world. He earnestly invited all who sympathised to join in helping on this movement in Swindon.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

Letters, articles of intelligence, &c., should be addressed to the Unitarian Herald Office, 20, Cannon-street, and not to the private addresses of the Editors.

No anonymous letters inserted: the writer of every letter must append his name for publication. No letter should be more than half a column.

T. A. (Melbourne).—Received 8s. 8d.

AN EXPLANATION.

To the Editors.—The most inscrutable product of a civilisation more widespread than deep is the country newspaper reporter. To him I presume I am indebted for the representation of what I said at Taunton, which appears in your columns of last week. I make no complaint whatever that he has entirely omitted the whole body of my speech, but I wish he had stopped at "then addressed the meeting." It was foolish in me to allude to Prince Lucien Bonaparte at all; of course what I did say about him is not accurately reproduced. I trust, at any rate, that I did not transgress quite so grievously against common courtesy as the abrupt conclusion of my remarks, as reported, would indicate. Whether I did so or not an apology is due from me to him for unnecessarily referring to him. The slight intercourse I have had with him has been on his part so courteous, that I should grieve to appear on my part to sin against good manners towards him.—Yours truly,
Nottingham, R. A. ARMSTRONG.
Nov. 26th, 1878.

AN APPEAL.

To the Editors.—About this time last year I appealed to your readers on behalf of the Bosnian Relief Fund. I had not very many responses to my appeal, but yet a sufficient number to encourage me to make another now that my attention is again called to the matter by an earnest appeal for further help which has lately been made by the administrators of the fund, in the form of a small pamphlet, extracts from which I send you. I venture to offer the same suggestion as I did last year, namely, that each of your readers send me a shilling, with a post-card on which to send an acknowledgment of the same.

The circulation of your paper is such that even if no one sent more than a shilling (as several did, however, last year) I should yet have no mean sum to send to the fund. I can hardly expect that every one of your readers should send me something, because doubtless many of them have lately been called upon by others interested in the fund for which I am asking help; but those who have not been asked this year may be glad to give a little more than I suggest, so as to make up for refusals on the part of those who do not wish to give twice in the same year.

MARY J. GIBSON.
Mrs. Armstrong's, 64, Forest Road, Nottingham,
November 19th, 1878.

SCHOOLS FOR OUR CHILDREN.

To the Editors.—I am very glad to find, from correspondence which has appeared in your pages, that the attention of Unitarians is being turned to facts which plainly show us that, if we are to do our full duty to our young people, we must pay more heed than has been paid to the kind of religious teaching which they receive while at school, and that to neglect to teach them, or to place them where they may be taught such things as we hold to be true, is to leave them to be taught things which we believe to be contrary to truth, or, rather, to subject them to such teaching knowing that we are doing so. But it is said, What are we to do with our sons if we cannot find schools in which the religious teaching is such as we desire them to have? Demand such schools, we reply, and determine to support them, and make your determination known; and, as in other cases, the demand will ensure a supply. I have more than once, when speaking of this want of such schools, suggested Brighton as one place in which an attempt to establish one, if properly made, would be almost certainly followed by success. This conviction has been forced upon me during four years' residence in Brighton.

I am now authorised to state that there is every probability that such a school will be commenced in this town early in the ensuing year, to be conducted by an experienced and in every way competent master.

Advertisements will shortly appear in your own and other papers, in which all necessary information will be given.

Meanwhile, as application has frequently been made to me by parents requiring such a school for their sons, I shall be happy, if these gentlemen will write to me, to give them such information as I can respecting terms, &c., &c.—Respectfully yours,
Brighton, Nov. 19, 1878. T. R. DOBSON.

"What do you do for a living?" asked a farmer of a burly beggar who applied at his door for cold victuals and old clothes. "I don't do nothing much, but travel about," was the answer. "Are you good at travelling?" asked the farmer. "Yes," replied the beggar. "Then, let's see you travel," said the farmer.

INTO THE LIGHT.

"MOVE me into the light, mother,
For the day is closing fast,
And the sun and I together shall die;
This hour I feel is my last!

"Move me into the light, mother,
For the sun in its soft decline
Hath help and cheer, in its radiance clear,
For a heart that is weary as mine."

They opened the casement wide to the west;
The curtains were drawn away,
And the golden show of the vesper glow
Illumined the couch where she lay.

To the drooping eyes new lustre it lent;
It kissed her tresses fair,
And lit the wan face with glory and grace,
As she smiled in patience there.

"Remember this scene of light, mother,"
With faltering lip she said;
"The joy and pride of this crimson tide
That around us both is shed."

Into the light she hath passed, mother,
The light supernal and pure,
Where no shade of sin or grief enters in
To cloud her peace secure!

The day is done in the west, mother,
But her memory dear we'll keep
In that halo of love sent from above
To crown her last sweet sleep.

—Christian Register.

G. W. C.

COMING WEEK.

ARDWICK: WHITFIELD-STREET.—On Monday, parents' tea party.

BOOTLE, NEAR LIVERPOOL.—On Tuesday evening, in the Town Hall, Merton Road, Bootle, lecture by the Rev. S. Fletcher-Williams, on "Jesus Christ."

HUDDERSFIELD.—On Sunday evening, at 6.30, musical service. On Wednesday, literary and musical evening.

HULL.—On Sunday evening, at 6.30, the Rev. J. M. Dixon will lecture on "An American's View of Religion in England."

LIVERPOOL: HAMILTON ROAD CHURCH.—On Sunday evening Discourse by the Rev. S. Fletcher Williams on "Charles Kingsley."

PENDLETON.—On Wednesday evening, lecture by the Rev. H. E. Dowson, B.A., on "Unitarianism a Positive Faith."

PLATT.—On Sunday, annual sermons, at 11 and 6.30, by the Rev. C. C. Coe.

STALYBRIDGE.—On Sunday evening, a lecture, at 6.30, by the Rev. G. H. Wells, M.A., on "Religious Influence."

STRANGEWAYS UNITARIAN FREE CHURCH.—On Sunday, at 10.30 and 6.30, the Rev. Eli Fay will preach.

Births.

ASHTON.—On the 26th inst., at Dukinfield, the widow of the late Rev. Fredk. Ashton, M.A., of Glossop, of a son.

GLOYN.—On the 30th ult., at Longmont, Colorado, U.S.A., the wife of Chamisso Gloyd, of a son.

HARRISON.—On the 23rd inst., at 9, Torr-street, Everton, Liverpool, the wife of John Harrison, of a daughter.

HOUGH.—On the 24th inst., at 82, Greengate, Salford, the wife of Mr. William Hough, of a son.

Deaths.

FRANCIS.—On the 26th inst., in the 94th year of his age, John Francis, Esq., of Frederick-road, Edgbaston.

LOW.—On the 18th inst., at 104, Crumlin-place, Belfast, Elizabeth Low, relict of the late Archibald Low, and daughter of the late James Coffey, Belfast.

SCRIVEN.—On the 8th inst., at West-street, Crewkerne, William Scriven, aged 76 years.

Crown 8vo, 8opp, limp cloth. Price 1s. 6d.

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* A list of the contents of the first five years may be had on application. 15 vols., 8vo, published at £7. 17s. 6d. to Subscribers for £5. 5s.

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REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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THE UNITARIAN POCKET ALMANAC
will be ready on or about December 12th.—Orders should be sent to JOHN PHILLIPS, at once, 20, Cannon-street, Manchester.

STRANGEWAYS UNITARIAN FREE CHURCH.—The Rev. J. T. MARRIOTT will preach on Sunday next, Evening, "Our Daily Bread." At 7.45, Fellowship of Christ's Last Supper. All Seats Free. Offertory.

PULPIT SUPPLY.—Rev. E. PARRY, B.A., is Open to SUPPLY a VACANT PULPIT for a period of three months.—Address 28, Rue Sedaine, Paris.

PENDLETON UNITARIAN FREE CHURCH.—WEEK EVENING LECTURES.—Each Lecture to begin at Eight o'clock.

Wednesday evening, Dec. 11th, Rev. WILLIAM BINNS on "Milton's Paradise Lost and Regained."
All Seats Free. The Offertory.

MANCHESTER UNITARIAN SUNDAY SCHOOL UNION.

On Sunday afternoon, December 15th, a SUNDAY-SCHOOL TEACHERS' EXPERIENCE MEETING will be held in the Lower Mosley-street Schoolroom. The Meeting will be opened by Mr. JOHN HEYS. Tea at 4: fourpence each. Chairman, Rev. J. T. MARRIOTT, President. Friends are invited.
24, Shakspeare-street, WM. H. MELLOR, Hon. Sec.
Ardwick.

FLOWERY FIELD CHURCH.

This New Church will be OPENED for Public Worship on Thursday, December 19th, 1878, at Three o'clock p.m.

At the OPENING SERVICE the Rev. WM. GASKELL, M.A., will offer the Dedication Prayer; the Rev. H. E. DOWSON, B.A., and Rev. J. KERTAIN SMITH, will conduct the Devotional Service; and the Rev. CHAS. BEARD, B.A., will preach the SERMON.

At the close of the Afternoon Service TEA will be provided in the Schools, after which a SOIREE will be held, when THOMAS ASHTON, Esq., J.P., will preside. The following gentlemen will take part in the proceedings: Revs. Chas. Beard, B.A., Jas. Black, M.A., R. C. Dendy, H. E. Dowson, B.A., J. Kertain Smith, Harry Rawson, Esq., and others.

Songs and Glees will be given by the Church Choir. John Ogden, Esq., and Mr. James Broadbent, Junr., will preside at the Organ in the Afternoon, and the Piano in the Evening.

On the following Sundays the Opening Services will be continued. Morning at 10.45; evening at 6.30.—

December 22nd.—The Rev. T. R. ELLIOTT will conduct the Devotional Service, and the Rev. WM. GASKELL, M.A., will preach, morning and evening.

December 29th.—The Rev. CHAS. HARGROVE, M.A., will preach, morning and evening.

On the Opening Day the Collection will be devoted to the Sustentation Fund, and, on the two following Sundays, to the ordinary expenses of the Church.

Price of ticket for Tea and Soirée, 1s. 6d. each.

BEARD MEMORIAL UNION.

On Tuesday evening, 17th December, 1878, HENRY HARWOOD, Esq., M.A., will read a Paper on "The Duty of Christian Churches in Times of General Depression." To be followed by discussion. The Rev. WM. GASKELL, M.A., will take the chair at 7 p.m. Tea will be provided from 6 to 7 at Sixpence each.
W. C. BOWIE, Hon. Sec.

Memorial Hall, 5th December, 1878.

DOB LANE NEW CHAPEL.

The Building Committee earnestly appeal for further assistance. The New Chapel must be opened free from debt, and our funds are still inadequate to the work in hand.

HALLIWELL THOMAS, Minister.
HARRY RAWSON, Trustee.
LUKE POLLITT, Treasurer.
JOHN F. ALLEN, Secretary, Oldham Road, Newton Heath.

The Committee thankfully acknowledge the following donations:—

R. N. Phillips, Esq., M.P. (2nd donation)	£ s. d.
H. R. Greg, Esq.	5 0 0
John Wood, Clayton Bridge	2 0 0
	2 2 0

WHITCHURCH FREE CHRISTIAN CHURCH.

SALE of WORK, TEA MEETING, and PUBLIC MEETING, Tuesday, December 10th, 1878. Among others the Rev. J. ALLANSON PICTON, M.A., of London, and the Rev. JAMES BLACK, M.A., of Stockport, will attend and give Addresses. Chairman—JOSEPH LUPTON, Esq., J.P., of Leeds.

The Rev. W. Carey Walters begs to acknowledge with sincere thanks the following contributions received in aid of the Fund for the Reduction of the Church Debt:—

	£	s.	d.
Previously advertised	£76.	9s.	6d.
Liverpool Fellowship Fund	10	0	0
X. Y. L.	10	0	0
Alfred S. Bolton, J.P., Cheadle	3	0	0
Rev. J. E. Carpenter, M.A., London	0	10	0
Charles Brocklehurst, J.P., Mayor of Macclesfield	5	0	0
F. S. Bolton, Birmingham	2	2	0

FREE CHRISTIAN CHURCH, BOLTON.

AN APPEAL.

The Committee of the above Church have entered into negotiations for the purchase of the Lark-street Temperance Hall. For this purpose, and for needful alterations, the sum of £900 will be required, and the Committee appeal to all friends of Free Religious Thought to aid them in the work they have undertaken. The Congregation from its commencement has been entirely self-supporting. The Sunday school is doing a good and useful work in a neighbourhood where a school is much needed. It was opened in August, 1873, when it commenced with 12 scholars; now it numbers 146.

Towards this sum the members have raised £300. The following persons have kindly consented to receive Subscriptions, which will be acknowledged through the columns of the *Unitarian Herald*:—

Mrs. Stephen Winkworth, Ravenswood, Heaton, Bolton.
J. P. Thomasson, Esq., Woodside, Heaton, Bolton.
Rev. H. Shean Solly, M.A., Padisham.
Mr. Bernard Dawson, The Laurels, Malvern Brink.
Mr. Herbert V. Mills, Theological Student, Memorial Hall, Albert Square, Manchester.

MISS ARDERN, Princess-street, Knutsford, wishes to find an ENGLISH GOVERNESS of some experience for her School: accomplishments not indispensable.

BROOK HOUSE, KNUTSFORD.—BOARDING SCHOOL FOR GIRLS.—For Prospectus apply to Mrs. FRANK SHAWCROSS, Principal.

CROYDON.—School for Girls.—Miss Biddell, who has passed in honours the Cambridge and Kensington Examinations, receives Boarders: home comforts: terms 40 to 60 guineas.—2, Ailsa Villas, Wellesley Road., next Free Christian Church. Half-term commences November 4th.

HEATH BROW SCHOOL.

For Boys from ten to sixteen years of age: Junior Classes for children under ten years of age. Pupils are now working for the London Matriculation Examinations of June, 1879, and June, 1880. The arrangements of the School permit of some Girls being received with their brothers. The NEXT TERM begins on Wednesday, January 22nd, 1879.—Prospectus on application to Mrs. CASE, Heath Brow, Hampstead, London, N.W.

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MUSIC FOR THE FOURTH SERVICE.—DUTY—in PETER DEAN'S "PRAYERS AND MINISTRIES."—Post-free from the Adaptor, JAMES ANDERSON, 2, Sandwell-street, Walsall.

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RELIGIOUS SERVICES for SUNDAY SCHOOLS. Edited by Rev. J. Cuckson. 8vo., 150 pages. 1s. 6d. each. 25 copies or more, 1s. each.
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1879. { DIARIES, ALMANACKS, { 1879.
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THE HOME PAGE TRACTS. A BARGAIN.

TO BE SOLD, the whole STOCK of the HOME PAGE TRACTS heretofore kept in store at the *Unitarian Herald* Office, but now obliged to be disposed of owing to the removal of the *Herald* business. The "Home Page Tracts" are 236 in number (some of which, however, have been sold out.) Edited by Rev. Brooke Herford. The stock now remaining amounts, in all, to about 200,000 to 250,000; and at the wholesale price as supplied per thousand, they are worth upwards of £150. There has been a steady demand for them up to the present time. The whole will be sold for £30, the purchaser to arrange for removal and carriage.—Apply immediately to JOHN PHILLIPS, *Unitaria Herald* Office, 20, Cannon-street, Manchester.

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RUPTURES.—Exhibition Prize Medal, 1862, was awarded to R. WESTBURY, inventor and sole maker of the IMPERCEPTIBLE CURATIVE TRUSS.

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ZUCCO.—We again beg to draw attention to this Wine, which we had the pleasure to bring before the notice of the public for the first time last year. It is a Pure, Natural, Light Wine of Madeira character, without any 'spirit added, the produce of the Sicilian estates of the Duc d'Aumale.

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DOING AND SAYING.

The Jesuits are preparing a great scheme for evangelising a portion of "The Dark Continent" discovered by Livingstone and Stanley.

A member of the Jewish community of Florence, who died a short time ago, has bequeathed the munificent sum of 1,200,000 francs for the construction of the new synagogue now being erected in that city.

Russia has the smallest proportionate number of children in elementary schools, about 150 per 10,000 inhabitants; the United States of America the largest, 2,180 for every 10,000 inhabitants; Great Britain and Ireland, 800 for every 10,000 inhabitants.

A memorial has been published on behalf of the Positivist Society, by Professor Beesly, which says: "As Positivists, we condemn our Indian Empire; on principle we therefore deprecate all extension of it as a repetition of the original crime, and making retirement more distant."

An official calendar recently published at Madras contains full particulars of the establishments connected with the Catholic Church in India, Ceylon, Burmah, and Siam, from which it appears that in 1877 there were 23 vicars apostolic, 21 bishops, 1,098 priests, 1,088,309 professing members of the various churches, besides 1,422 schools, containing between them 51,494 pupils.

Through the columns of the London press, Lords Shaftesbury, Ebury, and Kinnaird, Dean Stanley and other philanthropists, appeal to the charitable to enable them to carry on the present work of feeding some 8,000 poor children weekly with a good meat dinner, each child paying a sum not exceeding 1d. for its dinner. During the past year they gave in this way 141,085 such dinners, being 12,365 more than in the previous year.

The Hon. and Rev. E. V. Bligh has placed on record his opinion that the great reformers could not possibly have accepted the Prayer-Book as it is, and that if the Church Association (the Low Church organisation) would win other laurels than merely legal ones, it must exert itself to expose the effects of the 1662 alterations, which opened the way for the Sacerdotalism and the Ritualism now rampant, and of the "atrocious Act of Uniformity," which has inflicted such grievous injuries upon Protestant Churchmanship.

When Professor Monier Williams, in a recent number of the *Contemporary Review*, described the religion of the Mass of Hindus as "Simple Demonolatry"—probably every English reader accepted that statement as an unquestionable fact. We are corrected, however, by the following remarks of our contemporary the *Brahmo Public Opinion*:—"No doubt the lower classes of the Hindus are terribly afraid of demons, but does that justify the conclusion that their religion is 'demonolatry?' The learned professor is always original."

The *Nonconformist* says that in connection with "the forbidding reminiscences" of Prince Bismarck, just published by Dr. Busch, "there is something repulsive in testimony from such a source to the value of Evangelical religion. Without any wish to be uncharitable, it is difficult to conceive that a man whose whole policy is one of violent self-assertion, and who believes only in physical force, can have the faintest notion of the divine principles embodied in the doctrine of the Cross. When we hear such a man tracing his whole success to his religious belief, it is impossible to resist an impression that there is something rotten either in his profession or in the religion he professes."

The elaborate judgment in the Agar-Ellis case, delivered by the Court of Appeal, may well make a thoughtful woman shrink from the risk of marrying a husband of a different communion from her own. The suitor may give an absolute, unconditional, and unqualified promise that the children of such a marriage shall be educated in accordance with the religious opinions of the mother; but after marriage, the promise is simply void in law.

The father cannot be deprived of the right to educate his own children in accordance with his own views. If this is sound law, the wife, in the case of a mixed marriage, loses, as a matter of course, one of the privileges which she is likely to value most.

Liverpool has a modest but most efficient organisation called the Liverpool Council of Education. It has two main objects—first, to get a large average of children to the primary schools in regular and punctual attendance; and, secondly, to open up means by which scholars from these schools may receive higher education at superior institutions. In both of these chief undertakings it has been wonderfully successful. The attendance prizes even on a reduced scale to which the Council have resorted for economy's sake have far exceeded the means at their disposal, and the result on the numbers of children at school is immensely gratifying. Before the Liverpool School Board was constituted, only some 31,000 children were in attendance, and a large proportion of these very irregularly. When the Council of Education was established, in 1874, the number in attendance was only 39,133. It has since risen steadily, until this last October it was 53,457, and the regularity and punctuality of the attendance have improved quite in equal proportion. Not less encouraging, and still more surprising, has been the result of the scholarships. Not only have the boys who have passed by this means to schools of a higher grade justified their promotion, but by the general testimony of those best able to judge, several of them promise to confer high distinction on the superior schools to which they have been transferred. There is no visible limit either laterally or virtually to the good which such an organisation may do.

Dean Stanley, in acknowledging an address drawn up by the ministers and members of the Methodist Episcopal Church in America, explained at some length how, some eight or ten years ago, the President of the Wesleyan Conference waited upon him, and in courteous terms asked that a monument might be admitted into Westminster Abbey to the memory of Charles Wesley, "the sweet psalmist of our English Israel," and he had then said, "And why not, John?" A monument to the memory of the two illustrious brothers was accordingly erected in the Poet's Corner of Westminster Abbey, close to a monument erected a century before to the memory of the poet Isaac Watts. Passing on to speak of the claims which the character and career of John Wesley had upon their reverence, and not on theirs only but on the whole of English Christendom, he admitted that in their claiming him as founder they enjoyed a peculiar privilege. "Among the various communions," he said, "which have from time to time broken off, or at least varied from the communion of the Church of England, the founder of the English Baptists is comparatively unknown; the founder of the English Congregationalists—I say it without a shadow of disrespect—is also comparatively unknown; the founder of the English Unitarians is comparatively obscure, and the founder of the Society of Friends, even George Fox, has been superseded in celebrity by William Penn, and by other illustrious Friends who have arisen in that society. But it is in no disrespect to the great Society of Methodists, and to the many eminent and revered persons who sit around me, that I say no one has arisen in the Methodist Society equal to their founder, John Wesley." Proceeding to consider in what particular John Wesley had attained his pre-eminence, he referred to him in the language of a modern English critic, who wrote: "He had a genius for godliness," and referring to his entreaties to his followers not to part from the mother Church, said there were possibly those in America who thought the Methodist might possibly be one of the links between the mother Church of England and those who were more or less astray from it, but upon this and whether a unification was at all likely to take place, he would pronounce no opinion; he knew that separations once made were very difficult to reconcile.

SCOTTISH NOTES.

THE SCOTTISH LIBERATION SOCIETY AND
DISESTABLISHMENT.

THE annual conference of the friends of the Scottish Branch of the Liberation Society was held in Edinburgh—Mr. J. Dick Peddie presiding. The report of the Council referred to the organisation of local committees in connection with the Society in the most important towns of Scotland, to the electoral action of the Association, and to the attitude of the Nonconformist and Established Churches to the question of Disestablishment. On the motion of the chairman, who replied to Principal Pirie's attack on Voluntaryism, the report was adopted. Mr. Duncan M'Laren, M.P., who addressed the conference, deprecated any resolution by the Society which should pledge members to be disestablishers first and Liberals afterwards. Dr. Hutton, Paisley, afterwards took the opposite view, declaring that he could not vote for any candidates opposed to disestablishment, and that if a Tory got in he was not responsible, but only those who by mismanagement were ruining the Liberal party. Dr. Hutton and the Rev. Mr. Croom also replied to recent utterances on disestablishment by Principal Tulloch. Resolutions expressive of satisfaction at the progress of the cause and of determination to prosecute the enterprise were adopted, as also a proposal that the Council should prepare and publish practical suggestions indicating the legal measures to be adopted for the disestablishment and disendowment of the Church of Scotland.

AMERICAN NOTES.

A NEW MOVEMENT.

THE *Christian Register* reports a new movement which it justly regards as a sign in the firmament, adding—"we have long believed that the people were ripe and ready for such united action, and that only the ministers have been wanting in faith. Who knows but the time may come when good men of every name will join hands in doing the good things which they all want done?" The movement referred to is an Association of Universalists and Unitarians of Salem, Mass., and surrounding towns. Having met and discussed the question, "What have Universalists and Unitarians to say to other Christians, and what to all men, whether Christians or not?" they resolved to hold meetings every Sunday evening in one of the churches in Salem, and twice a month in each of the surrounding towns, in this way occupying each Universalist and Unitarian church once in a month. Three speakers, representing both sects, are to be prepared to speak on a given subject at each meeting, and the fifteen ministers who constitute the union will be engaged to speak in one of the churches every Sunday night. The first meeting of the kind was held in the First Church, Salem, on November 10th, when the church proved entirely inadequate for the crowd which came. The popular response shows that the sympathy of the people is wholly with this novel attempt at fellowship, and with the effort to obtain a wider publication of the truths held in common by the two denominations.

WHAT DEAN STANLEY DID.

THE *Freeman's* American correspondent writes that attentions to Dean Stanley were the order of the day wherever he went. In somewhat apocryphal anecdotes he figured as "my lord." His red ribbon of the order of the Bath was the subject of lively discussion, and how so great a man could be so little was a problem which the reporters loved to deal with, although they failed to solve it. His sermons have been apparently planned on a widening scale; until on All Saints' Day he actually managed to say a good word for all the five brothers of Christendom—the Eastern, Roman, Lutheran, Calvinistic, and English Churches. He concluded very pleasantly that it was "impossible for us to dispense with any Church." The Methodists gave the Dean a reception, in which he was honoured for putting up a monument to the Wesleys; at Union Seminary he dwelt much

upon the great work of Dr. Edward Robinson, whose grave he afterwards visited; he dipped into science at Columbia College; he drove to the great fair now crowding the new Catholic cathedral on Fifth Avenue; then he appeared at the polling booths, and studied the pure and sweet methods of a New York election; and, in short, the Dean was equal to every occasion, and made himself seen and heard in all the strange latitudes of life and society in the country he had come to visit.

BOOKS AND AUTHORS

Report of the Conferences on the Terms of Religious Communion, held in Leicester and London. Judd and Co., Doctor's Commons, London.

THE Report contains representative speeches delivered at the two conferences, and we can only wish that matter of such value had been presented in a better type. The committee who promote the movement are very desirous to obtain the names of as many as possible who are favourable to the cause pleaded in these addresses. The Report affords full information as to the nature of the movement. The committee have issued a circular with a view to ascertain to what extent the principle of open Religious Communion commends itself to the sympathy and approval of the religious public. No one is committed, in joining the association, to any opinion, positive or negative, except only an acceptance of the principle that Religious Communion is not dependent on agreement in Theological, Critical, or Historical opinions. Those who approve are asked to send their names to the secretary, the Rev. Joseph Wood, Leicester; and where it is convenient, an annual subscription, however small in amount, will be gladly received. Copies of the Report may be obtained of the secretary.

City Life: Seven Lectures. By Henry Woods Perris. Norwich: "Norfolk News" Office. London: Whitfield. Manchester: Johnson and Rawson.

MR. PERRIS has reprinted the lectures he recently delivered at the Octagon Chapel, on the subjects of Business, Politics, Society, Recreation, Culture, Music, and the Drama.

For freshness in style, grasp of thought, variety of illustration, and close application to the life of to-day, these lectures are far above the average. A single quotation will show what a solid wisdom also pervades them:—

Most earnestly would I endeavour to guard any ardent young man or woman who hears me against the dissipation of energy which follows surely in the wake of over-ambitious intellect. "Seekest thou great things for thyself? Seek them not," is, after all, the key-note of the noblest lives. There is a golden mean between emptiness and sated appetite. It is natural that you should want, like the student in Faust—

To know
Whatever man may learn below,
All that we contemplate on earth,
And all that in the heaven hath birth;
To roam through learning's wondrous maze,
And comprehend all Nature's ways—

But it is impossible. Art is long, and time short. Knowledge is, indeed, at once food, shelter, and unfailing companionship to the mind that grasps the secret of well-balanced activity. But the wasted lives of many who might have been easily and nobly great had they not wanted the concentration which a high moral purpose gives, may warn some of us away from the banks of selfish policy and shoals of feverish egotism that lie in our life-course, and test our wills to the utmost. There is a natural limit to our powers, and they are happy who have found out where it lies. We know not how far it may be possible to retrieve blunders and disasters in the future, but we do know that the past itself is beyond re-call. A chastened spirit divines mysteries that are hidden from the wise and prudent, and grows in the shadiest spot and the poorest soil; but to mere intellect, though it be clear and strong as that of Lucifer, the sublimest conquests are of necessity denied.

What is the Bible? By J. T. Sunderland. New York: G. P. Putnam's Sons. 1878.

THIS is the only book we know which presents in a clear, brief, popular way such a scientific, rational, reverent, and tender study of a great subject—the Bible. No literature is so generally read, and there is none about which denser clouds of ignorance gather, than that contained in the Bible. A knowledge of texts, isolated and often mistranslated, is considered

learning enough for the people. Here is a book which aims to give a comprehensive idea of the Bible as a whole—whence, how, and under what circumstances it came into its present form, and what relation it bears to the sacred books of the world. Its four chapters are admirable statements of condensed thought and research contained in expensive volumes of French, German, Dutch, and English Biblical works. Pointed quotations from great authorities preface each chapter, and extensive foot-notes add to the information of the text. As many readers of the *Herald* may never see the book, a statement of its main points may be the most useful notice we can give.

Position.—The Bible is one of the six or eight sacred books of mankind. Like them it, too, has rolled out from the heart of nature. Like them it is quite natural in its creation, preservation, and translation. They all stand on the same level of humanity: the Bible's greater excellence is in its brighter light, its loftier sublimity, its more spiritual hope and trust. In this fundamental position its inspiration is measured, and the claim of infallibility is set aside.

Growth of Scriptures.—Long before a people have a literature there exist, in the national mind and heart, stories, legends about extraordinary persons and events, ballads, war songs, and hymns. As civilisation advances, and writing becomes common, written accounts of religious rites, moralities, and worship, are added. A great man appears on the scene, whose personality profoundly impresses his contemporaries, whose influence starts new movements; his written or remembered words, his acts, his life, are treasured in the memory at first, then written accounts appear. Here are the materials of Bibles.

How Bibles are formed.—A period of intellectual stagnation comes, the sources of original thought and creative genius are dried. Naturally at such a time the human mind turns to the hymns, stories, biographies, prophecies, prayers which use and time have made sacred. In the struggle for life which goes on among such things the fittest survive, the best are still repeated, sung, prayed. They gradually are formed into a collection, history can't tell exactly how or when, and thus the Canon is formed.

Authority.—By and by use, the priest, time, and reverence, which is so little discriminating, clothe the collected books with an authority which soon becomes unquestioning and infallible.

Results.—This view of infallibility blinds students to the faults of their Bible; and so casuistry is born, reading between the lines is necessary, twofold and manifold meanings are sought in the text. This infallible view can allow the Bible no rivals. It is the only word of God; all others are shams and superstitions. New theories and ideas have a hard time of it. First they are held to be directly contrary to the Word of God; then, as they grow in influence, they are seen to be in harmony with revealed truth; at last, when popularly received, they are represented as the clear teachings of divine revelation, known and believed from the beginning.

What is the Bible?—It is a collection of Jewish literature, consisting of sixty-six miscellaneous books; it is a *varied* literature, consisting of history, mythical and real; poetry, lyric, dramatic, epic, didactic; collections of laws and proverbs; expressions of faith, duty, and piety of great power and beauty. Old Testament literature covers a period of at least ten centuries; that of the New Testament possibly a century and a quarter. The authors represent most divergent states of mental ability, moral culture, and spiritual insight. The Bible is a *representative* collection of literature of the most religious people of antiquity.

Authorship.—As a rule the books of the Bible, their headings notwithstanding, are *anonymous*. Many of the books are, in this respect, of a composite nature, several hands being apparent in them: e.g., the Pentateuch, Isaiah, Psalms, Proverbs; each one has several authors. Many are mere *compilations*: e.g.,

the books of Kings, Chronicles, &c. The books of Job and Daniel are still riddles which the acutest criticism cannot unravel. The original Gospel is lost; advanced criticism acknowledges four only of Paul's epistles; the Fathers themselves doubted several of the remaining epistles. Fourteen books are missing entirely from the Old Testament; as many as sixty-eight from the New.

Is the Bible infallible?—Can such a collection of books, as their origin and growth are here represented, be infallible? Were the Hebrew language, the copyists, the translators, infallible? Can books, with a clear and interesting *story of evolution* in religious ideas touching God, duty, and immortality, be the entire and infallible word of God? No: there is

A Wiser View.—The Bible is like a mine of gold, inestimably rich, but still a mine. Quartz and earth in no small measure are mixed with the gold as in all mines; but there is also the true gold of God, more precious than we have yet fully found out, mixed plentifully with the dross. The part of rational men is, not to call the earth and quartz gold; not to throw away all, and declare there is no gold; but delving earnestly and deeply into the mine, to cast away without hesitation the baser material, and to treasure with glad appreciation and thankfulness the rich stores of what clearly is gold.

These are only a few points, briefly retold sometimes in the author's own words, of a very valuable popular book. Results of a wide and critical reading are clearly stated, though we miss what we did not expect to find in a popular book of this kind, an exposition of method. The reader who wishes to pursue the latter subject has the way mapped out for him in a useful and extensive list of books appended to the volume, many of them foreign works, but all translated into English. How different in orderly arrangement, easy flowing style, and spirited tone, are American books—of writers of even average ability—from the heavy, lumbering works of the British press. The book has been well received in America, and we doubt not, when the publisher and price are known, it will have a large and appreciative reading here.

WHAT TO TEACH OUR DAUGHTERS.

TEACH them self-reliance.

Teach them to make bread.

Teach them to make a shirt.

Teach them to foot up store bills.

Teach them not to wear false hair.

Teach them to wear thick, warm shoes.

Teach them how to wash and iron clothes,

Teach them how to make their own dresses.

Teach them to cook a good meal of victuals.

Teach them how to darn stockings and sew on buttons.

Teach them every-day dry, hard, practical common sense.

Teach them to say No, and mean it; or Yes, and stick to it.

Teach them to wear calico dresses and do it like queens.

Teach them that a good, rosy romp is worth fifty consumptives.

Teach them to regard the morals and not the money of their beaux.

Teach them all the mysteries of the kitchen, the dining-room, and the parlour.

Teach them not to have anything to do with intemperate and dissolute young men.

Teach them that the further one lives beyond his income the nearer he gets to the poor-house.

Rely upon it that upon your teaching depends in a great measure the weal or woe of their after lives.

Teach them that a good steady mechanic is worth a dozen loafers in broadcloth.

Teach them the accomplishments, music, painting, drawing, if you have time and money to do it with.

Teach them that God made them in His own image and no amount of tight lacing will improve the model.—*New York Scholar's Journal.*

B A B Y.

DR. GEORGE MACDONALD.

WHERE did you come from, baby dear?
Out of the everywhere into here.
Where did you get those eyes so blue?
Out of the sky as I came through.
What makes the light in them sparkle and spin?
Some of the starry spikes left in.
Where did you get that little tear?
I found it waiting when I got here.
What makes your forehead so smooth and high?
A soft hand stroked it as I went by.
What makes your cheek like a warm white rose?
I saw something better than any one knows.
Whence that three-cornered smile of bliss?
Three angels gave me at once a kiss.
Where did you get this pearly ear?
God spoke, and it came out to hear.
Where did you get those arms and hands?
Love made itself into bonds and bands.
Feet, whence did you come, you darling things?
From the same box as the cherubs' wings.
How did they all just come to be you?
God thought about me, and so I grew.
But how did you come to us, you dear?
God thought about you, and so I am here.

The Unitarian Herald.

FRIDAY, DECEMBER 6, 1878.

A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power.

WILLIAM ELLERY CHANNING.

THEOLOGIAN'S AND THEIR BESETTING SIN.

THAT the zeal of the Theologian has many times blinded him to considerations of simple morality, especially in the matter of truthfulness, has often enough been remarked, and history abounds with examples. But it is something to have a Bishop laying emphasis on the sad fact, as did the Bishop of Oxford the other day in replying to an address of three hundred former students of Cuddesdon—an address repudiating the imputation of disloyalty and unfaithfulness to the Church of England. His Lordship is reported to have said: "It would be an impertinence on my part if I were to assure you that I believe your word. English gentlemen are not accustomed to exchange such assurance, but it is the unhappy property of theological disputants [?disputations] to make men forgetful of the conditions which, in other relations of life, Christian gentlemen are wont to observe." After such remarks it is agreeable to know that in the present case the Bishop did find the language of the students believable, and was able to add that "these imputations on the teaching of the college proceed from persons who have had no opportunity of knowing what it is."

It is to be hoped, however, that a religious teacher and Church authority, possessed of so great influence and under such deep responsibility as a Bishop of the Church, will not permit words like the above to pass from his mouth and to meet the public ear without showing a serious resolution to deal with the evil to which he has so pointedly referred. It is not one to be trifled with. It was all very well for a downcast and poetical spirit to have said in its haste that *all men* are liars. But for a Bishop to say in his deliberation that those who contend for the truth once delivered to the Saints are more especially liars, must "give us pause" and might strike us dumb. We shall, however, take courage to ask: Why is it, Bishop, that Theologians are not as finely honourable as other gentlemen are? It has been said that slaves are notoriously given to falsehood; and

we know that children tell fibs to escape the rod. Some have thought that in commerce men lapse into frauds through hasting to be rich, or in the very struggle for existence. Cynics have told us that the women are given to prevaricate because of their weakness. It cannot be that the defenders of the faith are either under bondage or a fear of penalties; that they seek worldly advancement or find themselves pressed in a struggle against rivals or adversaries; and none would charge them with the failings of effeminacy. But the melancholy fact is that, by their propensity to avoid the truth, they get mixed up with examples of that kind. And the least the Bishop can now do is to rescue them from so undignified an association by showing wherein the difference consists, and what it really is that moves the Theological tongue to utter the thing that is not.

REACTION IN INDIA.

REACTION is the order of the day. We mean reaction in the Conservative direction. A reaction the other way will come surely enough. Meanwhile it is significant to read in the *Indian Mirror* of a return of Young India, recently so enamoured by everything European, to the tastes and ways of its own country. This is visible, says the *Mirror*, in all departments of life and speculation:—Take for instance medicine. Among the educated classes there is a great demand for Kabirajes and Kabiraji medicine at the present moment. Ten years ago nothing but European medical treatment was in fashion, and the very name of a Sahib Doctor inspired confidence. The poor Kabiraj was almost dead and gone. But his trade is thriving again. Among the enlightened leaders of native society how many there are who have lost their faith in the European system of medicine which they once idolized, and have taken to the precious legacy of Charak as their only hope in cases where all other remedies fail. Turning to the general mode of living which now obtains among our educated elders, we find the same reactionary tendencies. The practice of daily anointing the head and body with fragrant oil extracted from flowers, which had almost gone out of fashion, is again finding favour among the higher classes, and though soap is occasionally used for cleansing purposes, oil is deemed indispensable for cooling the system. There was a time when a decided preference was shown for flannel shirts and tight trousers, but the old *dhoti* is winning back Anglicised renegades. Beef-eating propensities, so largely developed in Young Bengal and so irresistibly strong for a number of years, are gradually losing their force, and once more there is a cry for the simple vegetable dishes of our forefathers. Enlightened natives have been taught to use chairs, it is true, and have shown a love for drawing-room furniture. But they are already turning the tide of their affection to the old carpet spread over the *baitakkhana* floor. In religion, as in social life, we see the same re-awakening of national feelings. Everything that had the smell of Hinduism was at one time most repulsive to the English educated native, and he could not even bear the touch of a Hindu book or a Hindu institution. But now we find even amongst the most advanced men a sincere desire to cull great truths from oriental books, and conform to such Hindu usages as are pure. The *Indian Mirror* sees in this unexpected return to nationality, after extreme denationalisation, the inevitable action of a natural law. The native mind was too far strained by high pressure reform, and hence the rebound.

AFFIRMATIONS OF UNITARIANISM.*

REV. T. W. FRECKELTON.

THESE are, in brief, our great affirmations:—God in the universe: The soul in man: The possibility, and actuality, of intercourse between these two: The existence of a Moral Righteousness in the order of the universe: The Supremacy of Conscience as the law of the individual life of man, and the possibility of Immortality, justified into a bright and beckoning hope, and, at length, into a full assurance of faith in holy souls, who in the ripeness of experience and discipline have risen into perfect trust in God. I am not about to attempt now to prove the truth of all or any of these affirmations; what I shall do will be only to touch them with illustrative light, and to point out how they all arise out of Nature and Human Nature; seeking there their proofs and sanctions; and, that, assuming them, they are sufficient, not only for all the practical purposes of Religion, but for all its highest hopes, aspirations and consolations. I think, also, it is not difficult to show that they have a somewhat close logical connection with each other, and follow naturally in the order of thought.

The Affirmation of God is founded upon the necessary suggestiveness of the mysteries of the Universe, unfolded by the wonderful beauty, order, and manifold utilities of nature; which, the more they are understood, seem to us the more to reveal a Supreme Power, an underlying life, a universal authority and law, which in our poor speech can only be translated into terms of personality, mind, and will, as expressive of the motor-force of all things. And this suggestiveness is more than confirmed by the native instincts of the mind, which, cultured up to a certain point of self-consciousness, and reinforced by the reflective faculties, naturally seek some ground of causation, and find themselves unable to rest except in a conception of fundamental unity and permanence as the ground of all variety and change. But it does not follow that this affirmation of God shall seek for itself severe and logically defined forms. The very conception of God is one which perpetually escapes definition. No attempt to express it in terms of logic, however subtle, can be trusted for a moment to enclose all that God is, and shut out everything that He is not. Even our thought fails in trying to bound Him. Dr. MARTINEAU has truly and wisely said, that "to think that God is only what we can think Him to be, is little short of blasphemy;" and they neither understand us, nor quite realize what belief in God means, who lay down a series of defining terms, such as "Personal," "Almighty," "Omnipresent," "Omniscient," and the like, and, because we cannot accept them in their sense, charge us with not believing in God at all. To the best and holiest minds, the Supreme Power and Father of us all is felt rather as "a perpetual presence which cannot be put by,"—making the beauty, the sacredness, the sweetness, the joy of life,—than realized by the intellect, as something that can be bounded by thought, and expressed in creeds.

The Affirmation of Soul in Man seems to be a natural deduction from the history of the development and growth of the human race in the world. Without aiming at scientific precision, nothing can be more certain than that man is differentiated from all the forms of life we know by qualities that express differences of kind, much more than of mere degree, and which must have some ground of cause in human nature itself. But what we mean by Soul is more particularly a deduction from self-consciousness, which postulates a living will, and an inward creative power, which persist in being self-conscious, and in maintaining the sense of personal identity, through all the changes of growth and development, and all the mutations of life, which do not, like sleep and insanity, temporarily cloud the personality. Upon no other hypothesis than that involved in some idea of Soul, can man be at all understood; he is a riddle to himself; a mystery to others; an incongruity in nature; the most

* From a sermon on Unitarianism versus Evangelicalism.

deceptive and delusive of all phenomena. But it is one thing thus unwaveringly to affirm the reality of Soul in man, and another to labour after mechanical definitions, and all inclusive descriptions of what Soul may be; landing oneself, at length, in the absurdity of defining simply by negations, and refining away the conception until nothing at all is left that the mind can grasp. It is none the less real because left undefined. A man does not cease to say, "I am," "I will," because he is unable to solve the mystery of existence, or to understand the marvel of the soul at once dependent and creative.

The possibility of intercourse between the Soul and God seems to be a natural consequence of the existence of these two, and the fact that the Soul realises God only upon the lines of its own inward activities; within the measures of its own thoughts; and by virtue of recognised analogies between the action of its own root-power of being and activity, and those which seem to reveal themselves in the powers of nature and the order of the universe. If the Soul is in these respects made in the image of God, however faintly, and is also the offspring of God, how shall the child not recognise its parent, and the father not hold communion with his child? The actuality of this intercourse is a matter of experience, but not entirely so; for if God be taken to be the innermost and all-penetrating life of things, then non-contact and non-communication is a self-contradictory hypothesis; but here experience is the clearest and the safest test. If in all ages and lands; in all churches and creeds; the truest, saintliest, most self-sacrificing, and heroic men and women have believed, upon the testimony of their own experience, that the pure in heart see their God, and that to all seeking and striving souls God is a presence nigh at hand and not afar off; and that they who rise superior to selfish passion and ignoble desire may hold communion with him face to face—who am I that I should say this is not so? nay! rather I add by experience to theirs and say, "this God is our God also;" "I called upon the LORD and he heard me, and delivered me from all my fears; they looked unto him and were lightened, and their faces were not ashamed." In this matter we hold, moreover, that it is better to rest upon experience than to formulate theological, or to insist upon historical conditions of acceptance and communion with God. In this matter each soul stands alone. If it is conscious of such communion, a stranger may not intermeddle with its joy; if not, and it be yet a living soul, it alone knows its own bitterness of loneliness, and is not to be helped by the officious nostrums of a meddling theology which reduces by its mechanism the highest mysteries of the religious life to the level of the poorest common-place things.

Upon similar grounds, we affirm the supremacy of the human conscience in all matters of faith and duty; which follows necessarily, from the facts of possible intercourse between man and God, and the disciplinary nature of life. The first of these transcends all conceivable outward authorities and makes them impertinent; the second affords a sphere for the discipline of each soul by itself, the strength and guidance of which come from its personal contact with God; so that to each mind the divine light shines; the divine voice speaks; and each soul, alike in its seeking, its striving, and its trusting, is, as to the best and highest things, led by no less a hand than the hand of God.

Of our affirmation of Immortality, I only say now that, if these other things be true, they predicate immortality by the very extent and intensity of their truth. Without this, we could not but ask "Wherefore is it?" and say, even to God, "Why hast Thou made all men in vain?" Life would be but a prelude, leading to no drama of grand perfection; a porch, beautiful indeed, and inviting, but leading to no temple, but to a dreary tomb only, filled with the dust of death, the hopelessness of annihilation, the rayless darkness of oblivion. As to the form that this Immortality may take,

we are without knowledge; and can only follow the suggestions of analogy and the projected lines of continuity. Indeed, as to the fact itself, one may, for oneself, believe with a most unhesitating faith, but one would hesitate to dogmatise; but this much may be said, there is nothing in the nature of things even to suggest its impossibility; and all things considered, there is surely more than enough to lift it to a very high degree of probability. I think that, assuming its truth, it is natural to expect that truth to be most certain and self-evident to those people who have most experience of the sublime heights and the intense concentration which the spiritual life reaches even here, in the souls that are most pure and true, and noble, in the lives that are most full of righteousness, and most capable of heroic self-surrender.

RELIGION IN RELATION TO SOCIAL DIFFICULTIES.*

THERE has been of late years a gradual change of opinion as to the proper scope and aim of religious work amongst the people. The Unitarian Churches, though often engaging in works of benevolence have, until recently, kept closely to the belief that their proper mission was that of "saving souls." They represented the present life as a dreary pilgrimage, and religious exercises and impressions as the price to be paid for admission to a better country. Their missionaries, on entering the homes of the poor, read a passage of holy writ, or repeated a prayer, as if this were a panacea for every ill. Religion was thus presented to the people not as God's best gift, but as a needful medicine for their soul's health. And the form and manner in which its message came made it almost appear as if man were made for religion, and not religion for man.

Our liberal churches have at least theoretically taken a more enlightened view of this matter. They have recognised that religion affects humanity in all its relations, and applies to time as well as to eternity. They have also remembered that the letter is not the spirit, and that the Bible and the creeds do not constitute religion. In consequence they have sought in their Christian work, to bring Christianity to bear as a pervading influence, or spiritual power, and not as a fixed system to be accepted or rejected at will. Their missionary enterprises have been designed to elevate the lower levels of society, rather than to pluck here and there a brand from the everlasting burning. And our ministers to the poor have been encouraged to engage in every form of activity that was clearly of a kind to advance the Kingdom of God.

As a further step in this direction, we have begun to acknowledge that religion must be allied with other influences in order to uplift society and inspire it with ideal hopes and aims. She must once more avail herself of the help of science, art, and philosophy, and even allow these at times to occupy the place where theology has lately reigned supreme. And in the present state of society those who bring her message of peace to the troubled multitudes around us, should be animated by the breath of a true patriotic feeling. This will act as a safeguard against a sectarian spirit, while in no way involving the severance of those ties which should bind together God's great family on earth. And what is this union of religion and patriotism but the blending together of the love of God and man? It is this combined influence that has worked so powerfully in the breasts of all the truest friends of humanity. This moved the heart of Christ when he wept over Jerusalem, bemoaning the wrongs he could not redress, and the coming doom which he was powerless to prevent. In this respect our free Christianity contrasts favourably with some other manifestations of the religious life. The Ultramontane and the mystic, for example, have no Fatherland. The one finds the converging point for his allegiance in the halls of the Vatican, the other, if consistent, allows no claims of nationality to break his immediate communion with God. We, on the contrary, in our religious efforts, have

generally sought to make religion and patriotism go hand in hand. And this is especially needful at such a time as this when England is cast into sore trouble in her outward circumstances, as well as in her inner life.

Having now indicated in what directions the scope of our religious undertakings may be widened, and how Christian zeal may be strengthened by the love of country and of human progress, the question yet remains whether religion, with all these aids, can heal the social and spiritual maladies of the time? Can it infuse fresh hope or comfort, or a sense of higher aims and duties into those sunk in the slough of a practical or theoretical materialism? Can it act as a solvent on English secularism, or charm away the latent Communism of Belleville? Can it restrain the Nihilism of Russia, or counteract the Socialistic tendencies at work in Germany and America? These questions naturally suggest the inquiry to what extent false social conditions and corrupt forms of religion have given rise to these various movements. As far as concerns Continental countries, we have here simply the natural result of the repression of free speech, a free press, and free religious feeling. Misgovernment, oppression, or neglect, joined to the evil legacy of wrongs and falsehoods handed down from the past, will produce in any country a lava-flood of evil passions, such as threatened to lay Paris in ruins some eight years ago. And the active or passive opposition to religion which characterises all these movements is found, on close inspection, to be for the most part a hatred of Christianity as part of an oppressive aristocratic system. Religion stands over against them embodied, for the most part, in hostile ecclesiastical organisations, displaying little of the spirit of Him who was the friend of publicans and sinners. And consequently the cry has been raised that Christianity must be cleared away, not only as useless in itself, but as the foundation of a social fabric which is fated to destruction. There is no higher world than this, say a legion of writers and demagogues. There is no Kingdom of God either here or above, no power save a blind chance or an inflexible necessity, no spirit within us save what has been developed from matter, and no ideal hopes save those composed of the stuff that dreams are made of.

In that country where such assertions were most frequently and vehemently made a few years ago, there is now a cry for the revival of religion. And we most firmly believe that, could the material condition of the peoples of Europe be improved, and freer institutions and juster laws be secured, religion would again find a response in the breasts of thousands who seem for the present to have forgotten that they are of Christian blood. And, at all events, it would be more becoming the dignity of the German Government to try the efficacy of such a remedy, than to allow Bismarck to draw a cordon round Berlin, and try to stamp out Socialism like the cattle plague. Statesmen are too apt to forget that the want of moral elevation and spiritual vitality cannot be atoned for by external order, or even by material prosperity, and that no progress in literature or the arts, and far less the glare and glitter of a superficial civilisation can supply the place of these higher elements of a people's life. And it is also too frequently forgotten that revolutions do not change the characters of men, and that the re-arrangement of society will not always promote their higher welfare. All efforts for the elevation of humanity, in order to be successful, must be carried so as to ensure reform within as well as without. External reforms may accomplish much, but only the power of pure religion can prevent self love degenerating into selfishness, and raise men to the height of self-control, or secure them the unchanging happiness of the peace of God.

A witty prelate was asked if he did not think that such a one followed his conscience. "Yes," said his Grace, "I think he follows it as a man does a horse in a gig; he drives it first!"

Man's trust in the order of the universe is never more grandly proved than when he goes forth from some poor house, where the children have scanty bread, and carries the precious grain and scatters it on the ground.—*P. H. Hamerton.*

* This article is the substance of a speech delivered by the Rev. A. Chalmers at the annual meeting of the Church of the Messiah Mission, Birmingham, and forwarded to us by request.

Isaiah Eadon, of Middlesborough.

THE *Middlesborough News* contains an obituary notice, by Mr. C. Bell, of the late Isaiah Eadon, a member of the Middlesborough Unitarian Church—a working man who had devoted himself zealously to the re-establishment and reorganisation of that church. He died on Friday, the 22nd November. In the course of his warm-hearted *in memoriam* Mr. Bell says: Isaiah Eadon was one of the many sons of toil—a firm believer in the dignity of labour. He believed that

It was no curse which said to man
Labour thy lot shall be,
And with the sweat upon thy brow
Thy hand shall nourish thee.

With but scanty means and a slender education to begin with, he became not only a highly educated working man, but a genuine, sterling, energetic advocate of education for others, believing that education was the birthright of all, and that it was not

Foolish to imagine that it could be free as air,
'Common as the glorious sunshine to the child of
want and care.

I have said that he was highly educated, and he was; not, however, in what are called the refinements of education; but in the cultivation of an originally vigorous intellect; in being a skilled and scientific workman; in the possession of large stores of information upon the main topics of the age; in an acquaintance with political economy, moral philosophy, scientific researches, and true Christian ethics, there were few his equals, even in the ranks of those who have possessed the best opportunities for mental culture. As a proof of the appreciation which his fellow-townsmen and fellow-workmen had of his mental qualities and his efforts in the cause of education, it may be mentioned that when the first School Board for Middlesborough was elected, he was one of its first members, and the name of Isaiah Eadon held an honourable position on the poll. It was not his lot to reach the allotted span of human life, for only 46 summers passed over his head; but, in the beautiful language of Festus—

Life is more than the quick round of blood;
It is a great spirit and a busy heart:
We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs, he *most* lives
Who thinks most, feels the noblest, acts the best.

On this principle Isaiah Eadon lived a longer life than the many drones of society, though they die at double his age. This working man was well known as an ardent political reformer; he had a firm belief in the maxim of Bentham, "The greatest good for the greatest number," and he laboured hard to send the men to Parliament who would strive for the realisation of this ideal. He was a staunch Liberal or Radical in politics. He was a moral and social reformer, a promoter of peace, purity, and progress. As a friend his feelings were warm and ardent; as a husband and father he was firm, but faithful. As a citizen he discharged his duties zealously and truly. Finally, he was a religious reformer; he hated priestcraft as determinedly as he hated kingcraft and statecraft. He thought he saw much in theology that wanted reforming, remodelling, and adapting to the wants of the age, and he worked for this end. He thought he detected much superstition and ignorance, handed down from dark ages, and he did not spare them. But he was not a mere Iconoclast—he had strong religious sympathies, he felt and believed that the religious element was an instinct of our being. He had a supreme reverence for a wise and intelligent power as the governor of the Universe.

Above the pulpit in the old West-street Chapel, from which he many times both preached and lectured, was a motto which embodied his religious creed—"God our Father, Christ our Saviour, Heaven our Home." He looked upon God as the Great and Good Father, and upon man as a brother. He regarded Christ as the Teacher, the Exemplar, the Redeemer of his race; who, by his life and teachings, taught the grandest of truths, and

by his sublime sacrifice sealed them with his blood. He was no bigot.

He worshipped God with inward zeal,
And served him in each deed,
He would not curse another's faith,
Nor have one martyr bleed.
Justice and Mercy formed his code;
He put his trust in Heaven;
His prayer was—"If the heart mean well
May all else be forgiven."

"To love God, to love man, to be good, to do good; to think God's thought which is Truth; to feel God's feeling which is Love—and to will God's will, which is the Eternal Right," was to his mind the very essence of religion. He had a firm belief that when this mortal race was run there was another and nobler sphere of action for those God-like powers of reason, conscience and affection with which we are endowed. Such was Isaiah Eadon. A true man; an earnest worker; a lover of truth; a friend of humanity, and an ardent reformer. He was human, and, like all of us, would doubtless have his weaknesses and failings, his foibles and follies; but to those acquainted with these, we say it is the part of charity to

Be to his faults a little blind,
But to his virtues ever kind.

FIRESIDE READINGS.

THE EMPEROR'S ERROR.

A HISTORICAL INCIDENT.

I.

IN the year 1807, there dwelt in an Italian village, one Mardochée Blum, with his wife, Rebecca, and his son, David. As in other Jewish families, the head attended to business, the son studied the Holy Writings, and the mother managed the household. Mardochée Blum was not remarkably rich, but he turned his capital to the utmost account by his industry and activity, and enjoyed such credit that he could warrantably undertake heavy enterprises, which he brought to a successful issue. Like his business rivals, he bought, sold and lent on real estate and solid securities, and did a little in bill discounting. Fair in trading, pleasant and kindly, he was generally liked and respected, or, at least, as much so as an Israelite could be in those days and in Alsatia, for a popular prejudice that all Jews were usurers was then of too old a growth to be easily uprooted.

David Blum was tall and handsome at his twentieth year, calm and thoughtful, but his cold and timid aspect concealed pure thoughts and noble feelings. He had not only studied the Rabbinical literature, but had also read a little in German and French history in musty chip-books left over from the sale of an *émigré* noble's library. He was therefore regarded as the bookworm of the place, and all the marriageable maidens envied his betrothed, Sarah, who was to bring him a substantial dowry.

The Blum family happily and contentedly were awaiting the wedding day, when all their joy was dissipated at the promulgation of an Imperial decree. This edict, an ineffaceable stain on Napoleon's reign for its intolerance, injustice, and disregard of the rights of man, ordered that from the 17th March, 1808, any French Jew on whom the lot of the conscription fell would have to serve as a soldier without the option of finding a substitute. Amongst further Draconian regulations, it was proclaimed that no Jew could obtain payment of any note, letter of change, promise of bond of another Frenchman unless there was proof that the holder had paid its full amount for it. Naturally, such a rule upset business in Alsatia, where trade, and mainly the financial portion, was carried on by the proscribed nation. But no victims were so hardly used as the Blums. The fatal lot of the draft fell on David. He was obliged to leave home with his mother's scalding tears on his cheek at the farewell kiss; the father of his betrothed, pressed to obtain money even at the cost of his heart, tremblingly told him that he must not expect Sarah to wait for the soldier's dubious return, and, indeed, he would soon hear of her union to another.

He had hardly joined his regiment before he received racking news; profiting by the decree, the debtors of Mardochée Blum had refused to

pay him unless he proved he had paid over the full amount of the notes he had discounted, and as this was totally impossible, he was ruined from heel to crown in one day. But, still more dreadful, his credit was gone. Those to whom he owed money and were not of his race, claimed their scores, and, as he could not have met them even if he had not been bewildered, and as he could show no books from the secrecy which he felt bound to keep concerning his transactions with brethren abroad and at home, he was adjudicated a fraudulent bankrupt and sent to prison for two years. No one knew how deeply he suffered, for he made no moan, but his hair bleached, his eyes lost their light, and his profound distress betokened his speedy doom a week before he was found dead on the dungeon's fetid straw. Rebecca had borne all with religious resignation up to this, suppressing her tears when she paid him a visit, but over his body she burst into cries of desperation, threats and fits of rage which presaged the overturning of her wits. She was not long shut up in an asylum ere she was called to her husband's home on high.

The words of man cannot paint David's stupefaction at this fatal intelligence. He was in Spain then, ironbound by military service. His legitimate grief was allowed no free course. He would have lightly tossed aside his life to have defended his father and comforted his mother, but the regulations chained him to the colours, and he had not the poor consolation of piling a stone of memory on their graves. He exhaled his bitterness in hateful denunciation of the Emperor (and who knows but what they swelled a chorus of the sufferers which was not unheard of heaven?) and his eyes were aflame with the fury escaping from the craters of his broken heart. But he soon became dead to the life around him. He served exactly but mechanically; he marched equally heedless in battle as on parade. The cruel blight had swept away the leaves and the blossoms and the trunk remained impervious to the blast and the woodpecker Care.

One day when General Guilleminot was inspecting his division, he noticed the young soldier of lethargic air, and asked who he was of an officer, who answered, "One of those borderland Jews, not much of a soldier, leaden-livered and scant of pluck." Then did David's cheek flush with unwonted red, his hand flew to his sword, but the flush of animation vanished, and the orphan's pale face resumed its daily quietude. Ever after nothing in life ruffled his sleep.

Four years after he was in Russia, amidst the ruins of the Kremlin and in the furnace of Moscow, "fanned by the patriots of the land and their God,"

Before the blazing war
Of yon flames that shed afar
Their glorious light—thy star
Hath declined!

Napoleon may have paled, but the thousand dangers did not daunt the Alsatian soldier.

A day or two afterwards, the 24th of October, 1812, on the banks of the Lougas River, Kutusoff's pursuing forces so threatened an interception of the French line of retreat that General Guilleminot, who was in command, ordered a hundred grenadiers as a forlorn hope into a wayside church to hold it at all hazards. David was among the remains of two companies which volunteered. They loopholed the church and so stoutly defended it that their five volleys repulsed the foe and gave their commander time to rally and defeat the Russians, though but 18,000 to 50,000.

After this brilliant action, the General called the survivors before him to whom the success was owing. David was singled out as the most intrepid. "I am David Blum," said he, "the Jew from Alsace who was pointed out to you once in Spain as 'leaden-livered and lacking pluck!'"

"You are a brave man and shall be an officer." "Thank you general, but no grade for me, I fought to save my comrades from the Cosacks, but I would not wag my little finger to save your Emperor who has ruined, disgraced, and destroyed my beloved parents."—Translated from the French for the *Jewish World*.

MINISTERIAL CLOWN.

The qualities required to constitute a good minister and a successful clown, are so different that they are rarely found in a single individual. We have heard of a man who could preach on Sunday and dance negro jigs between meetings, to illustrate stories that he told in private, but such instances are so rare that persons possessed of such a combination of talent are quite phenomenal, and should be regarded with corresponding interest. As ministers generally are not well adapted to act the part of clown outside of the pulpit, it is not advisable for them to undertake it when in the pulpit, by relating stale jokes and silly stories, accompanied with such turns and quips as are bids for the applause of the ignorant. A quaint remark or a telling illustration may sometimes cause a smile or tear, but the earnest man who confines himself to preaching the word of God, will not be a success as a ministerial clown. The wondering multitude turn from him to find something more sensational than he can furnish in the home of prayer. The Christian man who devotes himself to sensationalism, will be likely to find at last that he has made a great mistake. Dignity and character are worth something. An Elijah alone on Mount Horeb has more power than Jezebel with all her truckling hordes of false prophets and deceivers; and so the man of God who is strong in integrity and uprightness, in sobriety and divine power, has something which the mere sensationalist may seek in vain to obtain. Christ's ambassadors are neither apes nor actors. They deal with mighty themes; they have to do with eternal interests. Silent as those giant forces of nature, the warmth, the sunshine and rain, by which in a brief space the world around us is transfigured, so Christ and his followers laboured in quiet and sowed the seed which fills the world with precious fruit.

NEWS OF OUR CHURCHES

SWINTON: FAREWELL TEA PARTY.

PRESENTATION TO THE REV. WM. HARRISON.

ON Monday evening week a farewell tea party took place, at which there was a large attendance. This was followed by a meeting at which a presentation was made to the Rev. Wm. Harrison, who is leaving Swinton for Glossop. The chair was occupied by Mr. ERMON.

Mr. JAMES LONGWORTH, secretary to the presentation fund, read letters expressing regret that they would be prevented from attending the meeting from the Rev. J. Harwood, the Rev. H. F. Walker (Congregational minister), and Mr. Henry Lee, Morefield.

The CHAIRMAN then said they were all sorry to lose Mr. Harrison, but they wished him success. (Applause.) It was over ten years since he came there as a stranger, and he left them as a friend—he hoped as a life-long friend. All his work and aim had been to benefit them in a pecuniary and spiritual way. When he came they had a debt of many years standing. Through his work it was soon cleared off; a new organ replaced for the old one, and the chapel was beautified, and he left it in an excellent condition for his successor. (Applause.) He left a compact congregation, a committee working well together, and a well-attended Sunday school. He had passed the best years of his life with them, and his memory would remain so long as feeling and memory lasted. (Applause.)

Mr. JAS. LONGWORTH said since Mr. Harrison came to Swinton a great many changes had taken place. Those who were boys and girls had grown into men and women, and those who were young men and young women are now verging on to middle life; and alas, most of those who were old he has seen quietly put to rest in the little graveyard at the front. Many who were teachers and scholars in the Sunday school when he came had been joined together at his hands, and had now little families springing up around them. With such associations as those binding them together it would not have been natural if they had allowed Mr. Harrison to go from their midst without at least meeting together to say "good-bye, and thank you for the many happy hours we have spent in your company." Addressing Mr. Harrison, he said: And now, sir, as the humble representative of this congregation, who wish to impress upon you their great sense of your services rendered to this place, and also their recognition of your many virtues, I ask you to accept this beautiful timepiece and ornaments as a token of their esteem and affection. (Applause.)

The clock and ornaments were supplied by Mr. Peter Holland, of Swinton, the price being £20. A silver plate on the timepiece bore the following inscription:—"Presented to the Rev. William Harrison by the congregation of the Swinton Unitarian Free Church as a mark of their respect, and in acknowledgement of his faithful services as minister and friend for upwards of ten years. November 25th, 1878."

Mr. GEORGE DAWSON then proposed: "That the

members of this church, in taking leave of the Rev. W. Harrison, desire to acknowledge that during his ministry of ten years and a half, his exertions to promote the interests of the congregation have been unceasing. That they hereby thank him for his successful efforts to pay off debts, to carry out various improvements, to make the services of their church attractive and edifying, and to promote the cause of Unitarian Christianity in Swinton. They assure him that they have a high regard for his character as a preacher, a pastor, and a gentleman; that long after his removal his loss will be lamented by those who have had the benefit of his sympathy in time of trouble and bereavement, and they wish him health, happiness, and success in his new sphere of labour." (Applause.)

Mr. JOHN THORLEY seconded.

Mr. HY. PEARSON, in supporting the resolution, said he hoped God would grant Mr. Harrison, Mrs. Harrison, and their family, health and strength in their new sphere of labour. (Applause.)

The resolution was then put and carried amidst applause.

Mr. BRADLEY said he felt a pleasure in presenting two books to Mr. Harrison from the Good Templars of Swinton and Pendlebury.

The Rev. W. HARRISON, in replying, said his connection with the church commenced ten years and seven months ago, and during that time he felt he had had a pleasant homely time of it. He had never looked upon himself, and perhaps it had been a disadvantage not to do so, as a paid servant of a congregation—he felt he was a kind of big brother amongst a lot of brothers and sisters, that he had had a good deal of his own way, that they had been very willing to listen to what he had to say, and he might say his connection with members of other denominations had been most friendly. He was exceedingly pleased at a few simple words which had come from members of the congregation through Mr. Longworth. He said on Sunday, and he said truly, that he was not leaving for the purpose of bettering his worldly prospects. It was true he was going to get a larger salary, but that was not his fault—it was not that which induced him to go. He thanked every one who had contributed towards the purchase of the timepiece and ornaments very much, and could only assure them that nothing could have been presented to him which he should have liked better. The present from the Good Templars he should value very much. He had met men in the Good Templar Lodge he had learned to respect. That lodge was composed principally of Methodists, and he had met them, but they had never had a jarring word which on theological matters. He heartily thanked all of them, and bade them good-bye, and hoped God would bless them, and that they might hear good accounts from one another. (Loud applause.)

Mr. John Dendy, jun., secretary of the Manchester District Unitarian Association, and Mr. Smith Golland each said a few words, and then the Rev. William Harrison proposed, and Mr. James Longworth seconded, a vote of thanks to the chairman. Mr. Ermon briefly replied, and the meeting was brought to a close by a hymn and a prayer.

YORK: OPENING OF THE KENRICK ROOMS.

A NEW Sunday School building which has been erected in Spen-lane, in connection with the Unitarian Chapel in St. Saviourgate, was opened on Monday by Mr. J. Lupton, of Leeds. The building, which is of a substantial character and will accommodate about 250 children, will cost, including the site, between £900 and £1,000, and of this sum £730 has been already subscribed, Mr. T. Hollings, Mr. E. Swaine, and the late Rev. John Kenrick, who was for many years associated with the Yorkshire Philosophical Society, being the principal subscribers. The building was first promoted by the Rev. Dr. Vance Smith. The room was very prettily decorated for the opening ceremony which was commenced with a public tea, to which about 150 sat down, and subsequently a public meeting was held under the presidency of Mr. Lupton, and was well attended.

The CHAIRMAN, in declaring the school open, said the building was well worthy of the body which had erected it; and he hoped that the school would be productive of a large amount of good. It had been erected for the purpose of educating those who had no other means of being educated. The name which they had applied to it recalled to him the most lively recollections of the city of York and the history of the Unitarian body. They could not have given to it a more appropriate name than the Kenrick Rooms. (Applause.) The Rev. J. Kenrick was the friend of the city and of the body to which he belonged. Having referred to the liberality of the late Mr. Kenrick and Mr. Hollings, the chairman said the main object of the building was for a Sunday school, but it would be eminently useful to them for social and congregational gatherings. Alluding to the cost he said it had been erected on the most reasonable terms, and as there was only about £150 to be paid there was every prospect that the debt would glide away before Christmas. He should be happy to contribute his mite. (Applause.)

The Rev. CHARLES HARGROVE said the position of Unitarians was the most English of all denominations—of all religious bodies throughout the land. (Applause.) The Church of England was a great national Church, and had certainly much of the English life in it, but it had also got a great deal not at all from English life but partly from the old English Church before it, and partly from the Protestants of the Continent. He did not say that other Dissenters were un-English, but they had a great deal of foreign growth in them—Calvinism for instance; but Unitarianism had for the last 200 years grown as an English body with the national growth. If they were to compare their religion with that of other

bodies, if they understood that to be their *raison d'être*, then it would be a failure. Was their object and vocation the same as that of other bodies—to gather as many as they possibly could into their churches, and by having popular preachers to attract the masses? He thought that was a total misunderstanding of their position, which was one of witnessing to the great truth of national growth. They did not seek merely to aggrandise themselves and to get men to their own chapels, but to take care that truth was their only interest. (Applause.)

Mr. GEO. LUCAS next gave some advice as to the management of the school.

The Rev. F. E. MILLSON congratulated the meeting in having obtained such suitable rooms, and said it was really a great step forward. He took it that the school was not intended merely for Sunday-school work, but for something which had assumed more importance than Sunday-school work—namely, social union, which was essential to congregational life.

The Rev. C. H. WELLBELOVED, who was received with applause, alluded to the losses which the congregation had sustained by deaths and removals during the last three years; but yet, he said, the attendance at the services had not diminished. And more than that, they heard, on going about, of great sympathy being expressed in the most unexpected quarters. They did not want to achieve a great sectarian success; they rather prided themselves on the absence of any denominational or sectarian spirit. Yet it was pleasant to feel that a number of people sympathised with them. (Applause.)

Mr. Councillor E. T. WILKINSON, the Rev. DENDY AGATE, Scarborough, and the Rev. JOSEPH LEE, Barnard Castle, having addressed the meeting, Mr. George Bell, the treasurer, read the list of subscribers, and the proceedings were brought to a close.

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

MINISTERIAL APPOINTMENT.—Mr. Herbert V. Mills, of the Home Missionary Board, has accepted an invitation to the pulpit of the Free Christian Church, Bolton. His ministry will commence in July next. In the meantime he will preach occasionally.

ARDWICK.—On Monday last the annual parents' party was held, when there was a good attendance, and the Rev. Chas. T. Poynting, B.A., occupied the chair. Addresses were given by Messrs. John Reynolds, John Chadwick, and John Hey. The choir gave a number of glees, and the meeting closed with the usual votes of thanks.

BELFAST.—On Tuesday, November 19th, a service of sacred song, illustrative of "Christiana" (part second of Bunyan's Pilgrim's Progress), took place in York-street Nonsubscribing Church. There was a large attendance. The Rev. R. J. Orr, M.A., read the selections, and the choir of the church, under the leadership of Mr. W. H. Quinn, who presided at the harmonium, sang the various hymns and melodies in pleasing style.

CHOPPINGTON.—On Monday Nov. 25th, Mr. J. Robinson, of Newcastle, assisted by some friends, gave a magic lantern entertainment in the Unitarian Chapel, which was filled with a most appreciative audience. The proceeds were devoted to the Sunday school.

FLOWERY FIELD.—The Rev. J. Kertain Smith, who has hitherto held the position of Missionary of the East Cheshire Christian Union at Flowery Field, has received and accepted an invitation from the congregation to become their minister and occupy the pulpit of the beautiful new church which Mr. Thomas Ashton has built for them. We heartily congratulate the congregation and their pastor on a change in their relation to each other, which binds them more closely together and shows advancement in the position of our cause at Flowery Field.

HULME: DOMESTIC MISSION.—The Good Templar lodge having removed to other quarters, the teachers of this Sunday school resolved to establish in its place a Band of Hope. The first meeting was held on Tuesday evening, November 26th, when, notwithstanding the cold and foggy character of the weather, there were 82 present. The children were entertained by singing and short addresses. At the close 62 signed the pledge, and 36 paid their fortnightly penny subscription, which will entitle them to a free tea and entertainment at the end of the quarter. When one observed the scant clothing of many of these children, girls as well as boys, and remembered the severity of the weather, as well as the dreary homes from which many of them came, it was impossible not to feel what a blessed thing it was, altogether apart from the temperance question, to have gathered them into that warm, bright schoolroom, to listen to interesting stories, and join in singing joyous and elevating songs. The Rev. Jas. Harrop presided.

HULL: BOWL ALLEY LANE CHAPEL MUTUAL IMPROVEMENT SOCIETY.—On Wednesday evening, November 27th, a lecture was delivered to the members and friends of this society by the president, the Rev. J. M. Dixon. The subject was "George Dawson." The lecturer spoke of Mr. Dawson as a man, a preacher, a lecturer, a politician, a friend of education. In closing a very interesting, vivid, and discriminating lecture, Mr. Dixon said Mr. Dawson did his day's work in a manly way. And now he rests from his toil in the spirit land. On the occasion of his funeral sermon his church was not draped in black. It was adorned with ferns and flowers, part of nature's truth and beauty, honest kindred of the honest man. His mortal life was not a long one; but as years roll on and we recall the handsome, manly face, and the wholesome words of George Dawson, we shall feel that the master talker still lives in our midst. His voice of health mingles with and forms part of the moral music of the ages, nerving us to nobler deeds and winning us to purer lives.

KEIGHLEY.—The mission here has of late acquired new vigour, and since the visit of the Rev. G. Wooller, the attendance has largely increased. Last Sunday service was conducted by Mr. E. E. Prince, of Leeds, whose discourse was entitled "The Great Work to do, and the Little Man to do it." The Sunday school is also progressing, and through the exertions of Mr. Simpson, the secretary, a service of song is in preparation in Mill Hill Chapel.

KING'S LYNN.—On Friday evening last Mr. George Bridges, the secretary of the Sunday school, gave an interesting and amusing lecture to the scholars and friends assembled in the Foresters' Hall. His subject was "Wonder Land," and from the general attention given, and the repeated applause which followed his illustrations and experiments, will long be remembered by those whose privilege it was to be present as a pleasant hour's excursion into the ever-fascinating realms of ventriloquism, clairvoyance, and magic. The lecture was interspersed with recitations, songs, and music, rendered by the Misses Eglington, Gage, the school band, and others. At the close the Rev. Barnard Gisby proposed a vote of thanks to the lecturer, and to all who had contributed to the manifold enjoyment of the evening, which was carried unanimously. He remarked that it is a distinctive feature of the Faith which we profess that it is a religion of hope, and sweetness, and joy, and in this respect, perhaps more than any other, it strikingly differed from orthodoxy, which was in its ideas, conceptions, and effects, too often a religion of gloom and melancholy, if not despair. Our Faith taught us to believe that amusement, music, and laughter were good and ennobling things, and he thought everyone there would return to their homes the brighter and healthier for the pleasures enjoyed that evening. The entrance fees were appropriated to the Band fund of the school.

LEEDS.—The Rev. C. Hargrove, M.A., on Sunday evening, delivered the first of a series of discourses on "The Difficulties of Belief in God." There was a full congregation, the subject being the "Mystery of Evil."

LEICESTER: THE FOREIGN POLICY OF THE GOVERNMENT.—On Wednesday evening week a lecture was delivered in the Temperance Hall, under the auspices of the Liberal Association, by the Rev. J. Page Hopps, the subject being "A Review of the Foreign Policy of the Government and its consequences." Mr. Hopps's lecture was of an elaborate character, and was frequently cheered. A vote of thanks was accorded to him amid loud cheers.

LONGTON.—The Rev. J. C. Williams has just concluded a course of four lectures, on "The History of the New Testament," to large congregations, and additional interest has been excited in our services.

MANCHESTER: STRANGEWAYS.—On Thursday, the 28th ult., the annual parents and old scholars party was held in the schoolroom, on which occasion there was a large attendance. One old scholar was present who was made queen at the school fête held on the day of the coronation of Queen Victoria, June, 1838, and several were present who had been connected with the schools 20 or 30 years. The programme was a varied and interesting one, members of the congregation having cheerfully offered their assistance. One pleasing feature of the evening was the fact that many of the scholars took part in the proceedings. In the unavoidable absence of the Rev. J. T. Marriott, the chair was taken by Mr. Edwin Winsor, who gave the welcome to the parents and the old scholars, and addresses were also given by Mr. Parry, one of the superintendents, and Mr. Wigley, one of the teachers. During the intervals the young people, and some of the older ones as well, were highly amused by electric shocks given them from a battery belonging to and worked by Mr. W. Leach. The meeting was very successful, and it is hoped that the work of the school, and the interest of the parents and scholars, past and present, will be increased thereby.

MOUNTPOTTINGER.—On Wednesday, November 20th, a lecture was delivered in Mountpottinger Church, by the Rev. Dr. Chotzner, of Belfast, on "Heinrich Heine." The Rev. D. Thompson occupied the chair. The lecture was listened to with marked attention by a numerous audience, and, at its close, on the motion of Mr. William Spackman, seconded by Mr. James M'Williams, a hearty vote of thanks was accorded to Dr. Chotzner.

NEWRY.—On Thursday evening a literary and musical entertainment was given in the Needham Place Schoolroom. The spacious apartment was crowded. Neat and appropriate mottoes adorned the walls. The Rev. J. A. Crozier occupied the chair and opened the proceedings by a brief reference to the history and progress of the society. He said—It originated in March, 1877, beginning with some 20 or 30 members, and now, at the end of a year and eight months, well on to 200 members have been enrolled, with results of unmistakable good in the temperance cause. Our objects are threefold—first, to save from intemperance those who are already its victims, and secondly, to promote the growth of the principles and practice of temperance both in young and old. We would here spread our honey to catch and keep weak and silly flies, not to destroy them, but for their good. We seek to provide a better and healthier substitute for the enticement of strong drink and the attractions of the public-house. Here we offer a place where an evening—or with our band and choir practice meetings, two or three evenings if desired—may be weekly spent peacefully, pleasantly, and profitably, after which we guarantee that the sleep shall be sweet, no headache in the morning, no incapacity for remunerative work, and no racking sense of remorse. Then followed amusement. At the close a hymn, "Invocation," was sung by the choir, after which the band played some selections, concluding with "God save the Queen."

NOTTINGHAM: CANON FARRAR'S "LIFE OF CHRIST."—On Sunday evening, November 24th, the Rev. R. A. Armstrong delivered an eloquent discourse in the High Pavement Chapel, on Canon Farrar's "Life of Christ." The discourse is given at length in the *Nottingham Daily Express*, and we hope to make some citations from it in an early number.

OVER DARWEN.—Mrs. Osler has once more organised a series of cookery lectures, which are being given in the Co-operative Hall. His Worship the Mayor of Darwen took the chair at the first of the series, which was held on Monday, the 25th November. The second, which was held last Monday, was presided over by C. Shorrocks, Esq., and at the third of the series the chair will be taken by W. T. Ashton, Esq. The lectures are being given by Miss Clewis, of the Manchester School of Cookery, who is a pleasing lecturer. The interest in these lectures appears to be increasing; the number present at the last was about 120. It is hoped that the present effort may lead to the establishment of a regular school of cookery in the town.

PENDLETON.—On Tuesday evening a concert and entertainment was given by the Sunday school teachers and others to a good audience. The proceeds are to be devoted to the School Building Fund. On Wednesday a lecture was given in the church by the Rev. H. E. Dowson, B.A., on "Unitarianism, a Positive Faith."

READING.—A paper on "Disestablishment and Disendowment" was read before the Redlands Literary and Scientific Society, last week, by Mr. T. Reed, hon. sec. of the Unitarian Free Church.

RAWTENSTALL.—On Thursday evening last the Rev. F. B. Jones, B.A., of Oldham, gave to the teachers and friends of the school a most useful and instructive lecture on "Lessons in Religion," based on the lessons given in the *Teachers' Notes*. The Rev. A. Lazenby and several friends from Newchurch joined the teachers. There was an audience of forty-five. The Rev. H. Hill, minister, occupied the chair. Votes of thanks to lecturer concluded an interesting and helpful meeting.

SUNDAY-SCHOOL ASSOCIATION FOR NORTHUMBERLAND AND DURHAM.—A movement having been set on foot in the North for the organisation of a Sunday-school Association for Northumberland and Durham, a committee has been appointed, consisting of the Revs. Alfred Payne, of Newcastle, and R. C. Smith, of South Shields, together with representatives from Sunderland, Choppington, &c., the result of which is that an Association, to be called the Northumberland and Durham Unitarian Sunday-school Association, has been formed, the first meeting of which is to be held at Newcastle in January, 1879, when a paper will be read by the Rev. Alfred Payne.

TODMORDEN.—Last Saturday afternoon, about 200 of the teachers, scholars, and friends connected with the Unitarian Sunday school sat down to an excellent tea. Afterwards a meeting was held, presided over by the Rev. L. Taplin, M.A. Addresses were given by Rev. F. H. Jones, B.A., and Mr. John Heys, deputation from the Sunday School Association, and the Rev. E. W. Hopkinson, of Accrington. The bell ringers were in attendance with their peal of bells numbering over 70, on which they gave a selection of music. The choir also enlivened the proceedings with a number of glees and part-songs. A very pleasant evening was spent, and the meeting closed with a vote of thanks to the speakers, chairman, singers, trayholders, &c.

WAKEFIELD.—The annual services in aid of the Sunday school in connection with the Westgate Congregation have been held during the week. On Sunday, two sermons were preached by the Rev. J. T. Marriott, of Manchester. In the morning Mr. Marriott selected for his text, Luke ix. 25—8, "Who is my neighbour?" In the evening the portion of scripture selected was from the Psalm—"Out of the Zion, the perfection of beauty, God hath shined."—On Monday evening, a tea meeting took place in the schoolroom, when nearly 100 persons sat down to tea, which was presided at by Mrs. Bamby, Miss Clarkson, Miss Conway, Miss Everett, Miss Walsh, and Miss Hinchcliffe. Among the company were several ministers from other towns, but others who had been expected were unfortunately unable to be present. After tea, the proceedings took the form of a conversation or musical re-union, chess, draughts, and other games being indulged in, interspersed with short addresses. The Rev. Goodwyn Bamby, the pastor, presided, and briefly welcomed the friends present. He then called upon Mr. Backshell, of New Wells, who proposed, and Mr. T. W. Marriott, of Sandal, Grange, seconded, a vote of thanks to the Rev. J. T. Marriott, for his sermons on Sunday. The Rev. Mr. Marriott responded. The Rev. D. Scott, of Dewsbury, bore testimony to the pleasant intercourse which had always subsisted between the daughter church of Dewsbury, and the mother church of Wakefield. He hoped that intercourse would continue. The Rev. J. Thomas, of Huddersfield, addressed a few words to the meeting, in which he commented on the success that he had found at his own church attendant upon the establishment of a musical service. Crowds were attracted thereby, and he recommended the fact to the consideration of other churches. The remainder of the evening was most pleasantly spent in singing and games, and in inspecting the various objects of interest provided for the visitors' delectation.

A Washington paper tells an amusing story of a Protestant clergyman who, on his first visit to the capital of United States, endeavoured to enter the Senate House. He was stopped by an official, who demanded whether he was privileged to enter, by being either a governor, an ex-member of Congress, by a foreign minister. "I am a minister," replied the clergyman. "Of what Court and country?" demanded the janitor. "Of Heaven," was the reply. "Our Government entertain no relations whatever with that country," drily observed the doorkeeper.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

Letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, 20, Cannon-street, and not to the private addresses of the Editors.

No anonymous letters inserted: the writer of every letter must append his name for publication. No letter should be more than half a column.

SCHOOLS FOR OUR CHILDREN.

To the Editors.—It was with feelings of mingled amusement and surprise that I read, in your paper last week, Mr. Dobson's letter on this subject. Whilst concurring with him in the views he expresses as to the importance of religious teaching, it does seem strange to me that, feeling the interest he professes in the matter, Mr. Dobson yet appears to be unaware that for some twelve months and more Mr. Briggs and myself have been endeavouring to establish just such a school as he assumes to be much wanted, but not to exist in the south of England. I have yet to learn that Hastings is not in the south of England, or that it is, in any respect, a less suitable place for such a school than Brighton. True it is we have not the advantage of Mr. Dobson's recommendation; but it will, at all events, be only just if those parents desiring such a school as Mr. Dobson mentions, for their sons, will write for information and references to Mr. Briggs or myself as well as to Brighton. Allow me too, one word of personal explanation. As some of your readers will know, I have been educated at Manchester New College for the Unitarian ministry. Though circumstances necessitate my residing at Hastings, I have not therefore neglected the object of my training in London. It is partly owing to my constant assistance that Mr. Briggs is enabled, in the face of many adverse circumstances, to keep open three Unitarian places of worship in this neighbourhood, viz., Hastings with two services, Battle with one, and Northiam with a fortnightly service.—Believe me, respectfully yours,

Anderida House,

PHILIP VANCESMITH.

St. Leonards-on-Sea.

BOOKS FOR SUNDAY SCHOOLS.

A correspondent writes that at this time of the year our Sunday-school Prize Committees are buying books for boys and girls of all ages. As many such Committees merely go to the wholesale booksellers and select there and then from the stocks before them, it is thought to be very desirable that those teachers and others who know from personal of certain books which can be particularly recommended for certain ages, dispositions, mental capacities, &c., should give such information for the benefit of others. This would save time, and avoid many disappointments and unhappy disposals, and would ensure a much wiser and more satisfactory distribution.

THE BOSNIAN APPEAL.—As supplementary to Miss Gibson's appeal, inserted last week, we give the following extracts from a report sent to us issued by the Orphan Relief Fund Committee. They say: "We hoped last spring that the fugitives would have been able to return to their native land, rebuild their ruined homes, and till their deserted fields. But spring and summer are gone, autumn is passing away, and we hear from both sides of the frontier, from private and official sources, that it is improbable that peace and order can be so far established in Bosnia as that the fugitives may be able to go home before another spring. How are these people to live through a fourth winter of exile?" And towards the close of the report we find the following: "We entreat further funds for the support of the schools, and for the purchase of corn, clothing, and blankets, to save human life. The need, alas! would be equally great even if the fugitives should be able to return at this season of the year to their bare and wasted lands, for the houses and villages have been destroyed during three years of civil war, and no crops can be reaped till next autumn. May we hope that some of those who have so generously helped will help again, and enlist new helpers?"

LOWER MOSLEY-STREET SCHOOLS.

THE BRITANNIA BUILDING SOCIETY

MEETS on the FIRST WEDNESDAY in every Month at Lower Mosley-street Schools from 7.30 to 8.30. FIVE PER CENT INTEREST ON LOANS.

Shares may taken up and Loans Paid daily to HENRY PAULDEN, Secretary, 1, Cooper-street, Manchester.

COMING WEEK.

BOOTLE, NEAR LIVERPOOL.—On Tuesday evening, in the Town Hall, Merton Road, Bootle, lecture by the Rev. S. Fletcher Williams, on "The Story of Adam's Fall."

PENDLETON.—On Wednesday evening, lecture by the Rev. William Binns, on "Milton's Paradise Lost and Regained."

STALYBRIDGE.—On Sunday evening, a lecture, at 6.30, by the Rev. J. G. Slater, on "Success."

STRANGEWAYS UNITARIAN FREE CHURCH.—On Sunday, at 10.30 and 6.30, the Rev. J. T. Marriott will preach.

WHITCHURCH.—On Tuesday, effort to clear off the debt, sale of work, tea, and public meeting.

Deaths.

REED.—On the 28th ult., at Hampstead Lodge, Marlborough Hill, N.W., Eliza, the dearly-loved wife of Thomas Reed, aged 55 years.

Printed for the Proprietors by JOHN PHILLIPS, of The Terrace, 22, River-street, Eccles New Road, Salford, at the *Unitarian Herald* Printing Office, No. 20, Cannon-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 20, Cannon-street aforesaid, in said Parish of Manchester.—London Agents: Messrs. Smart and Allen, 3, London-house Yard, Paternoster Row.—Friday, December 6, 1878.

The Unitarian Herald.

EDITED BY

REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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Price 1d.

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THE UNITARIAN POCKET ALMANAC will be ready on December the 20th.—Orders should be sent to JOHN PHILLIPS, at once, 20, Cannon-street, Manchester.

PULPIT SUPPLY.—Rev. E. PARRY, B.A., is Open to SUPPLY a VACANT PULPIT for a period of three months.—Address 28, Rue Sedaine, Paris.

MINISTRY TO THE POOR.

The ANNUAL COLLECTIONS in aid of the MANCHESTER DOMESTIC MISSION will be made on Sunday, the 15th inst., after Sermons, in Cross-street Chapel (10.30), by the Rev. WM. GASKELL, M.A., and (6.30) by the Rev. H. E. DOWSON, B.A.; and at Platt (11) by the Rev. C. T. POYNTING, B.A.

Donations have not come in during this year as usual. The Committee earnestly entreat friends of simple ministry at large amongst the poor and helpless, the sick and sinful, to supply them with Donations and Annual Subscriptions.

The Mission is characteristically Christian and unsectarian. It is not an almsgiving institution, but during many years of quiet labour has devoted itself to acquiring a large experience and a considerable personal acquaintance amongst our poor "neighbours." This winter, however, it is quite impossible for the Missionaries not to feel obliged to give food, and clothing, and firing, to relieve the terrible needs of those whom they visit.

The Committee have made arrangements for a regular and increasing distribution of good stores and cooked food, clothes, and materials.

It is a principle of the Society to discourage indiscriminate alms. While they know no distinction between "neighbours" who are in want, they endeavour to give such gifts only where and in such a manner that they may afford really healthy relief and help to body and mind.

For this special effort the Committee earnestly beg for immediate subscriptions.

Money, or clothing, or materials, or orders on shops for such things, may be sent to any of the undersigned.

During the illness of Rev. S. A. Stenhal, the Secretary, to Mr. R. D. DARBISHIRE, Treasurer, 26, George-street, Manchester; or to

Rev. J. HARROP, 3, Poynton-street, Greenhill-street, Greenheys; or to

Rev. B. WALKER, 3, Franklin-street, Rochdale Road.

DISTRESS FUND.—ALREADY PROMISED.	
	£ s. d.
The Mayor's Charity	40 0 0
Friend	10 0 0
J. W.	10 0 0
Friend	5 0 0
Friend	5 0 0
Miss B.	5 0 0
Mr. Schwabe	5 0 0
L. T.	5 0 0

FLOWERY FIELD CHURCH.

This New Church will be OPENED for Public Worship on Thursday, December 19th, 1878, at Three o'clock p.m.

At the OPENING SERVICE the Rev. WM. GASKELL, M.A., will offer the Dedication Prayer; the Rev. H. E. DOWSON, B.A., and Rev. J. KERTAIN SMITH, will conduct the Devotional Service; and the Rev. CHAS. BEARD, B.A., will preach the SERMON.

At the close of the Afternoon Service TEA will be provided in the Schools, after which a MEETING will be held, when THOS. ASHTON, Esq., will preside. The following gentlemen will take part in the proceedings: Revs. Chas. Beard, B.A., Jas. Black, M.A., R. C. Dendy, H. E. Dowson, B.A., J. Kertain Smith, Harry Rawson, Esq., and others.

Songs and Glees will be given by the Church Choir. John Ogden, Esq., and Mr. James Broadbent, Junr., will preside at the Organ in the Afternoon, and the Piano in the Evening.

On the following Sundays the Opening Services will be continued. Morning at 10.45; evening at 6.30:—

December 22nd.—The Rev. T. R. ELLIOTT will conduct the Devotional Service, and the Rev. WM. GASKELL, M.A., will preach, morning and evening.

December 29th.—The Rev. CHAS. HARGROVE, M.A., will preach, morning and evening.

On the Opening Day the Collection will be devoted to the Sustentation Fund, and, on the two following Sundays, to the ordinary expenses of the Church.

Price of ticket for Tea and Meeting, 1s. 6d. each.

Friends coming from Manchester to the Opening will find convenient trains from London Road Station at 1.50 and 2.20 p.m.; and a SPECIAL RETURN TRAIN to Manchester will leave Hyde Station at 9.53 p.m.

BLACKPOOL: UNITARIAN FREE CHURCH.

A CHRISTMAS TREE on Wednesday, December 18th. Tea at Five o'clock. Tickets, One Shilling.

YORK: SAINT SAVIOURGATE CHAPEL.

A BAZAAR, in aid of the School Building Fund, will be held in the Kenrick Rooms, Spen Lane, on Tuesday and Wednesday, the 17th and 18th December.

A great variety of Useful and Ornamental Articles, specially adapted for Christmas presents, will be offered for sale at moderate prices.

The Phonograph, or talking machine, will be exhibited. Music and other entertainments.

Admission 6d., which will be returned in goods.

Doors open each day from 3 to 9.30 p.m.

THE CROSS STREET CHAPEL CHORAL SOCIETY.

will give their FIRST CONCERT, in aid of the Piano Fund, in the Memorial Hall, on Wednesday next, Dec. 18th, at 7.30 p.m. Tickets, 1s. 6d., 1s., and 6d., may be obtained from Messrs. Johnson and Rawson, 89, Market-street; Messrs. J. F. Jones and Co., 44, Corporation-street; Mr. Vickers, Cross-street Chapel; Mr. T. P. Jones, Memorial Hall; or from any member of the Society.

BEARD MEMORIAL UNION.

On Tuesday evening, 17th December, 1878, HENRY HARWOOD, Esq., M.A., will read a Paper on "The Duty of Christian Churches in Times of General Depression." To be followed by discussion. The Rev. WM. GASKELL, M.A., will take the chair at 7 p.m. Tea will be provided from 6 to 7 at Sixpence each.

W. C. BOWIE, Hon. Sec. Memorial Hall, 5th December, 1878.

DOB LANE NEW CHAPEL.

The Building Committee earnestly appeal for further assistance. The New Chapel must be opened free from debt, and our funds are still inadequate to the work in hand.

HALLIWELL THOMAS, Minister.

HARRY RAWSON, Trustee.

LUKE POLLITT, Treasurer.

JOHN F. ALLEN, Secretary, Oldham Road, Newton Heath.

The Committee thankfully acknowledge the following donations:—

	£	s.	d.
R. N. Phillips, Esq., M.P. (2nd donation)	5	0	0
Mrs. Charlton, Chester, per H. R. (2nd subscription) ..	5	0	0
H. R. Greg, Esq.	2	0	0
John Wood, Clayton Bridge	2	0	0

OLD MEETING, GREAT YARMOUTH.

APPEAL FOR SUNDAY SCHOOL EXTENSION.

Owing to the great and continued increase in the attendance of children at this School, together with the want of accommodation for conducting with efficiency and convenience the social and public work of the Church, the congregation feel themselves compelled to enlarge the present schoolroom.

As the congregation have not at their command sufficient means to provide the whole of the estimated cost, they are under the necessity of soliciting subscriptions from all those who are in sympathy with the religious education of the young, and who are desirous of obtaining in our respective towns all requisite facilities for the teaching and practical application of the principles and aims of Unitarian Christianity.

Subscriptions will be received by the following gentlemen, Members of the Committee of Management:—

SIR THOMAS B. BEEVOR, BART., Chairman,

20, Regent-road, Great Yarmouth.

JOHN LEACH, Hon. Treasurer.

Market-place, Great Yarmouth.

CHARLES RUMBOLD, Jun., Hon. Secretary,

4, Dene-side, Great Yarmouth.

All subscriptions received will be acknowledged by the Secretary through the post. Amount received to this date, £48. 17s. 2d.

26th November, 1878.

FREE CHRISTIAN CHURCH, BOLTON.

AN APPEAL.

The Committee of the above Church have entered into negotiations for the purchase of the Lark-street Temperance Hall. For this purpose, and for needful alterations, the sum of £900 will be required, and the Committee appeal to all friends of Free Religious Thought to aid them in the work they have undertaken. The Congregation from its commencement has been entirely self-supporting. The Sunday school is doing a good and useful work in a neighbourhood where a school is much needed. It was opened in August, 1873, when it commenced with 12 scholars; now it numbers 146.

Towards this sum the members have raised £300.

The following persons have kindly consented to receive Subscriptions, which will be acknowledged through the columns of the *Unitarian Herald*:—

Mrs. Stephen Winkworth, Ravenswood, Heaton, Bolton.

J. P. Thomasson, Esq., Woodside, Heaton, Bolton.

Rev. H. Shean Solly, M.A., Padham.

Rev. W. Carey Walters, Whitechurch, Salop.

Mr. Bernard Dawson, The Laurels, Malvern Link.

Mr. Herbert V. Mills, Memorial Hall, Albert Sq., Manchester.

WANTED, a trustworthy Plain COOK, not under 25; also a strong, willing HOUSEMAID.—

Address Mrs. W., 38, Monkgate, York.

AS HOUSEKEEPER, Companion, Attendant, or any Situation of usefulness and trust: middle aged: experienced: knowledge of cooking: high references.—Address "Hope," Hammett's Circulating Library, Taunton.

RE-ENGAGEMENT Required by a Young

Lady as GOVERNESS in a Boys' Preparatory School, or in a family, to boys under twelve. Acquirements: English, Latin, French, and Music.—Address R. F., care of Messrs. Smart and Allen, 5, London House Yard, E.C.

1879. { DIARIES, ALMANACKS, CHRISTMAS CARDS, best designs, and great variety. A large lot of SCIBLING PAPER at 6d. per lb. 1879.

JOHNSON & RAWSON, 89, Market-street, Manchester.

Just published.

RELIGIOUS SERVICES for SUNDAY

SCHOOLS. Edited by Rev. J. Cuckson. 8vo., 150 pages. 1s. 6d. each. 25 copies or more, 1s. each.

Sunday School Association, 37, Norfolk-street, Strand, London.

Hirst, Smyth, and Son, 137, Gower-street, London.

NEW PARLOUR DRAMA FOR CHRISTMAS.

Now ready, in cloth, 1s.; by post, 1s. 2d.

THE PRINCE'S TRIUMPH:

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N.B.—New Books at 1d. in the shilling discount for cash, free by post. Parcels of £2 and upwards at 25 per cent discount.

Now ready. In small 8vo, pp. xvi.—240. Cloth, red edges. Price 2s. 6d. (to Congregations, 1s. 8d.)

A BOOK OF PRAYER: IN THIRTY ORDERS

OF WORSHIP. With additional Prayers and Thanksgivings. Edited by R. CROMPTON JONES.

Williams and Norgate, 14, Henrietta-street, Covent Garden.

"EVENIN' NEWS! H-HEEVNIN' NEWS!"

And other Stories. By J. J. WRIGHT. Just published. New book for boys and girls. Illustrated. Interleaved with bright bits of verselets. Pretty bindings. Price 9d.

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* * * Mr. Wright's own Special Arrangement for Schools, and for Teachers giving Prizes or Presents—

25 BOOKS FOR 12s. 6d.

If ordered in one parcel of 25 copies and upwards, "Evenin' News," for schools and teachers, 6d. each.—For this order write direct to J. J. W., Berners-street, Leicester. A sample copy sent for nine stamps.

THE HOME PAGE TRACTS.

A BARGAIN.

TO BE SOLD, the whole STOCK of the HOME PAGE TRACTS, heretofore kept in store at the Unitarian Herald Office, but now obliged to be disposed of owing to the removal of the *Herald* business. The "Home Page Tracts" are 236 in number (some of which, however, have been sold out.) Edited by Rev. Brooke Herford. The stock now remaining amounts, in all, to about 200,000 to 250,000; and at the wholesale price as supplied per thousand, they are worth upwards of £150. There has been a steady demand for them up to the present time. The whole will be sold for £30, the purchaser to arrange for removal and carriage.—Apply immediately to JOHN PHILLIPS, Unitarian Herald Office, 20, Cannon-street, Manchester.

BROOK HOUSE, KNUTSFORD.—BOARD-

ING SCHOOL FOR GIRLS.—For Prospectus apply to Mrs. FRANK SHAWCROSS, Principal.

MISS ARDERN, Princess-street, Knutsford,

wishes to find an ENGLISH GOVERNESS of some experience for her School: accomplishments not indispensable.

CROYDON.—School for Girls.—Miss Biddell,

who has passed in honours the Cambridge and Kensington Examinations, receives Boarders: home comforts: terms 40 to 60 guineas.—2, Ailsa Villas, Wellesley Road., next Free Christian Church. Half-term commences November 4th.

HEATH BROW SCHOOL.

For Boys from ten to sixteen years of age: Junior Classes for children under ten years of age. Pupils are now working for the London Matriculation Examinations of June, 1879, and June, 1880. The arrangements of the School permit of some Girls being received with their brothers. The NEXT TERM begins on Wednesday, January 22nd, 1879.—Prospectus on application to Mrs. CASE, Heath Brow, Hampstead, London, N.W.

MOUNT VERNON HIGH SCHOOL,

NOTTINGHAM.

Established 1864.

Mr. EDWIN SMITH, M.A., of the Universities of London and Heidelberg, assisted by Mr. G. H. HENSON, University of London, thoroughly prepares Boys for college, the local examinations, or for business. The school possesses an unusually complete provision of apparatus and specimens for the teaching of science. No means is neglected which the experience of fourteen years has shown to conduce to the progress and interest of pupils in their studies. Good cricket ground and playground.

Nottingham now offers special educational advantages in its Midland Counties' Art Museum, School of Art, Natural History Museum, and Cambridge Lectures.

BRIGHTON.—Miss WOOD, 12, Lower Rock

Gardens.—Board or Apartments. Terms on application.

BLACKPOOL.—CHANNING HOUSE,

39, QUEEN'S SQUARE.

Visitors will find here every home comfort. Tariff sent on application.—Mrs. JOHN MARSDEN, Proprietress.

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Place, Manchester, HOSIERS and GLOVERS, &c. Children's best NOTTINGHAM HOSIERY in great variety.

DOING AND SAYING.

The electric light has been experimentally tried in the nave of Bristol Cathedral, the result being most satisfactory.

This year's collections on Hospital Sunday in Birmingham amounted to £6,400, the largest amount yet received.

Hospital Saturday Fund in London for the year is £6,550, an increase of £1,047 over the receipts of the previous year.

The total amount promised from London districts to the Wesleyan Thanksgiving Fund is £31,200, which, with other districts, will make a total of £34,660.

A Memorial of the late Dr. Livingstone is about to be erected in Westminster Abbey. With the consent of Dean Stanley it will take the form of a stained-glass window.

Lina Berger, a young Swiss lady, has taken the degree of Doctor of Philosophy at Berne University, after a brilliant examination; and two other ladies, American and Austrian, have passed as doctors of medicine.

It is intended to found in Oxford an institution for nurses, in memory of the late Mrs. Acland, wife of Dr. Acland, Regius Professor of Medicine. To give effect to the plan a sum of from £3,000 to £4,000 will be required.

A gentleman connected with the Press has paid Carlyle a visit. He was delighted to find that in the course of conversation the Earl of Beaconsfield was held up to ridicule. The old Sage of Chelsea has a poor opinion of all the actors on the modern stage.

The *Chicago Standard*, having noted that the young Duke of Norfolk will soon be in receipt of an income of 1,500,000 dollars (£300,000) from his Sheffield possessions, adds: "If he keeps off the racecourse, and refrains from starting a daily paper, he ought to *pull through*."

M. Guillaume Guizot, in his interesting lectures on English literature at the College of France, astonished some of his auditors by describing Mrs. Browning as not only the greatest English poetess, but the greatest the world has ever produced.

Mr. George Henry Lewes has left a considerable mass of MS., including the remainder of his work on theology in its philosophical relations. It is said that a new and full edition of his works will shortly appear, under the editorship of Mrs. Lewes (George Eliot), who is, unfortunately, in very delicate health.

In a paper on Manchester journalism read at the Literary Club by Mr. Henry Franks, Bishop Fraser was described as "a newspaper without an editor." The description was made the more epigrammatic by another member who referred to his lordship as "an unedited newspaper."

The Ritualists in the Church of England now accommodate both parties in their churches by administering the Communion in two ways, with and without the offensive additions. The rector at Wilton-place advertises:—Holy Communion, 8 30 a.m.; ditto (plain), with sermon, 11 a.m. Very like a restaurant bill of fare.

Thirty families at Tasso, in Corsica, have embraced Protestantism, and have secured an Italian pastor from Geneva. The priest challenged him to a public discussion in Italian, but when the time came insisted on the use of French. To the pastor this was immaterial, but the villagers objected to a language they could not understand, whereupon the priest retired.

Whilst some of our Protestant cathedrals are being restored there is to be a new one dedicated to the service of the Church of Rome in memory of Cardinal Cullen. Mr. Gray, M.P., proprietor of the *Freeman's Journal*, has offered to subscribe £1,000 towards the new building.

The American Oriental Society are stated to have in contemplation an expedition for the purpose of Assyrian research.

Mr. Hamilton, a gentleman who has edited the Old Quarter Sessions Record of Devonshire, making a most instructive book out of them, draws special attention to the fact that, in the Commonwealth period, he has not met with many of those curious scriptural names supposed to be characteristic of that time. The

Athenaeum thinks that his experience in this matter will tally with that of every other student who has turned his attention to this subject. "It is only in the pages of tale-books and plays" says our contemporary, "that those odd names which many people suppose to be characteristic of the Puritans are to be found in any great profusion."

In a word for what it terms "much-abused preachers" the *World* says:—Would even the censorious layman find it an easy matter to discourse, week after week, on well-known themes that have been threshed and winnowed time out of mind? Or to the same people, with precisely the same surroundings, familiar to all? Or to a 'mixed congregation,' some wofully ignorant of even elementary truths, others utterly careless and indifferent as to the most awful and sublime interests that can affect humanity? And might not the preacher very often retort on his lay critic somewhat after the fashion of a certain nobleman, who was once in early life a candidate for parliamentary honours, on the hustings? Persistently chaffed by a non-elect in the crowd below, the would-be representative bore it for a while in good humour. At last, to the infinite amusement of bystanders and the delight of the mob, he lost both his 'speech' and his temper, and roared out to his tormentor, 'Come up here, old fellow; and see if you can do it better yourself.'

The Rev. J. G. Rogers, in a recent address, remarked that Principal Tulloch was very earnest, and also, he was bound to say, very savage, upon one point. He said, "Perhaps one would not like a Prime Minister to choose your Church dignitaries, but at all events I should prefer the Prime Minister to Tozer the buttermilk man." Now, he (Mr. Rogers) would rather have Tozer the buttermilk man than Lord Beaconsfield. He thought it probable that they did not know who Tozer the buttermilk man was. He (the speaker) had been a Dissenting minister for thirty-two years, and had never hit upon him; and yet whenever this controversy arose they had this wonderful individual, this unhappy old horse, trotted out until, he should have thought, both those who had him in charge and he must have become weary of the operation. Here was the difference between such a man and the Prime Minister. Granted that Tozer was a very vulgar man—a very Philistine of Philistines, as Matthew Arnold would say; let them grant—to quote Mr. Arnold's expression—that he belonged to a lower plane of society, that his sense of beauty was rather dwarfed, and his religious conceptions were not of the most exalted character. But, on the other hand, they had the Prime Minister, who might be a Christian or who might not, who might be interested in the prosperity of the Church or who might not, who might be an earnest and devoted champion of Christianity, or an apologist for Bulgarian massacres and the patron of Mahomedan idolatry. It did not matter what he was, he had possessed the power. Here was the difference with Tozer, who was interested in the Church and could do nothing unless the Church agreed with him. Tozer's voice was only one, and unless he had spiritual insight and sagacity to fix upon the right man—to such an extent, at all events, that he could make others agree with him—his power was limited to a solitary vote. Therefore he preferred being governed in church matters by members of the churches and by men selected by the free choice of the members—by men who thought and worked for the Church, and who if they erred did not err from want of sympathy, but entirely from want of judgment. Of course they might make mistakes; all liberty was liable to abuse, and all deacons were not perfect men; but after a somewhat extensive experience, admitting the failures he had seen on the part of deacons, and looking also at the mistakes which they as ministers had made, he confessed he was just as much surprised at the patience Nonconformist churches showed from time to time with ministers as he was indignant sometimes at the insolence, possibly, of deacons, who ought never to have been in office at all.

SCOTTISH NOTES.

TRAM-CARS ON SUNDAY.

THEY are going ahead in Scotland. The most doctrinal Presbytery in the most Sabbatarian city in the world, Glasgow, has given out that tram-cars are necessary to religion. The fathers in solemn council last week passed a resolution that for works of necessity and mercy, or for persons coming from the suburbs to the town for divine worship, tram-cars may, within assignable limits, be run. The Presbytery does not see that there should be one law for the rich and one for the poor, or why the former should be permitted to use his private carriage in going to church, and the poor man be proclaimed a heretic if he goes thither in a tram-car. This is altogether a leap in advance of anything yet attempted in Scotland.

AMERICAN NOTES.

HOW CHURCH DEBTS ARE PAID.

THE Boston *Congregationalist* gives this account of the way in which some church debts are paid:—"In a New Jersey Church not far from New York, which freed itself under Mr. Kimball's lead, and whose male members are mostly mechanics working on reduced wages, one man who earns 450 dollars a-year (£90) gave 300 dollars (£60). Another, who earns 800 dollars a-year (£160) gave 600 dollars (£120), the entire savings of three self-denying years."

NEW YORK CHURCHES AND SALOONS.

IN New York (population over a million) there are 375 churches divided among the following sects:—Protestant Episcopal, 73; Roman Catholic, 54; Methodist Episcopal, 50; Presbyterian, 41; Baptist, 31; Jews, 25; Lutheran, 21; Dutch Reformed, 20; African Methodist Episcopal, 9; United Presbyterian, 7; Congregational, 6; Reformed Presbyterian, 5; Universalist, 5; Unitarian, 4; Friends, 3; miscellaneous, 21; among the last, 1 True Dutch Reformed, 1 Swedenborgian, and 1 Greek Catholic. There are 2,000 drinking saloons in the city; showing one church to every 2,800 inhabitants; one saloon to every 500.

As an experiment in "Indian Policy," the Government of the United States is transplanting a little colony of Indians from Dakota to Hampton, in Virginia, where large buildings are being prepared for the reception, in the first instance, of some fifty boys and half as many girls. Until the large wigwam is ready for occupation the immigrants will be accommodated in tents; for those who are well acquainted with their habits have warned the Government against cooping up boys and girls accustomed to live in the open air in badly-ventilated houses. The experiment at Hampton is said to be watched with interest in America. As one of the newspapers says, "It is well worth trying, viewed simply from an economical point of view; for while it costs the Government not less than 10,000 dols. to kill an Indian, less than 200 dols. a year will suffice to educate him at Hampton." The Government, it is stated, pays the current expense of these Indians so long as it chooses to continue the experiment; but the buildings, which, should the Indians be withdrawn, are required for the purpose of negro education, must depend upon voluntary gifts.

BOOKS AND AUTHORS

The House Surgeon or the Doctor at Home, containing instructions for the prompt treatment of Accidents and Emergencies. By the late Alfred Smee, F.R.S. London: The Accident Insurance Company, Limited.

THE doctor is sometimes wanted at home before he can arrive, and the ignorance as to what ought to be done in the meantime is something dreadful to think of. A bad cut, a severe burn or bruise, a broken bone require immediate attention; not to speak of such accidents—not happening in the house—as drowning, where momentary action affords the only hope of recovery. The right kind of suggestions for all those cases will be found in

the little work named above, which has the great advantage of being supplied with a number of little woodcuts illustrating the methods to be adopted. We need scarcely add that, with clear and accurate advice like that given here, the doctor may very often be dispensed with.

Ida Mayhew. By Mrs. Herbert Martin. London: The Sunday School Association, 37, Norfolk-street, Strand.

THIS is a very excellent story of a girl who had grown up rude and selfish, changed by judicious treatment into a self-denying and useful member of the household. The scheme of it is this. *Ida's* mother dies, and her father, who holds an appointment in India, marries again. *Ida* had been indulged by her father, and she was too self-asserting towards her stepmother to get on well with her. The father conceived the idea of sending *Ida* to her aunt *Penelope's* in England, a maiden lady, a strict disciplinarian. She arrives, but the unsympathetic angularities of the aunt drive *Ida* into open rebellion, and she, while confined to her room at Lime College for disobedience, runs away to join a travelling circus at Norton, but falls ill and is taken to the house of Dr. Shirley, who proves to be an old schoolfellow of her father's. Here she is carefully tended, is physically and morally improved, and eventually of her own choice she goes to the home of her aunt's, to whom she is reconciled, and shortly after the aunt dies, her father returns to England and takes up his abode at Norton, where *Ida* is restored to him a changed creature—a result achieved by the exercise of love and sympathy towards a spoiled self-willed girl. The story is well written, and will be good reading for every family of young people. It is a capital prize book or Christmas present for girls of from 12 to 16 years of age.

OUR SUNDAY SCHOOLS.

PROVIDENT HABITS.

MISS EMILY FAITHFULL recently delivered an address on the above subject to a large audience in the Mansion House, London, which we recommend as a lesson for our Sunday-school teachers.

Miss Faithfull commenced by saying that for some years we have heard an ever-deepening cry against the want of prudence and reckless expenditure now so prevalent. It was indeed the old string which Samuel Smiles had touched with a master hand in books which ought to be scattered broadcast throughout the kingdom. But in spite of all that has been said and done, Mr. Gladstone lately stated, and none could gainsay him, that if you compare England with France you will find the French people understand thrift far better than we do at home. A very different spirit prevails in England. People live for the present moment. They work hard, but they spend hard. They are industrious, but they are improvident, and all classes seem striving to attain to a standard of living which can be easily reached only by those of the highest rank in the social scale. Few people saw more of the fatal consequences of extravagant living than she did; and that was why she felt impelled to speak upon the matter. She continually saw in the hours of their deepest misery the widows and daughters of men who had been spending their hundreds a year, but who had left debts behind them, and their families penniless. For years she had tried to help them, now she wanted to plead for prevention rather than cure. She thought something could be done, and that women had something to do in the matter. They had certainly a great deal to do with spending money. By some they were accused of being the direct promoters of the extravagance now seen on every side of us. If we walked by Rotten Row, or attended a fashionable church, we had to confess this prodigal display in dress is the outward and visible sign of what is going on throughout our social system. But men were equally to blame. Tailors' bills, flower and cigar bills, life at St. John's Wood and Pimlico, gambling, horse-racing, &c., play their part on

the stage of modern extravagance. After alluding to Sir Charles Napier's brave protest when he resigned his command in India, Miss Faithfull said that the extravagance he complained of was small compared with the expenditure which prevails among the officers of the present day, and spoke of the letter which recently appeared about "Regimental Dinners," and the expenses of subalterns, whose parents probably pinched themselves to place them in the army at all. In fact, Englishmen and women seem to be expending toil, and life itself, to obtain outward luxury, thus stifling every nobler aspiration, whether for this world or the next. The poison was spreading through all classes. The same love of vanity was to be found in high and low, master and servant, mistress and maid. Accordingly, we hear on all sides of the difficulty of obtaining good servants. Fine ladyism has descended from the drawing-room to the kitchen. The servants of the period shirked their work, were idle, thriftless, and untrustworthy, emulating their mistresses in spending all they had on their backs, counting their appearance on their Sunday out as a better investment than money placed in a savings' bank against a rainy day. Their hearts are not in dusting, sweeping, or cooking, but in gay attire in which they may display themselves like their betters. They, too, live to the best of their ability on the skirts of the sensational life of the classes above them, eating of the same disastrous tree of knowledge, and living in equally unhealthy and still grosser pictures of romance. Miss Faithfull then dealt with the various causes which have produced this state of things. Material prosperity, with its concomitant—the spirit of equality—were the first causes dwelt upon; then the love of money—an inheritance from our Saxon ancestors. After speaking of the way in which the higher ranks of society must lead, whether they will or no, the lower, Miss Faithfull pointed out how the aristocracy of money is fast swamping the aristocracy of birth and culture. The poet had said love rules the world, but it seemed to her in these days the French song was nearer the mark—"C'est l'argent qui fait tourn le monde." The greatest evil she attributed to the modern way of living was the credit system, and its twin-brother—debt, well described as the curse of the middle classes, and which, like drink, is carried on in a blind, stupid, reckless fashion. The man who is trying to maintain a false position commences running accounts; hence arise fatal opportunities to extravagance, and he drifts into debt; and some people live, live, ay, the whole of their lives, heavily handicapped with needlessly incurred debt; and no road is more easily travelled than the road from debt to dishonour. She would like to see St. Paul's maxim, "Owe no man anything," written in letters of gold in every home in the country—from the Duke's palace to the peasant's cottage. In indicating the cure Miss Faithfull dwelt upon the power of the press. Napoleon had said he feared three newspapers more than a hundred thousand bayonets. She would have the press fearlessly outspoken about the shams of the present day; she pleaded for a braver spirit throughout society. Let each man stand on the pedestal of his own independence, and dare to say, "I cannot afford it; I will live within my income." Our children should be taught lessons of thrift in our national schools, as they are on the continent. We have at present corrupted the very word economy, and as Mr. Ruskin says, tortured it into meaning saving money, whereas it means the best possible administration of time, labour, and money. She thought great changes would be brought about by the further spread of education—or more strictly speaking culture, for the pretension of which she had complained belonged to ignorance, and the instinctive feeling of insecurity. And there were other methods of encouraging habits of providence. She spoke of the work done by the Crossleys, Akroyds, Sir Titus Salt; the good achieved by Savings' Banks, Prudential and Insurance Societies, the Birbeck and Building Funds, and the Ready-Money system introduced by the General Expenditure Assur-

ance Company. Ready money dealing was twice blessed.

"It blesses him who gives, and him who takes."

She urged everyone to give up that bad speculation—the credit system. She was certain from personal experience that no one who did so would ever regret it. Everyone should protest against the notion which carries such deadly mischiefs in its train, that money is the measure of worth; the acquisition of it the purpose for which men are to live and die. The whole tone of society would be raised by a system that made integrity a necessity, punctuality a rule, and providence a habit. Miss Faithfull resumed her seat amid loud and continued applause.

A SECULAR CHAPTER.

WHERE ARE THE NINE?

THE *Derbyshire Gazette* of Friday last is rather hard on the late Mayor of Derby. It recites the following:—

Where are the nine? They are not found that returned to give glory to God, save this stranger."—Luke xvii., 17, 18.

That is our text. Our subject is "gratitude." In the first place, let us see what there is to be grateful for. On the 28th day of October, 1878, Mr H. H. Bemrose, then Mayor of Derby, was minded to gather together all the Sunday school teachers of the various orthodox Protestant communions to the end that they might rejoice and strengthen one another over a social cup of tea. Wherefore he sent out invitations far and wide, and there flocked unto him in the Drill Hall the Rev. S. D. C. Douglas with his people, the Rev. W. H. Askwith with his people, the Rev. R. Hey with his people, the Rev. J. Chancellor with his people, the Rev. S. B. Brasher with his people, and the Revs. Kent, Crosbie, Mirams, Tetley, Wilkinson, and others, with their people. But the High churchmen kept aloof and would not come. And the Roman Catholics were not asked. Then those who were assembled partook of the Mayor's hospitality and indulged in sweet converse until late in the evening, and so departed well pleased to their several homes. And it came to pass after this, that on the 21st day of November, 1878, a complimentary dinner was given to Mr. Bemrose on the completion of his term of office, and the inhabitants of the town willingly contributed to the banquet, being desirous of showing the respect they felt towards him from his public services and private virtues. So the cloth was laid and the viands put thereon, with wine that maketh glad the heart of man, and the guests sat down at the table. Then the Mayor looked round for the Rev. S. D. C. Douglas, the Rev. W. H. Askwith, the Rev. R. Hey, the Rev. J. Chancellor, and the rest of those clergymen and ministers who had participated in Mr. Bemrose's bounty to find one who could say grace; but, behold, none of them was there. But the Rev. Canon M'Kenna, a Roman Catholic, forgetting and forgiving that he and his people were not allowed to join the Sunday-school teachers at their meeting in the Drill Hall, was present to testify his esteem for the late Mayor, and he invoked a blessing on the feast. Which, now, of these owed gratitude to Mr. Bemrose? Where were the nine? Why was the duty of giving glory to God left to "this stranger?"

SOUTH SHIELDS.—On Sunday the town was visited by a severe storm, and the streets were almost impassable. Two discourses had been announced by the Rev. R. C. Smith, bearing upon the Evangelistic mission which is being carried on daily in the town by the Rev. W. B. Cullis, the popular American revivalist. The discourse in the morning was "The Nature of Jesus." Owing to the storm, however, a very small muster was present, numbering less than 20, and including only one lady. It was decided, therefore, to shorten the service, and to have a discussion upon the discourse. This plan was adopted, and the discussion was both animated and prolonged, a desire being universally expressed that the sermon should be re-delivered at an early date, and a suggestion was made by Mr. Smith that opportunity should be given by which his sermons could be discussed at a properly organised meeting between each Sunday. Altogether the service was a most interesting one. In spite of the continued severity of the storm a good congregation assembled in the evening to listen to a discourse on "The Revivalist View of the Atonement," and although a lengthy one the lecture was listened to throughout with rapt attention.

THE OLD PASTOR'S DISMISSAL.

ELIZABETH CUMINGS.

"We need a younger man to stir the people,
And lead them to the fold,"
The deacons said, "We ask your resignation,
Because you're growing old."
The pastor bowed his deacons out in silence,
And tenderly the gloom
Of twilight hid him and his bitter anguish
Within the lonely room.
Above the violet hills the sunlight's glory
Hung like a crown of gold,
And from the great church spire the bell's sweet anthem
Adown the stillness rolled.
Assembled were the people for God's worship;
But in his study chair
The pastor sat unheeding, while the south wind
Caressed his snow-white hair.
A smile lay on his lips. His was the secret
Of sorrow's glad surcease.
Upon his forehead shone the benediction
Of everlasting peace.
"The ways of Providence are most mysterious,"
The deacons gravely said,
As wondering eyed, and scared, the people crowded
About their pastor—dead.
"We loved him," wrote the people on the coffin,
In words of shining gold;
And 'bove the broken heart they set a statue
Of marble, white and cold.

The Unitarian Herald.

FRIDAY, DECEMBER 13, 1878.

A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power.

WILLIAM ELLERY CHANNING.

DUTY OF CHURCHES IN TIMES OF DEPRESSION.

WHILE the above subject is brought before our notice in the announcement of Mr. HENRY HARWOOD's paper for the meeting of the Beard Memorial Union on Tuesday next, we have the same topic presented from another point of view in a pamphlet on *Bad Trade*, by Mr. EDWIN GUTHRIE.* It is not our intention to enter here into any discussion of the question as to the causes of bad trade or the remedies which may best be applied for the immediate relief of sufferers, or for the more difficult, but at the same time more permanently important object of preventing such calamities so far as they may be prevented. Mr. GUTHRIE's review of the case may be safely recommended as thorough, far-seeing, impartial, and in its last lesson not Utopian but hopeful. He has some stern words for all parties, each in their turn; but he shows that the ills which befel a locality or a class are naturally and efficiently counteracted when that place or that class enters into its true relations with other places and classes. And he concludes in the words:—"Let the nations learn wisdom and common prudence, and there will be no very serious bad trade. Nature is sufficiently prolific to support in comfort more than the whole present population of the world; but as that increased wisdom and prudence will only be a matter of slow growth, the hours of labour of those who work to produce may only be reduced in like tardy proportion. Let there be free trade in its broadest and true sense—in its individual sense, in its local sense, in its national sense, and in its international sense, and couple with that freedom the exercise of healthy industry and real peace;—and the 'hard times' complained of will be speedily ameliorated, and so long as a prudent and common-sense policy is continued will 'come again no more.'"

These are wise, and we think quite scien-

tifically accurate words. Meanwhile, there is the pressing work of true charity to be done—that kind help which helps the momentarily helpless to rise from their fall. We ought to regard the general depression of trade as a public, not a private calamity. It comes upon the whole district—not on masters alone, or men alone, or some men and some masters. The position of some renders them proof against such a visitation; while others are exposed to all its trials and terrors. At the present moment the outlook is most sad. Heartrending tales of starvation begin to appear in our journals, and the depth of winter is before us. They say it may not improbably be worse with us than in the Cotton Famine. In these circumstances the common duty of fellow-feeling, which is the essence of religion, and which it is the glory of the Christian religion to have brought into full recognition, indicates the course we ought to take. "We that are strong ought to bear the infirmities of the weak." Here is the far-reaching principle that governs the household and gives opportunity for all the sweetest and holiest graces of character. Society, we have agreed in England, is safest and happiest when it makes the household its centre and model. The special function of the Church is to effect this for the general community; to make duty gentle and acceptable through unfolding the affections; to bring man and man together, rich and poor, wise and unwise, strong, and weak, where they may feel their true relationship and may enter into sympathy and companionship. A religion that cannot do this for us is dead already.

PROGRESS.

No church in the Christian world can escape the influences of progress and the growing desire to question authority, founded nearly altogether on the opinions of uncultured and uncritical ages. Absolute ignorance is the only salvation from progress. But, as such ignorance is impossible, no church has a perfect protection against the incoming of new ideas, and the tendency to progress, less or more.

Conscious progress has deep meanings and infinite longings. It grows out of strong faith that the constant love of God arches over our heads wherever our lots may be cast. It recognises neither limits nor finalities. It aims at nothing less than perfection in Deity, through eternity. It has a limitless trust in the soul of man and in the resources of the universe. It is the Spirit of the Highest moving on the waters of human life. It is the path marked out by the Infinite Wisdom for the activities of the race. It is the direction in which all present appearances point. It is the way in which all true and rational believers of our time are willingly and knowingly travelling.

Progress implies that the universe is so constituted that no insurmountable difficulty can be presented to the full and harmonious development of all our faculties, that man can rise from one degree of knowledge to another for ever, that there is something within man that will always prompt him to seek new truth, and to make him dissatisfied with present attainments, and that he believes that wisely-directed and persevering efforts will be fairly rewarded with fresh discoveries and the possession of new forces. Progress is an expression of the soul's aspirations, and is thus an absolute necessity of human nature, and is, therefore, a law of God.

There are people who affirm that God spoke His last word to the human family eighteen centuries ago, and that we need no other reve-

lation of His will. We maintain that the three-fourths of our thoughtful century, which have almost passed away, have received and utilised some of the divinest revelations that Deity has ever vouchsafed to man; and we believe, judging from the past and the present, and from the constitution of the universe, so far as we are able to comprehend it, that God will always reveal Himself to His intelligent children, and that man will always hearken to the whispers of his Creator. The revelations of the past could not be interpreted or understood if there were no revealing in the present day; for, as only a poet can understand and appreciate a poet, as only a philosopher can comprehend philosophy, and as only a scientist is qualified to expound science, so only a prophet, or one spiritually illuminated, is able to receive, utilise, and enjoy the words which fell from the lips of those who "spoke as they were moved" by the revealing spirit.

TRUE WORSHIP.

IN the human heart love and worship are inseparably connected. Once let the invisible filaments of love reach out and fasten to any object, real or ideal, and the whole being is bowed in adoration before it. The processes of unbiassed judgment have little or no play within this Elysian domain. In some way all are idolators, and the fact is greater than our knowledge or comprehension of it. It produces a nebulous consciousness enveloping us like a cloud, and preventing any just discernment of its why and wherefore. Many Christians do not know that their whole religious life is a mere person worship of JESUS CHRIST, full of idolatrous love for his person. They easily forget to properly estimate and worship the divine philosophy of the *principles* he taught, for which he came and suffered death. They do not comprehend the universal application of his teachings to the individual and social necessities of human nature, reaching like the laws of mathematics to an infinity of combination. Said a certain Methodist divine: "his life, his example, his teachings were nothing in comparison with his *blood*." It was this he worshipped, and the estimate produced its *kind* of character and manhood. Such ideas are not phenomenal. In every religion which has yet challenged the attention and secured the devotion of mankind, has this immutable law of human nature asserted itself. The purpose of the founder to unfold and set at work some sweet, grand principle of eternal right, which should become the "healing of the nations," is gradually forgotten, and a love-sick idolatry takes its place.

MR. MACRAE MOVES AGAIN.

ON the Greenock and Paisley U.P. Presbytery taking up the consideration of the Declaratory Statement of the Synod on the subject of the Subordinate Standards, the Rev. D. Macrae brought forward a series of resolutions in which, while the Act was heartily welcomed as liberating the Church from some of the errors of her professed creed, objections were urged against it, on the grounds, amongst others, that it made the Church's relation to her creed more self-contradictory than ever, and attempted to preserve an appearance of consistency by "devices essentially Jesuistical." After a warm discussion between several of the members of the Presbytery and Mr. Macrae, it was agreed by a large majority not to accept the resolution. Well, Rome was not built in a day. With perseverance and courage on the part of Mr. Macrae his proposals will no doubt be accepted in time. Only a very few years ago the only discussion on the part of his Presbytery would have been as to the quickest way of throwing him out of the Church.

* *Bad Trade* considered in relation to the present condition of the Cotton Industry in England. By Edwin Guthrie. Manchester: Alex. Ireland and Co.

THE "CONTEMPORARY REVIEW" ON THE GASKELL COMMEMORATION MEETING.

IN the December number of this *Review* we find the following, which will deeply interest our readers:—"The recent celebration at Manchester, with something like splendour and much noble feeling, of the golden wedding of the Rev. William Gaskell with his congregation, was not a literary event, but of course it made everybody (who knew of the relation between them) think of his wife: the sweet novelist, who was taken from him and from us in the prime of her powers and in the middle of one of her best stories, if not her best, a few years ago. It is no mere customary phrase, that her loss was irreparable. "There is none like her, none," nor will be till a good many of "our summers have deceased." She lay, if we may push metaphor so far, closer to the household heart of our best fiction than any novelist. She was very modern; altogether herself; and as little tintured with the transient moods of the time as could well be. We cannot read Mrs. Oliphant, excellent writer as she is, without many a pang—she does not write happy, or unhappy-making books. Even when her writing is in the mouth sweet, it is too often felt as bitter below the diaphragm. This is a pity, for she has more than a touch of genius—however, she works too hard, and her hand has now fixed habits; also, on the whole, she is almost above mere casual criticism. The author of the "Sad Fortunes of the Rev. Amos Barton" might have kept as near the household heart as Mrs. Gaskell, if she had survived; but her place was long ago taken by the author of "Romola" and "Daniel Deronda." Mr. Hardy, if he had been a woman, might have done it in some respects; but "Cranford" he never could have written. What æons have we passed through since poor, simple "Ruth" raised storms in tea-cups, and men like Kingsley wrote to comfort the author and assure her that the good and wise were with her! But we are still in doubt whether society would not even now prefer the coarse *équivoque* which is so common in fiction to the straightforward handling of certain topics by Mrs. Gaskell in "Ruth." The only serious mistake we can recall of hers was the one she made in the *Memoirs of Charlotte Brontë*—an undoubted blunder, both in art and in true good manners: and the first edition had to be cancelled, some sort of an apology being made (as we think we remember) by the publishers. The great charm of Mrs. Gaskell lay in the human-hearted singleness of the eye with which she told her story—she made no speculative digressions, indulged in no inuendoes, did not try to be clever or literary, but went straight on with homely pathos or homely humour. Though her style is even already getting a little antiquated, fashions change in that matter, and simplicity like hers will win. The world will come back to her when it has tired of writers more subtle, more brilliant, and more profound. Leaving aside the earlier writings of George Eliot up to and including, say "Silas Marner," we can already count the pages of George Eliot which will in fifty years be as nearly obsolete as "St. Leon;" but that fate is not in store for "Cranford" or "Wives and Daughters."

CANON FARRAR'S LIFE OF CHRIST.*

REV. R. A. ARMSTRONG.

I DECLARE to you that, as I ponder, it comes to me with fresh and startling amazement what this man was. I have no dogma about his perfect wisdom or his sheer impeccability. I have no means of knowing what self-rebuke, what penitence for deeds or thoughts unrecorded the man may or may not have harboured. But of these things I trace no sign unless it be in the perfection of his sympathy with brothers and with sisters in whom burnt remorse or shame. And I seem to myself to see in the meagre, all too meagre sketch, we have of him, obscured with its legend, darkened with misunderstanding, the figure of a man consummate in wisdom for the solution of all the problems which have ever agitated the ages, with a philosophy of life simple and perfect beyond all the laboured attainments of all the sages, with

insight into the labyrinth of human nature by any other absolutely unapproached, with a fulness of the moral and spiritual life in himself that made his soul a temple of God, pure as the holy of holies behind the awful veil. Yes, this is what, the more I ponder, the more I find—not in the Jesus of the churches, not even in the Jesus of the whole of the Gospels—but in that Jesus of Nazareth, brother of our own, whom I trace as the source of all that is sweet and pure, and true, and noble in the Christianity of the Bible, and in the Christianity of Ecclesiastics through eighteen hundred years. Canon Farrar has written a noble life of Christ. With lofty instinct and true prophetic power, he has selected the traits in the Gospels that show the true fulness of the measure of Christ, and set them forth in colours vivid to attract and rejoice the eye. But he has not written the "Life of Christ" that is to be. He has not removed the film of unreality in miracle and portent that clouds the luminous reality of Christ. He has not vindicated that great humanity from the abnormal mixture of Deity, which under the plea of making this being both man and God, produces a figure that is neither. I know not when the man shall arise, scholar, philosopher, prophet, who shall have skill to write that book. Perhaps centuries may intervene. But it is my cherished hope, nay, almost my faith, that one day shall be published to the world the book in which shall be drawn Jesus, the Nazarene, pure man, with that divinity which is in all mankind, and that alone, but that nurtured through the years to that incomparable vitality and strength which have sufficed to deceive mankind, and fill them with the dream that this was God himself clad in the garb of human flesh. In that book it will be shown how Jesus, the simple, loving boy, increased in spiritual as in bodily stature. The dream of an initial perfection, leaving no scope for growth, will be dispelled. The building up of the mighty soul in him will be traced even in the quiet home. The perpetual steady enlarging of his spirit in contact with the good and the evil, the proud and scornful as well as the sorrowing and sinning all through the wondrous ministry will find its record. It will be shown how every human touch, whether of the outcast woman or of the haughty rabbi, was nutriment to the development of his spirit. Above all, the line will be drawn distinct and deep between him, the glorious human Son, and God the Eternal Father; and so will be displayed, clear and shining for the blessing of mankind, the marvellous intimacy of communion with the uncreated heavenly Father to which the created human spirit may attain,—a supreme lesson of the Christ to man which is irreparably destroyed the moment it is alleged he was aught save pure man, as we are men, or was himself the God to whom he prayed. The question is often asked how Christianity, from such obscure beginnings, got the power to spread, how from that little group of peasants it drew the force to traverse and subdue the world and build an empire mightier than that of Rome upon Rome's ruins. Canon Farrar, with all orthodox writers, avers that the initial force for this vast conquest could only spring from the stupendous miracle of the resurrection. But surely that is a rash asseveration? What! Cannot you, who are orthodox, see in the Christ whom you make to be the Eternal God himself sufficient force of personality to win a widening sway over the tribes of man without the thaumaturgy of the bodily resurrection to clench the power of his life and word? If that be so, then I, I, the poor Unitarian, I, whom you charge with the denial of my Lord, I, who call Jesus Christ a simple man, I have more faith in the potency of his life and person, his word and wisdom, his devotion and his love, than you who call him Lord and God. For I am so impressed with the incomparable wisdom of his teaching, with the persuasiveness of his speech, with the breadth of his sympathy, with the nobility of his example, with the perfectness of his devotion, above all with the unique and transcendent power that was in himself, that I count these enough to account for all the victory his name and fame have won, and ask no miracle beyond *himself* to explain how it is that the nations have flocked to his feet as the sheep are gathered to the shepherd. We must remember the race to which he belonged, the people among whom he moved, the age in which he lived and died. And remembering these things, realising the tone of thought and morals and the level of wisdom and of faith which were contemporary with him, the utter simplicity and perfection of his maxims and his manners will fill us with amazement. Only too feebly does Canon Farrar, in the one passage which I shall permit myself to quote at length from him, sketch the consummate meaning of that which Christ taught by word, by deed, by every breath he drew. "The faith of Christ," cries he, "was the Palingenesia—the re-birth—of the world. It came like the dawn of a new spring to nations effete with the drunkenness of crime." The struggle was long and hard, but from the

hour when Christ died (say rather from the hour when Christ first opened his lips to teach) "began the death-knell of every satanic tyranny and every tolerated abomination. . . . The work of Christ. . . . expelled cruelty; it curbed passion; it punished and repressed an execrable infanticide; it drove the shameless impurities of heathendom into a congenial darkness. There was hardly a class whose wrongs it did not remedy. It rescued the gladiator; it freed the slave; it protected the captive; it nursed the sick; it sheltered the orphan; it elevated the woman; it shrouded as with a halo of sacred innocence the tender years of the child. In every region of life its ameliorating influence was felt. It changed pity from a vice into a virtue. It elevated poverty from a curse into a beatitude. It ennobled labour from a vulgarity into a dignity and a duty. It sanctified marriage from little more than a burdensome convention into little less than a blessed sacrament. It revealed for the first time the angelic beauty of a purity of which men had despaired, and a meekness of which they had utterly scoffed. It created the very conception of charity, and broadened the limits of its obligation from the narrow circle of a neighbourhood to the widest horizons of the race. And while it thus evolved the idea of humanity as a common brotherhood . . . it cleansed the life and elevated the soul of each individual man. And in all lands where it has moulded the characters of its true believers, it has created hearts so pure, lives so peaceful, and homes so sweet, that it might seem as though those angels who had heralded its advent had also whispered to every depressed and despairing sufferer among the sons of men, 'Though ye have lain among the pots, yet shall ye be as the wings of a dove that is covered with silver wings, and her feathers like gold.'" Brethren, have you really so little faith in the power of moral and spiritual force, that you must needs drag in miracles to the rescue ere you can believe that the man in whose bosom all that was gathered up—aye, and much more was gathered there—could by the sheer power of that conquering goodness win humanity to his side and become the religious master of the world? And you, the Englishmen and Englishwomen of to-day, profess yourselves the disciples of this being, be he Man or God. Let the controversy rest. They say that we who hold him pure and simple Man are Infidels. They utterly deny our claim to the Christian name. Well, let that be. Perhaps we have no claim. Perhaps we are in the wrong. Perhaps they are right who cry before the Christ, with Thomas in his passion of amazement, "Ah! my Lord and my God!" Let that be. You profess to be his disciples. You asseverate that he has the words of eternal life. And do ye the things that he said? The things that he said! Good heavens? Disciples of Christ? My God! In the temple ye cry, "Lord! Lord!" But in the home, in the shop, in the mart? What heed pay ye there to his words? Some much, some little, some none! Christian people! Christian Nottingham, with its whirl of vile amusements, with its reeking drunkenness, with its hotbeds of political vice, with men of permitted influence, whited sepulchres, spruce and clean without, within corrupt with worse than dead men's bones and all uncleanness! Christian England, with its jostling commerce marred and broken by its frauds, its drinking, its personal selfishness, and its fist this moment lifted to smite, no man knows for what, a weakling prince, and pour into his villages and field the Christian civilisation of iron and powder and blood. Christian Europe, each state with jealous eye upon its neighbour, no statesman trusting his brother statesman, people hating people, and huge armaments glittering with flashing steel and gaudy banner, while the rich look on indifferent and the poor groan beneath the tyranny. Is it to account for this that you want your miracles? Is this the consummation brought about in eighteen hundred years by God incarnate in the image of a man? How long, O Lord, how long? Once there breathed a brother of our own in whom dwelt that wise and lovely spirit which alone can cleanse the world and lead it forward into the kingdom of God. Other men have caught glimpses of that great spirit too, and laboured and prayed and died. But the great world with one voice has proclaimed that sweet brother of ours the Mighty God, has doomed to eternal fires all who bowed not to his name, and then turned greedy to its lusts and wickedness. Lord! multiply the men with somewhat of the spirit of thy wise, thy tender, thy loving Jesus; and so still the cry of the oppressed and hush the cruel clang of arms, and bring to earth at last the beautiful kingdom of heaven! Amen.

READING.—On Sunday last two sermons were preached here by Mr. Herbert Burrows, of London, whose discourses gave great satisfaction to the congregation, which in the evening was augmented by the presence of several strangers.

* From a Sermon in the High Pavement Chapel, Nottingham.

THE DEVOTIONAL SERVICE.

THE LITURGY QUESTION.

THE Council of the Saratoga Conference presented, at the late meeting, a long and deeply interesting report signed by its president (Dr. H. W. Bellows), in which is discussed almost every matter of importance to the Unitarian and associated churches. The following passages dealing with Worship and the Liturgy question will be acceptable to our readers at the present moment. The Council draws attention to the fact that while religious opinions were never so freely and radically discussed as at present, in newspapers, reviews, magazines and novels, people were never less concerned to hear them discussed in churches. The reason given is that it is getting to be felt that the ministerial profession in some degree disqualifies a man from having and avowing the opinions best worth considering. At church what men of all opinions seek is to have—worship—a worship attractive to their children, or dignified and interesting in itself—not from the opinions expressed, but the sympathetic, or æsthetic, or symbolic, or rich and varied character of the service.

The report then proceeds—In this state of things the Council cannot but think that the maintenance and prosperity of our denomination in its home field—a thing very different from the extension of our opinions—depends largely upon the improvement of our worship, and the spiritual and religious influences promotive of reverence thrown about the young. In the indifference of old communities, not to opinions, but to ecclesiastical declarations of opinion, to church discipline or pulpit assertions, people will seek churches where the worship is most attractive, with less and less regard to merely official creeds. For a while social attractions had a deciding influence, and in the villages they have still. Where are we likely to find the best company, the most social ease, the pleasantest festivals, the gayest picnics? Where is the church the liveliest, the singing the loudest and the most festive, the hymns of the kind that sing themselves, and the minister nearest on a level with the people, and the people all on the same level? But that stage of prosperity by such means is, let us hope, at its highest watermark, and certain to decline in our cities and larger towns—at least in the part of the country where we mostly live,—from this time forward. For as fast as social opportunities open and increase outside of church relations, they are felt to be more wholesome and genuine in their claims than when connected with churches; and then happily mere social influence grows of less attraction in the church. Our churches, and the same is true of all churches that represent the same general social level, are at least less sustained by mere social attractions than any others; and we should be unwise, considering our constituency, to depend very much upon them except in particular cases, and in our village and new communities. But there is a permanent function that religious institutions, and specially churches, do and must permanently continue to represent or fulfill, and that is the function of public worship. It is a function that supports the Roman Catholic Church to-day in spite of opinions in any literal sense incredible to even ordinary intelligence; and no church can compete for popular suffrage with the Roman Catholic, which lives by its worship, not its teaching.

The Episcopal Church, in America, far from distinguished hitherto by its learning, its zeal, its eloquence, or its popularity, is fast gaining upon the more profoundly theological and even more active sects, though in long prepossession of the ground, purely by its dignified, impressive, and full form of worship. Old Unitarian congregations must now begin to understand that they cannot hold their churches together merely by force of opinion, or even by good preaching. The teaching function of the pulpit for the class of people to whom we minister is very much divided with the teaching function of modern literature. Intelligent and reading people do not get their opinions, even on religion, exclusively or mainly from the pulpit. But what is left is the all-important function of worship, of public prayer; and that is to be sustained and the indestructible demand for it met under conditions and circumstances of the gravest difficulty; namely, of doubt and question respecting the very foundations on which for a hundred generations Christian worship has seemed to rest. Nothing short of a spirit of reverence of spiritual faith and consecration surpassing any merely traditional trust, because founded upon clear thinking, can avail to render such opinions as a scientific theology forces upon free minds, capable of a genuine and hearty union with the spirit of public prayer and public praise and common worship. To effect this union is the real problem of rational Christianity. People of our way of thinking in old communities are only to be brought to church, and kept faithful to

religious institutions, through their new and carefully fed interest in the purely devotional and worshipful side of their nature. The Council, therefore, advises the National Conference that nothing is more wanting to the success of our cause than the cultivation and expression of the sentiment of reverence, prayer, and worship, in forms consistent with our real convictions; that the devout element is the factor in our problem which requires additional stress and emphasis; that books of devotion and forms of prayer suited to our convictions are among our most urgent and pressing wants. If the time shall ever come when public worship among us attains to a dignity, richness, and symbolic beauty of its own, it will for the first time convince the world that our progress in opinion and our free criticism is not what many candid minds suppose it to be; a plan for making prayer needless and public worship impossible. This misapprehension has driven away already into secularism and a pure individualism thousands of the logical and sincere; and is at the bottom of the neglect of thousands more who still have an attachment of custom to give their steadfast and hearty support to public worship. It is the honest opinion of many that intellectual freedom in matters of religion has given the death-blow to the implicit faith which they fancy can alone sustain churches. They believe that ignorance is the mother of devotion, and that genuine public worship is the privilege only of the unenlightened and superstitious. But there is already a reaction upon this extreme tendency; and it is, perhaps, the most encouraging and hopeful sign in our body. It almost looks as if our so-called radicals were going to be the first to put worship in our churches upon its own independent grounds, and to cultivate it as the best part of public religion. The first effort they made naturally was to emphasize freedom and the duty and value of absolute frankness and fidelity in forming and uttering those intellectual convictions. The next was to lay a new stress upon morality, as the only unquestionable good in religion; the last is to recognize the essential value of devoutness, or the worshipful sentiment, as the permanent and most precious factor in the training of the spiritual nature. A Puritan asceticism, a true form of self-consecration and of mystic devotion, begins to appear in some of the more advanced of our old radicals. Of course this is possible only with men of constitutional reverence. To prove that the liveliest personal faith and the most tender reverence can exist with the least superstitious and the less traditional opinions, as that it can be made the crystallizing centre of instituted religion and public prayer, is the foreshadowing of that coming church which is only the true evolution and outcome of the church that has had lawful possession for eighteen centuries of the Christian world. Nothing can usefully be here said of the particular form of worship needed to give true expression to the church which we provisionally represent. Forms of worship, liturgies, prayer-books, cannot be wilfully contrived, invented, and forced upon liberal Christians. They will, they must, spring up naturally, spontaneously, and in a way to connect the present with the past,—the old experiences of the church with its new revelations. All sorts of experiments are going on under our system of congregational independence, to cover the bareness, vary the monotony, and enrich the worship of our somewhat naked, inartistic, and unattractive order of services. The solo of the pulpit, broken only by the resting-space furnished by the singing of the choir, is slowly being relieved by some more or less successful attempts at responsive psalms; by the singing of church anthems, and the saying by people and minister together of the Lord's prayer. The success thus far is but partial and not very encouraging; but the effort to secure some actual participation by voice and knee and posture in the uttered prayers and praises is plainly a significant omen. It is an effort in the right direction, and the only direction that can restore charm and interest to public worship in liberal hands. There must be confession with the lips, as well as in the heart, to make our dual nature one in its operation, or to make public worship a living reality. Prayer must be not only the act of the minister, silently adopted by the people, it must be their open act, and sealed with their own lips, before it will have the true effect to unite them as suppliants before God, or as disciples of a common Master. But this tendency cannot be forced, though it may be encouraged. By-and-by some devout and saintly man, moved by genuine sympathy and entering into the wants of the people, will devise out of the prayers and hymns of the church, and in a tender, historic spirit, some manual of public devotion, which on its own merit, tried and tested in some single congregation, will recommend itself for common and even general use among liberal Christians. We shall never know the power of any form of worship until it is used and honoured

by our churches in general. Our common hymn and tune book and its services of worship have done us a very uniting service. A book of common prayer would effect a still more important service. But it must be freely adopted by our individual churches from experience of its value, not made any condition of union; and it must probably originate, as everything does in our ranks, from the spontaneous impulse or inspiration of some individual, and grow into use, instead of being wilfully devised by a committee, and adopted by resolution.

FIRESIDE READINGS.

HOPE ON, HOPE EVER.

WALTER MCARTHUR.

YES, my heart is ever hoping
In its house of clay,
As this life unfolding gently
Whispers—"Work to-day."
Life's path seems sometimes strewn with flow'rs
As on a bridal day;
Though joys fade, we shall not miss them,
If we "work to-day."
Work! though grief in sombre hues
Steals across our way,
Soon 'twill vanish—if but truly
We will "work to-day."
Sweetest music glads our pathway,
Then away it floats;
Are our souls no better, think you,
For its holy notes?
Should our spirits droop, and weary,
Overcome by grief,
Work! oh, brother! labour nobly
If you seek relief.
Never once our duty failing,
Strange though seem God's laws—
Light will dawn, as on we labour
For our holy cause.
Then, when lengthen out the shadows,
And Earth's light grows dim,
Work, in other spheres, my brother,
We may find for Him.

THE EMPEROR'S ERROR.

A HISTORICAL INCIDENT.

II.

A FEW weeks passed, and the routed herd was by the Beresina. Scores were laid by want and frost on the frigid ground which blunted the bayonet and refused them even a grave. Napoleon dismounted at a watch-fire, and was astonished at the good order and even cheeriness of this one group in the core of so much havoc and confusion. A sergeant spoke up:—
"Sire, we owe our preservation to David Blum; his exhaustless energy fed our waning stock; his courage inspired us when the lancers rode us down, and by his foresight we are alone never out of food and fuel."

"David, my soldier," said the Cæsar, in that voice which made thrones quiver, and yet, at such moments as this, could be sweetly winning, "Your place is ready for you in my Old Guard."

At the same time he unclasped a silver cross from his uniform, and handed it to the soldier "by reluctance," who, wrestling with the red leaven of hatred still fermenting within him and yet fascinated by the respectful fear universally emanating from "the fortunate Captain," sternly replied, though his features relaxed:—

"Sire, I am an Alsatian Jew, and can accept no reward, promotion, or decoration, for that would be to receive the blood-money of my family, disgraced by your shameful Decree of the 17th March!"

"Ah?" the sovereign observed discontentedly, "I have heard some such sad complaints before." Then he added curtly, "It was an error, but we can annul and can repair." The cloud remained on his brow, however, and a deep passion lined its heretofore placid surface.

As if to escape an important reflection which would then have been a superfluous woe, he broke away, sprang to horse and galloped on in the van of his tattered staff.

David saluted with one hand, whilst the worn thin finger of the other closed on the *legionnaire's* cross. He had been face to face with the tiger, and had almost pardoned when he had feared he would revenge. His head was full of singing reproaches, his heart throbbed violently, and his very brain seemed in suspense. His comrades flocked round to congratulate him, but hardly aroused him from his dreamings. But imminent danger, fully awakened him—the

Cossacks were upon the fugitives again. They faced about and fought. Nearly all that rear guard was slain and David was wounded. He had so valiantly led the defence that he was assumed to be an officer, and as such spared for imprisonment.

In an Ural mine he was immured eight and twenty years and, nevertheless, when he was told that he was "free" and limped out into the open air, and, after one gush of gratitude at seeing the sky and earth, felt the extent of his isolation, he wished to return to the depths and to his keepers whips.

The chance sound "France!" thawed his bronzed soul, for he had been born somewhere—he had lived and loved in one vale of this cruel world, and, say what these barbarians might of the Jew, he *had* a country. With unflagging courage, he crossed Europe, his support a staff and the offerings of kindly hearts—his native land the polestar.

One December morning, in 1840, he reached home. The old, battered wreck had drifted back to the shipyard where it had been launched, gay, slight, trim and adored. Everybody said this was the place, but he could not recognise it. The garden where he had plucked flowers for Sarah was built upon by the smoky factory. For the first time since too long a tear of regret moistened his eyes, bleared with the coppery fumes of the mine. All the faces were new to him, and his very name was harsh on their lips. They eyed him suspiciously and askant. He prayed on a kinsman's grave, which the mill owners had spared.

He turned away to go to Paris, where the Emperor's funeral was to be celebrated. There he might meet some old comrades.

He arrived on the 14th, cold, fatigued, but too benumbed to feel pain. He wandered the streets, and heard men prate of the Imperial glories which would ever gild France, but not a drop of wine was poured out for him. If the rank and file but foresaw how far from grateful are the countrymen to whom their breasts were the bulwark, men would sooner take up vipers than arms. The old veteran slept on a theatre doorstep; was colder than Siberia!

He was musing that one man should have had the power to blight a hundred thousand households, when the shouts of "*Vive l'Empereur!*" startled him. The multitude were thronging to the Hotel des Invalides to offer homage to their idolised hero. Dread, envy, enmity, all had faded in every class, and nothing but the potent voice of history was left to speak over the giant's grave.

The sublime spectacle revolutionised David Blum's ideas. Suddenly he felt pity for the unhappy man who had been wedded to a caittiff mistress whom he despised, and who had been childless, and then to a noble lady who thought him honoured by her feelingless hand, and who gave him the shadow of a son. He remembered the Emperor's emotion when he had, like man to man, told him, "I was in error!" and bowing unto the demi-god's misfortune, he offered him oblivion of his life-long grudge. "We meet for the last time, O Emperor. You come from heart-breaking confinement, and the humble Jew from his living burial. In a land of justice, liberty and tolerance, some day—though heaven only knows—a Jew may sit in the judgment seat, for evil laws are but dogs that snarl their day, and freedom, tolerance, and fair dealing are eternal. The bells, drums and clarions sounded. A myriad of voices thundered: "Behold him here, amongst those he loved!"

Under the Arch of the Triumph of the Star ("Oh, Lucifer, pride of the morning, how hast thou fallen!") appeared the triumphal hearse, belted about by his mutilated generals, bedizened with famous names, draped with war-flags, craped and bristling with spread-eagles. David fell on his knees and prayed. His soul experienced a blessed calm. He swooned away as the *cortège* passed, fell against one of the triumphal columns.

Among the numerous casualties chronicled in the *Moniteur* may be read: "An old man was found senseless in the Champs Elysées. It is not known whether he was injured in the crush or perished from cold or want. Transported to the Beaujon Hospital, he died in a few

hours. He was thence removed to the Morgue as he had no papers on him. In his clenched hand was a small parcel containing a cross of the Legion of Honour with Napoleon's effigy, and a printed paper so old and worn as to be hardly decipherable as the 'Décret impériale concernant les Juifs' of March 17th, 1878."—*Jewish World*.

ELOQUENT SILENCE.

A TOUCHING little incident occurred in the metropolis half a century ago. A popular writer was hurrying through the streets, breasting the driving sleet, when he saw a man sitting upon the pavement and leaning against a wall. The face was haggard and pinched. The few rags barely covered the blue limbs. But no hand was held out. He passed, and re-passed, and passed again, and at last impatiently and half-angrily said, "Why don't you beg?" With an eloquence never to be forgotten, the man lifted his head, slowly drew back the tattered sleeve, and said, "Is it beg, did ye say? Look at me hollow cheeks. Look at the bones pricking through me skin. Why, man, its begging I am with a hundred tongues." The mutest appeals often indicate the deepest wants, and speak most powerfully to the heart. The misery begs, the ignorance begs, the loneliness begs, each with a "hundred tongues."

KING'S LYNN: PRESENTATION TO MR. JOHN WINGATE AIKIN.

ON Friday evening a meeting of an interesting nature took place in the Free Christian Church. The objects—to hear a lecture and to present an address. Mr. R. Blackie occupied the chair. A lecture on "National Characteristics as displayed in Music and Song," was delivered by Mr. A. P. Allen. The subject was illustrated by selections from the songs of Germany, France, Russia, Turkey, Austria, Egypt, Greece, and Servia, which were admirably rendered by the choir.

Mr. ALLEN remarked that it was unknown to himself, and had escaped the notice of the other members of the church till quite lately, that their friend Mr. John Wingate Aikin had been amongst them so long. Chattering, however, one day with him respecting the jubilee of the Rev. William Gaskell's ministry, Mr. Aikin quite accidentally said it was rather singular that he should have been in Lynn and in membership with their church just fifty years himself. To me it then seemed that we ought to testify to him our love and respect, and I at once communicated with the committee, who very warmly supported my suggestion and this evening's meeting is the result. Mr. Allen then read the address. It stated that the members of the Free Christian Church had great pleasure in presenting Mr. Aikin with an address on the jubilee of his membership of the church. They found in him a true representative of his accomplished relatives, Dr. Aikin and the poet, Anna Laetitia Barbauld. They especially recognised in him a man who had quietly and unostentatiously been the bearer of their standard for the last fifty years, and consequently had much to contend with, arising from the ignorance and prejudice which always surround fixed creeds. At the same time it must be a pleasure to him to know that the thought which he had so steadily adhered to is fast becoming the thought of multitudes in Christendom, and their prayer was that the spirit which had pioneered him in his steady course may also bind them in the same beautiful thought of the Divine Spirit. They one and all most heartily congratulated him, and sincerely trusted he would long be spared to worship with them.

A letter was read from the Rev. Charles C. Coe, F.R.G.S., of Bolton, to the effect that he hesitated whether he should not make a pilgrimage into Norfolk, in order that he might have the pleasure of seeing the church at Lynn and do honour to his friend Mr. Aikin. He was indeed glad that they should have been moved to testify to his constant attachment to the cause of liberal Christianity.

The Rev. J. T. Marriott desired also by letter to avail himself of the opportunity of joining in their jubilee congratulations of Mr. Aikin.

The Rev. BARNARD GISBY (the pastor) said: I wish to say that I acquiesce in every one of the sentiments of respect and appreciation and love for Mr. Aikin that have been expressed in this address and otherwise to-night. I esteem Mr. Aikin as a noble man and a loyal Christian, and value his friendship most highly, as I believe all do whose privilege it is to enjoy it. In the history of all churches and communities there are distinctive and representative names, and in our church the name of Aikin is one we might well glory

in possessing in record and in membership. Among the great families which in England and America during several generations have added lustre to our faith, and glory to our church by their devotion, and learning, and genius, and worth, the family of the Aikins occupies a foremost place.

Mr. AIKIN, in reply, said: My esteemed friends, permit me to say a word or two relating to the kind expression of your respect which it has been my happiness to receive. Although intimation had reached me of your kind intention to present to me an address of congratulation on my having reached my fiftieth year of membership with this society, I was altogether unacquainted with the fact that this was to be done on Friday evening last, or I should have been present, not that I felt any such manifestation of feeling was deserved in any way by me, but in order that I might have shown to you how deeply I value your esteem, and how grateful I am for your good wishes and the loving intention which I feel guided you all in this matter. As far as I can see there has been nothing in my position, character, or life, which merits the regard you have for me. The tendency of my family life has only revealed itself in me, and I do not see how I could well have acted or lived differently, as far as my religious opinions are concerned, than I have done. In me my faith has not been the result of the law of evolution in my mind, the faith adopted after long inquiry, and mental conflict, as in many cases in which congratulation is deserved and may justly be awarded, but the faith of my hope and family for generations, simply asserting its power over my mind and life, and therefore I think not a matter of such praise in me, as you have with so much sympathy conferred. I can only express to you my sincere acknowledgement for what I did not expect nor I fear deserve, and assure you that while my faith came to me as a heritage from my fathers, it has been none the less sustaining and consoling to my personal life, than it frequently proves to be to those who adopt it in preference to some former faith as the best interpretation of conduct and duty and worship, and as representing the most elevating ideas and views of the divine relationship to, and government of, humanity and the world. My sincere desire and hope is that our principles, in so far as they are good and true and ennobling, may prevail, and that multitudes may be brought to a knowledge of the truth, and be led to consecrate themselves to heavenly service.

MONTHLY MEETING OF PROTESTANT DISSENTING MINISTERS OF WARWICKSHIRE AND THE NEIGHBOURING COUNTIES.

THE annual meeting was held at the Church of the Messiah, Birmingham, on Friday last; the Rev. H. W. CROSSKEY in the chair. Among the ministers were the following:—Dr. Laird Collier, Boston, U.S.; J. Gordon, Kenilworth; J. Robberds, Cheltenham; H. Ierson, London; J. Black, Stockport; R. A. Armstrong, Nottingham; Geo. St. Clair, R. R. Rodgers, J. Cuckson, B. Wright, J. Alsop, and W. R. Smyth, Birmingham; E. Myers, Shrewsbury; M. Gibson, Dudley; D. Maginnis, Stourbridge; W. Cochrane, Cradley; W. E. Mellone, Kidderminster; T. B. Broadrick, Lye; J. Dean, Tamworth; P. Dean, Walsall; W. C. Walters, Whitchurch; C. D. Badland, Derby; H. M'Kean, Oldbury; J. W. Lake, Leamington; C. C. Nutter, Banbury.

The following summary of the proceedings of the year was presented and adopted:—"In the course of the year meetings have been held at Birmingham, Newhall Hill, and Church of the Messiah; Cradley, Evesham, Stourbridge, Walsall, and Whitchurch, with an average attendance of seventeen ministers, including three Congregational ministers, who took part in the proceedings. At four of the meetings sermons were preached. The following were the preachers and their subjects:—Rev. J. Alsop, "Love to God the Main Element of Christian Piety;" Rev. R. Collyer, "Starting for Canaan and stopping at Haran;" Rev. J. Robberds, "The Practical Importance of Truth;" Rev. W. C. Walters, "The Law of Evolution in Religious Truth." At the remaining three meetings papers were read, the readers and their subjects being as follows:—Rev. C. D. Badland, "Spinoza;" Rev. D. Laird Collier, "Liberty plus Organisation;" Rev. W. E. Mellone, "American Unitarianism." On all these occasions the ministers were hospitably entertained, and in most instances were met by a considerable number of lay friends, and various subjects relating to the progress of liberal religious principles were discussed in a friendly manner.

The meeting adopted resolutions expressive of its high appreciation of the character and services of three brethren who died in the course of the year, viz., Revs. T. E. Poynting, John Colston, and D. Griffith, and a resolution of sympathy

with the Rev. Henry McKean under the heavy loss he had sustained by the death of his wife.

At the April meeting in reference to the Turkish war, a resolution was adopted expressing disapproval of any attempt to plunge this country into war, and declaring that the preservation of peace was as consistent with the promotion of our national welfare as it was necessary to the general interests of civilisation. The meeting recorded with regret the resignation of membership by the Rev. J. C. Odgers, who has been obliged to resign his charge of Evesham and remove to a warmer climate on account of the delicate state of his wife's health.

One member has been added to the roll within the year, viz., the Rev. Chas. Denman, Oakamoor, Staffordshire. The meeting at present consists of thirty-two members.

Its officers are the Rev. Henry McKean, Oldbury, hon. treasurer; and the Rev. D. Maginnis, Old Parsonage, Stourbridge, hon. sec.

NEWS OF OUR CHURCHES

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

MINISTERIAL APPOINTMENTS.—The Rev. J. C. Hirst, late of Scarborough, has received and accepted a unanimous invitation from the congregation of Bayshill Chapel, Cheltenham, to be their minister, in succession to the late Rev. David Griffith, and will commence his pulpit duties on Sunday next, the 15th inst.—We are glad to be able to state that Mr. J. S. Baily has so far recovered his health as to be able to accept the unanimous invitation of the congregation at Christ Church, Bridgewater, and purposes to commence his ministry the first Sunday in January.

BIRMINGHAM: LAWRENCE-STREET SUNDAY SCHOOL. On Sunday afternoon Mr. A. W. Wills distributed the prizes at these schools; 229 scholars had gained them. The prizes were awarded for attendance and good conduct. They are of four classes—the special, the 1st, 2nd, and 3rd. To obtain a special prize 100 marks must be gained; the first, 95; the second, 90; the third, 80. To secure a special prize the scholar must have been present early every time the school was open in the year, and his conduct must have been satisfactory; no excuse is taken for absence or for being late. 101 scholars received special prizes; 62 first class; 23 second class; 43 third class. The prizes included certificates, clothing, books, and for the "special," in addition, the school medal. Among the special were eight scholars who received the bronze medal; one of these had gained medals for six years in succession, two others for five years, and five for four years. The medal is a beautiful work, designed and struck by Mr. Joseph Moore, the eminent medallist. Each medal bears on the rim the name of the recipient and the year in which it was given. Thanks were heartily given to the donors of prizes, to Mr. Moore for his gift of medals, to Mrs. and Miss Russell for the preparation and apportionment of the prizes, and to Mr. Wills for his services.

BELFAST: HOPETON-STREET.—The quarterly social meeting of the teachers was held last Friday night, and about 20 of our friends sat down to tea. A hymn was sung, and the Rev. J. C. Street offered prayer. On a motion by Mr. Alex. Robb, seconded by the secretary, a cordial vote of welcome was tendered our new minister and superintendent, the Rev. David Thompson and his wife. The motion was supported by the Rev. J. C. Street, who delivered to the minister-elect an earnest and heart-felt charge. The motion was also supported by Mr. Ed. G. David, and carried by acclamation. Mr. Thompson feelingly replied, thanking the friends for this cordial welcome, and asking their co-operation. In his remarks he stated the school and all its organisations are being well supported. A Band of Hope has been established; a night school (which meets three times a week), a sewing class, and a savings' bank are all in a flourishing condition. After transacting some other business, the remainder of the evening was devoted to social enjoyment, songs, readings, and recitations. After passing a vote of thanks to the ladies who presided at the tables, a most enjoyable evening was brought to a close by the friends joining hands and singing "Auld Lang Syne."

BOOTLE, NEAR LIVERPOOL.—A course of four lectures has just been given in the Town Hall, Bootle, by the Rev. S. Fletcher Williams. The attendance has averaged ninety. Each lecture has been followed by questions, and the discussion on each occasion has been conducted in good spirit. The lecture on "Jesus Christ" elicited a long debate, and both it and the debate were reported at length in the *Bootle Times*, a paper which has given an excellent summary of each of the lectures.

COLNE.—A controversy is going on in the *Colne and Nelson Times* on "Eternal Punishment." It originated in a reported lecture by the Rev. William Matthews, who ably replies to objections and substantiates the position taken in the lecture.

CAMBRIDGE.—The *Cambridge Independent Press* says: "We feel certain that many of our Liberal friends will regret to hear that Mr. Herbert Burrows is leaving Cambridge, having been promoted to a more lucrative post in the Metropolis. During his residence in Cambridge he has rendered valuable services to the Liberal cause. Mr. Burrows has been an energetic supporter

of the various religious and philanthropic movements in the town, and leaves behind him a large circle of acquaintances who will greatly miss his zealous co-operation. We are confident we are but expressing the sentiments of the more active members of the Liberal party, in wishing Mr. Burrows every prosperity." Mr. Burrows is widely known in our household of faith as the secretary of the Cambridge Free Christian Church.

HIGH-STREET CHAPEL, ILKESTON.—The anniversary services in connection with the above place of worship took place on Sunday last, when two excellent sermons were preached by the Rev. C. D. Badland, M.A., of Derby. The attendance was fair, and the collections about as usual. On Monday evening there was a public tea and entertainment, when a number of the members of the congregation and their friends sat down to an excellent repast. After the tea a really first-class entertainment was given by friends from Nottingham and Ilkeston, when the room was quite full with an attentive and appreciative audience. Such was the excellence of the respective artists that encores were freely given, especially to the Misses Lymn, Miss Perks, Miss Hawley, and Master Paling.

HULME: DOMESTIC MISSION.—On Saturday evening last a grand concert was given in the girls' schoolroom on behalf of the tea-urn and crockery fund. There was a lengthy and select programme. Besides those of our own immediate friends, the services of the Cross-street Chapel Choral Society (under the conductorship of Mr. Little), and of Mrs. Warren and Mr. Corker, were kindly and gratuitously given. There was a large attendance, and the frequent and hearty bursts of applause attested alike the high quality of the performances and the thorough appreciation of the audience. The Rev. James Harrop presided.

LIVERPOOL SUNDAY SCHOOL TEACHERS' ASSOCIATION.—A very pleasant meeting of this society was held in the Mount Pleasant School-rooms on the evening of Friday, the 29th inst. After tea the chair was taken by Mr. Geo. Eyre Evans, superintendent of the Renshaw-street Sunday School, and the evening was spent in an interesting conversation on the condition of each Sunday school in the Association, and on points of Sunday school work, the speakers being the Chairman, Mr. Ellison, Mr. J. A. Green, the Revs. J. E. Odgers, M. A. F. Summers, C. J. Perry, B.A., S. Fletcher Williams, and H. W. Hawkes, Mr. Hawkes giving an earnest and impressive address on the need of a deeper religious tone in Sunday school work, and urging the importance of each teacher engaging in prayer with the class. The meeting opened and closed with prayer by the Rev. S. Fletcher Williams and the Rev. J. E. Odgers.

LEICESTER: FREE CHRISTIAN CHURCH.—The Social Union was held last Monday evening, there being a full attendance. The subject (which aroused a spirited conversation, and in which nearly all took part) was "The Law of Supply and Demand."—Mr. Wright's two lectures on "Thomas Carlyle" are reported in the Leicester papers.

LEEDS: MILL HILL CHAPEL.—On Sunday evening our minister delivered the second discourse on "Difficulties of Belief in God," specially referring to the mystery of Temptation and Sin. After graphically describing instances of sin and wrong that seemed irreconcilable with the existence of an Infinite Goodness, the various attempted explanations were reviewed. All the pleas of free-will, the necessity of evil, &c., did not overcome the difficulty. The churches agreed that the path of sin was easy, and the path of right difficult, and goodness seemed like a huge fortress which few attained, while many fell by the way. God's ways and thoughts are not our ways and thoughts, and we cannot make all clear. If we try to gain some few rays of light, we shall discern in the world from its prime till now a growth and increase in goodness, and a general progress onward. Large congregations are attending these candid statements of religious difficulties.

MOUNTPOTTINGER.—A social meeting of the Bible class, which has been conducted by the minister during the past four years, was held on Monday evening in the classroom. There were 46 present. After tea a varied and interesting programme was gone through, which gave much satisfaction to all.—On Wednesday evening the Rev. W. S. Smith, of Antrim, gave a lecture to the members of the Mutual Improvement Society on "Dr. Priestley." The lecture was much appreciated by the audience, and a cordial vote of thanks was passed to Mr. Smith.—The Rev. D. Thompson preached a sermon on Sunday morning on "A Missionary Faith," after which a collection was taken on behalf of the British and Foreign Unitarian Association.

OLDHAM.—On Sunday, December 1st, the Rev. C. C. Coe preached in the chapel, both morning and evening, to good congregations.—On the Tuesday evening the Rev. P. M. Higginson, M.A., of Styal, delivered a lecture to the teachers and friends in the schoolroom, on "Amusements in Sunday Schools." The chair was occupied by the Rev. F. H. Jones, B.A., and there was a fair attendance. At the close a hearty vote of thanks were accorded to the lecturer and chairman.

PAISLEY.—The *Paisley Daily Express* reports a lecture on "Disestablishment" by the Rev. William Bennett, the lecturer having been called forth by a recent somewhat half-hearted address on the subject by Mr. Holms, M.P., for the borough.

TODMORDEN.—The first entertainment in connection with the Band of Hope was held last Saturday evening. There was a crowded audience, nearly 600 being present. A very interesting and instructive programme was gone through by the members. Mr. John Lord, of Waterside, presided, and Mr. Samuel Ingham, of Pavement, addressed the meeting. The Band of Hope in connection with the school was formed last October, and now numbers 226 members, out of 346 scholars.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

ERRATUM.—Under the heading "Keighley," last week, the words "Mill Hill Chapel" were, by mistake, transposed. The Service of Song referred to was in preparation by the Sunday-school children at Queen-street Mission Room, Keighley.

AN IMPOSTOR.

To the Editors.—Let me caution your readers against a rogue who is just now busily engaged in getting money from a too sympathetic Unitarian public. He is a Dutchman, short of stature, and short-sighted. He is now "wanted" by several persons whom he has favoured with his visits. I trace him on his way from Derby to Sheffield, and from Sheffield to Manchester. No doubt he is continuing his successful tour in some of the neighbouring towns.—Yours truly,

J. T. MARRIOTT.

SCHOOLS FOR OUR CHILDREN.

To the Editors.—Reading in your last number Mr. Vancesmith's letter, I could not help coming to the conclusion that the gentleman is altogether mistaken. Mr. Dobson advocates—as far as I can understand—a school where the teaching of the principal truths of the Unitarian Church shall form part of the curriculum. Now Mr. Vancesmith says in his letter that Mr. Briggs, and he himself, have endeavoured for the last twelve months to establish just such a school. Words must either have a meaning, or they need not be written at all. In Messrs. Briggs and Vancesmith's prospectus—which I have before me—I read thus: "In regard to the very important question of religious teaching, Messrs. Briggs and Vancesmith do not themselves undertake doctrinal teaching of any kind, &c. Arrangements are made by which the services of a clergyman of the Church of England, or of a Nonconformist minister, as preferred, may be secured for any special doctrinal teaching which may be desired." Now, I do not think that this is "just such a school as Mr. Dobson assumes to be much wanted." In fact, I know that he wishes not for a mixed school, where boys squabble about their differences in religious opinion, but for a purely Unitarian high-class school, where, as stated before, religious instruction shall form part of the curriculum. That Brighton would just be the place for such a school is beyond question. In fact, the advantages of Brighton are such that there are here nearly 400 established schools, representing every fraction and share of religious opinion except—the Unitarian.—Yours truly,

Brighton, Dec. 9, 1878. A. DE WASGINDT.

PRIZES FOR SUNDAY SCHOOLS.

In response to our paragraph on this subject in our last week's issue, Mr. Wade wishes us to remind our correspondent of the catalogue of books recommended by the Sunday School Association, in addition to the catalogue of books published by them, where he will find exactly what he wants for children of all ages. On application to the rooms, 37, Norfolk-street, Strand, these catalogues, and every information, would be most cheerfully given. Especially does he recommend for the objects of our correspondent—"The Gift of Life," "Dwellers in Our Gardens," "Footprints," "The Daisy Root," "Phil's Mistake," "Rosy's Three Homes," "Ida Mayhew," and for younger children, "The Cousins," "Mamma's Return," "Willie's Birthday Stories," and "Young Days" (3 vols.).

COMING WEEK.

BLACKPOOL.—On Wednesday, a Christmas Tree.

FLOWERY FIELD.—On Thursday, at 3, opening of the new church by the Rev. Charles Beard, B.A. Afterwards a soiree.

MANCHESTER: LOWER MOSLEY-STREET SCHOOL.—On Sunday afternoon, a Sunday-school Teachers' Experience Meeting will be held. Mr. John Heys will open the proceedings.

MANCHESTER: MEMORIAL HALL.—On Tuesday, Beard Memorial Meeting, when Mr. Henry Harwood, M.A., will read a paper on "The Duty of Christian Churches in times of General Depression."—On Wednesday, first concert of the Cross-street Choral Society.

STALYBRIDGE.—On Sunday evening, a lecture, at 6.30, by the Rev. G. H. Vance, B.D., on "Inspiration."

YORK.—On Tuesday and Wednesday, a bazaar.

Births.

WASHINGTON.—On the 8th inst., at 11, Lamb-street, Ardwick, the wife of Mr. James Washington, of a daughter.

WILSON.—On the 6th inst., at 1, Charles-street, Brighton, the wife of Mr. F. T. Wilson, of a son.

Deaths.

BRUCE.—On the 27th ult., at her residence, The Farm, Belfast, Jane Elizabeth, widow of the late Rev. W. Bruce, aged 79 years.

BURGESS.—On the 30th ult., at Battle, Rowland Burgess, of 43, Market-street, Brighton, aged 40 years.

GUY.—On the 8th inst., at his residence, Belle Vue Nursery, Ringwood, Mr. Aaron Guy, aged 61 years.

TAYLOR.—On the 9th inst., at his 79th year, Edward Taylor, Old Hall, Stand, Whitefield, formerly of Outwood, Manchester.

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The Unitarian Herald.

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REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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Price 1d.

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NOTICE.

As Christmas Day falls on Wednesday next, all news should arrive on Monday, and advertisements on Tuesday morning.

NOW READY.

THE UNITARIAN POCKET ALMANAC.

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Cloth, red edges, "	0 9
Cloth, blank paper	0 6
Paper cover	0 3

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PENDLETON UNITARIAN FREE CHURCH.—CHRISTMAS DAY.—A SERVICE OF SONG, suited to the day, by the children and the choir. Service at 10.45 a.m. Special Offertory. All Seats Free.

UPPER BROOK STREET FREE CHURCH MUSICAL VESPER SERVICE (Christmas Thanksgiving), on Sunday evening, December 22nd, at 6.30.

STRANGEWAYS UNITARIAN FREE CHURCH.—On Sunday next, the Rev. J. T. MARRIOTT will preach.—There will be Service at 11 o'clock on Wednesday, being Christmas Day.

FLOWERY FIELD CHURCH.

CONTINUATION OF OPENING SERVICES.

On Sunday, December 22nd, the Opening Services will be continued. Morning at 10.45; evening at 6.30. The Rev. T. R. ELLIOTT will conduct the Devotional Service, and the Rev. WM. GASKELL, M.A., will preach, morning and evening.

December 29th.—The Rev. CHAS. HARGREVE, M.A., will preach, morning and evening.

The Collections on this and the following Sunday will be devoted to the ordinary expenses of the Church.

STAMFORD STREET CHAPEL.

On New Year's Day a DEVOTIONAL CONFERENCE MEETING will be held, at seven p.m. Several ministers and laymen are expected to take part. All who sympathise are requested to aid by their presence this attempt to promote a greater warmth of devotion amongst us.

FREE CHRISTIAN CHURCH, WHITCHURCH.

Previously advertised	£107 1s. 6d.	£ s. d.
Mrs. Charlton, Chester		5 0 0
Mrs. Wallace, Evesham		1 0 0
Mrs. Kempson, Leicester		1 0 0
Misses Atkinson, Hampstead		1 0 0
Fred. Collier, London		1 0 0
Miss Hughes, Birmingham		0 10 0

The Rev. W. Carey Walters desires to thank all who have kindly sent articles to the sale of work, and all contributors to the fund for the extinction of the debt, and begs to inform them that the Church is now entirely free from debt, and sufficient money is in hand for necessary improvements.

OLD MEETING, GREAT YARMOUTH.

APPEAL FOR SUNDAY SCHOOL EXTENSION.

Owing to the great and continued increase in the attendance of children at this School, together with the want of accommodation for conducting with efficiency and convenience the social and public work of the Church, the congregation feel themselves compelled to enlarge the present schoolroom.

As the congregation have not at their command sufficient means to provide the whole of the estimated cost, they are under the necessity of soliciting subscriptions from all those who are in sympathy with the religious education of the young, and who are desirous of obtaining in our respective towns all requisite facilities for the teaching and practical application of the principles and aims of Unitarian Christianity.

Subscriptions will be received by the following gentlemen, Members of the Committee of Management:

SIR THOMAS B. BEEVOR, BART., Chairman,

20, Regent road, Great Yarmouth.

JOHN LEACH, Hon. Treasurer,

Market-place, Great Yarmouth.

CHARLES RUMFOLD, Jun., Hon. Secretary,

4, Dene-side, Great Yarmouth.

All subscriptions received will be acknowledged by the Secretary through the post. Amount received to this date, £48. 17s. 2d.

26th November, 1878.

DOB LANE NEW CHAPEL.

The Building Committee urgently appeal for further assistance. The funds are still inadequate for the work in hand, and the Chapel has to be opened free from debt.

HALLIWELL THOMAS, Pastor.

HARRY RAWSON, Trustee.

LUKE POLLITT, Treasurer.

JOHN F. ALLEN, Secretary, 522, Oldham Road, Newton Heath.

The Committee thankfully acknowledge the following donations:—

John Edward Taylor, London (2nd subscription)	£ s. d.
Joseph Lupton, Leeds	3 3 0
James Seaton, Manchester (per H. R.)	2 0 0
William Hough, Salford	0 10 6

MINISTRY TO THE POOR.

The Mission is characteristically Christian and unsectarian. It is not an almsgiving institution, but during many years of quiet labour has devoted itself to acquiring a large experience and a considerable personal acquaintance amongst our poor "neighbours."

This winter, however, it is quite impossible for the Missionaries not to feel obliged to give food, and clothing, and firing, to relieve the terrible needs of those whom they visit.

The Committee have made arrangements for a regular and increasing distribution of good stores and cooked food, clothes, and materials.

It is a principle of the Society to discourage indiscriminate alms. While they know no distinction between "neighbours" who are in want, they endeavour to give such gifts only where and in such a manner that they may afford really healthy relief and help to body and mind.

For this special effort the Committee earnestly beg for immediate subscriptions.

Money, or clothing, or materials, or orders on shops for such things, may be sent to any of the undersigned.

During the illness of Rev. S. A. Stemthal, the Secretary, to

Mr. R. D. DARBISHIRE, Treasurer, 26, George-street,

Manchester; or to

Rev. J. HARROP, 3, Poynton-street, Greenhill-street,

Greenheys; or to

Rev. B. WALKER, 3, Franklin-street, Rochdale Road.

ADVERTISED	DISTRESS FUND.	£ s. d.
S. L. Helm		85 0 0
J. Williams (Stockport)		5 0 0
J. S. D.		2 0 0
Clerks		1 15 0
Embsen-street Day School		1 7 6
Miss Hudson		0 10 0
Miss Worthington		5 0 0
G. Westermann		0 7 6
R. Potter		1 1 0
J. Leister		5 0 0
C. Tafel		2 0 0
W. Evans		2 0 0
Jas. McConnel		5 0 0
Mrs. Penrose		2 0 0
C. E. Schwann		5 0 0
Memorial Hall Trustees		20 0 0
Mrs. Behrens		5 0 0
Silas Leigh, Esq.		10 0 0
Mrs. Booth		10 0 0
R. Hilditch, Esq.		5 0 0
		£174 1 0

FREE CHRISTIAN CHURCH, BOLTON.

AN APPEAL.

The Committee of the above Church have entered into negotiations for the purchase of the Lark-street Temperance Hall. For this purpose, and for needful alterations, the sum of £900 will be required, and the Committee appeal to all friends of Free Religious Thought to aid them in the work they have undertaken. The Congregation from its commencement has been entirely self-supporting. The Sunday school is doing a good and useful work in a neighbourhood where a school is much needed. It was opened in August, 1873, when it commenced with 12 scholars; now it numbers 146.

Towards this sum the members have raised £300. The following persons have kindly consented to receive Subscriptions, which will be acknowledged through the columns of the *Unitarian Herald*:

Mrs. Stephen Winkworth, Ravenswood, Heaton, Bolton.
J. P. Thomasson, Esq., Woodside, Heaton, Bolton.
Rev. H. Shaen Solly, M.A., Padiham.
Rev. W. Carey Walters, Whitchurch, Salop.
Mr. Bernard Dawson, The Laurels, Malvern Link.
Mr. Herbert V. Mills, Memorial Hall, Albert Sq., Manchester.

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WANTED, in March next, an experienced Certificated MISTRESS, for a Mixed School, at Sale. Apply by letter, stating age and particulars of experience, "Z," Box 633, Post Office, Manchester.

PUPIL TEACHER.—WANTED, at the Port-land British Boys' Schools, a PUPIL TEACHER, to begin teaching after Christmas holidays, and to take first or second year's papers at the end of January, 1879.—Apply to Rev. P. H. WICKSTEED, 7, Regents Park Villas, Gloucester Gate, London, N.W.

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ING SCHOOL FOR GIRLS.—For Prospectus apply to Mrs. FRANK SHAWCROSS, Principal.

SCHOOLS FOR OUR CHILDREN.—

SANDERIDA HOUSE SCHOOL, St. Leonards-on-Sea, REOPENS January 21st.—Prospectuses, &c., by return of post.

SEASIDE EDUCATION FOR GIRLS.—

DYSART HOUSE, CLEVEDON.—Miss E. MARTIN'S Pupils will RE-ASSEMBLE on Monday, January 20th, 1879.

EDUCATION.—BATH.—Miss JEFFERY

receives as Boarders GIRLS attending the Bath High School, to whom she gives her personal care and supervision.—9, Norfolk Crescent.

CROYDON.—School for Girls.—Miss Biddell,

who has passed in honours the Cambridge and Kensington Examinations, receives Boarders: home comforts: terms 40 to 60 guineas.—2, Ailsa Villas, Wellesley Road, next Free Christian Church. Half-term commences November 4th.

BRIGHTON: UNITARIAN COLLEGE.—

This High-class School will be OPENED on January 21st, 1879. Only Academic Honourenment will be on the Educational staff. The Religious Instruction given in the School will be in full accordance with the principles of Unitarianism. Referee: The Rev. T. R. Dobson, Minister of the Unitarian Church, Brighton.—For prospectus, terms, and testimonials, apply to Mr. A. de Wasgindt, temporary, No. 12, Dorset Gardens, Brighton.

HEATH BROW SCHOOL.

For Boys from ten to sixteen years of age: Junior Classes for children under ten years of age. Pupils are now working for the London Matriculation Examinations of June, 1879, and June, 1880. The arrangements of the School permit of some Girls being received with their brothers. The NEXT TERM begins on Wednesday, January 22nd, 1879.—Prospectus on application to Mrs. CASE, Heath Brow, Hampstead, London, N.W.

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Manchester.

DOING AND SAYING.

The voluntary liberation of slaves proceeds satisfactorily in Cuba.

A complete edition of Shakespeare's plays is being translated into Spanish.

The Bishop of Oxford has declined to allow proceedings to be taken against Canon Carter, Rector of Clever, for alleged Ritualism.

The Rev. Thomas Patrick Hughes, of Peshawur, in the diocese of Lahore, North India, has translated the Scriptures into Pushto, the language of the Afghans.

The Bishop of Durham, being disabled by an incurable complaint from discharging the duties of his office, has resigned his See; but, having some private means (he is a Baring) he will not accept a retiring pension. He has thus shown a proper and generous regard both for his diocese and his successor.

The second and final revision of the New Testament was completed on Friday. There still remains a comparison of their work with that of the American revisers, and the adjustment of some questions which have been reserved till the end, before the English Company can bid farewell to their task.

All the friends of the Rev. Brooke Herford in this country, and they number the whole circle of our Connexion and many beyond, will rejoice with him and his congregation over the good news recorded in our American Notes. We offer them our heartiest congratulations on the extinction of their church debt.

Lord Shaftesbury, in presiding at the Wimborne branch of the Church Pastoral Aid Society, said he believed neither the present nor any future House of Commons would pass a measure to enforce ecclesiastical authority. They might rely upon it there was a great movement in the country, even amongst Conservatives, to get rid of the Establishment altogether, and allow different parties in the church to settle their feuds amongst themselves. Though Protestant in her Prayer Book, the church was far from this in her pulpit teachings.

The vote of the bishops upon the Afghan question is not at all unprecedented in its character. The bishops, as a body, have almost uniformly opposed every measure having for its object the public good and the public liberties, although, we believe, they have not generally cared to throw their influence in favour of war. In 1828 they opposed Roman Catholic relief by 27 to 2; in 1831 they voted against the Reform Bill by 21 to 2; in 1834, against the admission of Dissenters to the Universities by 22 to 2; in 1868, against the Irish Church Bill by 21 to 0. Nine bishops opposed the Corn Law Bill, and we know very well how they have voted on the Burials question. Is comment necessary?

Rev. Mr. Blank, pastor of a church in New Hampshire, delivered a very thorough testimony for the "evangelical scheme" one Sunday, and shortly afterward sought the criticism of one of his most intelligent hearers. "Brother Blank," said the parishioner, "I think you made your points very clearly; I never heard you do better." But the minister detected some latent mischief in the tone of the compliment, and pressed to know precisely what was meant. "Well, to tell the truth, I think there was one little mistake—merely in the name you gave the subject. You called it 'The Great Salvation'; then you clearly made out that only a small part of the human race could be saved. As a plan of salvation, I thought it a failure; but as a scheme of damnation, it was a perfect success. You should have called it 'The Great Damnation.'"

The results, so far as observed, of the Sunday closing legislation in Ireland, which (with respect to England also) may be regarded as tentative, are very narrowly watched. In Waterford, which is one of the exempted spots, it is interesting to find that the Roman Catholic Bishop has exerted his influence in persuading all, or nearly all, of the publicans to close their doors on Sundays. The reports from different parts of the country are not uniform; and the licensed victuallers, who are a well-organised body, finding that their "craft is in danger,"

very cleverly have set to work to point out discrepancies, and throw dust in the eyes of the public. Yet, making all due allowances, it does sufficiently appear that the drunkenness, which was fast becoming the bane of Ireland, has been appreciably checked by the recent legislation; and that, arguing from statistics of the police offices and magistrates' courts, there is a diminution in the charges of drunkenness to the extent of one-fifth or thereabouts.

In the struggle between Dr. Falk and the Roman Curia our sympathies are all with Dr. Falk, except when he imitates the ways of the Curia in attempting to dodge or coerce it. The Falk laws are believed by many who fear Rome, to be a profound mistake. It seems, however, that this is not to be admitted by the Prussian Government. A motion for some alteration of these laws was brought forward in the Diet last week, but after a speech of Dr. Falk's, was rejected. Dr. Falk based his main argument on this, that the Catholics were not as opponents who had been bound hand and foot, but as those "who still stood upright and would eternally remain so standing." Michael and his angels fought in heaven against the dragon, but not for ever and ever. It is something more than Miltonic or Dantesque, this vision of eternal conflict between Falk and the Pope. It once was believed that the cause of God was his who would do no wrong. But the Christ-child of to-day is the Woolwich Infant; and Dr. Falk will answer his adversary as King John did King Philip—"Here we have war for war—controlment for controlment."

What has become of the national progression of Christianity, or even of the morals of civilisation? We are engaged in seeking to avenge a sentimental insult offered us by the Afghans by vengeance and slaughter. The Lord's Prayer goes apparently for nothing, and Christ's example for nothing. We throw our Christianity and our civilisation to the winds the moment they interfere with our passions. Revenge, with all its cruelty and more than its usual horrors, is the present chosen task of this enlightened nation. The other consequences of our present policy are not to be overlooked. We are expending as a nation over twenty-six millions per annum on the maintenance of our army and navy. Although the greater part of this is spent within our own kingdom, and goes to the general trade of the country, yet it is not the less a frightful and alarming outlay, for it is a burden on the productive energy and resources of the country which must tell against us in the future race for the supply of the world. We are beginning to find out that we compete at a disadvantage owing to the high price of labour, and that the latter is enhanced, or so far caused, by the support of our war plant.

AMERICAN NOTES.

ACTS OF THE APOSTLES.

THERE is a prospect that the Unitarian Conference recently held in Madison, Wis., will produce results which are important not only to that city, but to the cause of liberal thought in general. Madison, being the seat of the State government and the University, offers an opening in every way worthy the aid of the Unitarian Association. Rev. Jenk. Ll. Jones remained over Sunday, and preached two sermons in the Assembly Chamber. The meetings were largely attended and great enthusiasm manifested. The people are ready and willing to do their part, and are anxious for the early organisation of a permanent society.

BROOKE HERFORD'S CHURCH OUT OF DEBT.

THE Chicago correspondent of the *Christian Register* writes:—Have you heard the good news from the Church of the Messiah—how a few weeks ago Mr. Herford made an impassioned appeal for money to pay off the church debt, and how his hearers responded with generous subscriptions away up in the thousands, until seventeen thousand was raised towards the twenty thousand which constituted the floating debt? Later in the week, the remaining three thousand was raised, and the Messiah

people are radiant. Nothing so hinders the usefulness of churches as this modern habit of indebtedness into which they have fallen. A church which has to spend all its time and strength in extricating itself from money difficulties, can have little heart or opportunity for carrying on its true mission of brotherly love and helpfulness to mankind. Mr. Herford has long felt this, and spoken plainly on the subject many times before, and this time with telling effect.

A WORD FOR THE DESPISED.

A letter of good hope from the Southern States was recently written to a friend in the North by Mrs. Caroline H. Dall, on taking up her residence in Georgetown, O.C.: "I have been here two months, employing sometimes thirteen and always four or five mechanics daily. My house has been open to them all from cellar to garret. I have employed four different colored servants, and, as they sleep out of the house, one of them had my key, every night, that she need not trouble me in the morning. For one week and three days I employed a colored char-woman. She unpacked all my china in the barn, and brought it a long way to the house. Not one article has been broken here; not a pin's head is missing. One pleasant fact beside. Thirty years ago I was well known to this little suburb as an active abolitionist. My return could not be particularly welcome to those who were secessionists at the close of the war. I came back at the moment when every Georgetown lady wished to do her fall cleaning. There is but one char-woman here fit, as she says, to 'work for the 'ristocracy.' What did these ladies do when I came? They one and all refused to call upon their charwoman for any service till I was settled! No wonder she told me with pardonable pride, 'My ladies'll wait—wait a long time.' Should we have done that at the North? And this I ask you to tell, not because it concerns me, but because it concerns *them*." Mrs. Dall had been warned against the thieving propensities of the coloured people!

THOUGHTS ON RELIGION.

CRIES FROM THE DEPTHS.

THOMAS STARR KING.

O, if all the loneliness of sorrow fulfilled its purpose, how much more glorious would life be! If the death of each of those we love forced from us an intenser cry towards the Infinite, opened to us the mystery of life which only the startled heart can worthily feel, and disclosed the far-reaching vista of the future world! What a life would this be if we had such a sense of the nearness of God and the reality of the world to come and the parental discipline of heaven as Christianity would inspire, and as the soul's agony in bereavement and wrestle with the problem of death demand! If we were all faithful to that darkness which so dwarfs the ordinary interests of this world, affliction would be the greatest blessing. In exchange for one friend on earth we should get the vision of eternity, the splendour of divine light, a hope sanctified by tears, the assurance of the Infinite Presence.

We lose immensely by our unfaithfulness to the privilege of sorrow. Cry from its depths for the Lord, and his comfort will be ready. The misery of our griefs is that we make no cry. We feel the pain of a ruptured fellowship; we sit in darkness, missing the precious presence borne away; we struggle with our anguish, but we keep our eyes to the earth. We think of God, perhaps, but we do not concentrate all the energies of grief in one intense prayer for his help and peace. If we did, if we brought the soul into the sincerest religious posture and state, we should know, through the answer to that cry, that the beloved one was withdrawn to the depths of a love which this world could not reveal; and if the soul of the departed was prepared by consecration, we should have such a vision of its blessed work and such a joy in the spiritual world, that this world would seem glorious only as the vestibule of that; and if the soul had not begun here devotion to infinite truth and sanctity, we

should have the sweet hope in that Providence which fits the discipline of eternity to the heart's deepest need.

Religion is a cry from the depths. The noblest natures among men have been religious ones. No soul of mighty faculties, of sensibilities strong enough to sound the depths, fine enough to feel the heights, of this world mystery and grandeur, has been an indifferent, irreligious soul. They have bowed to the royalty of religious truth, either by their joyful possession of it or by their cry for it. Only the surface of our nature can nourish an atheistic plant; when its deeps are ploughed, the latent seed of faith begins to germinate, and the promise of a piety vigorous and sinewy as the structure of the oak lifts itself above the soil.

Religious belief is an assent to some propositions about this life and about the soul and about the Infinite. Religion itself is a cry from the heart's deeps, from the depths of experience, upwards to a living God. It is in mercy that God stirs those deeps of feeling, sinks us in those depths of discipline, so that our belief may become experience, so that our words of opinion may become a piercing prayer. There is none of us for whom the Father hath not thus, in some way, opened these shafts of gloom and mystery. How many of us are able to say from the experience of the intellect, the conscience, or the heart, "I am not alone, because the Father is with me."

REV. W. MELLOR AND "THE ROCK."

IN its issue of November 15th, *The Rock* devoted a leading article to the refutation, from an Evangelical point of view, of a lecture delivered some two months previously by Mr. Mellor in the Free Christian Church, Crewe. The article was not only severely condemnatory of Mr. Mellor's opinions, but seriously misrepresented them, and then did not hesitate to pronounce Mr. Mellor's teaching to be "downright Atheism." Against such misrepresentation and such a charge Mr. Mellor felt it to be his duty to protest, and did so in a letter which *The Rock* has not seen fit to insert, only noticing it as "a long and angry letter," and picking out what suited its own (*The Rock's*) purpose. After this treatment, it has the assurance to conclude:—"We think our readers will agree with us that we have not misrepresented Mr. Mellor, and that he has not improved his position by his letter of remonstrance." We think our readers will judge differently after reading the letter, which was as follows:—

To the Editor of the *Rock*.

Sir,—In your issue of the 15th inst. (November), there is an article headed "Divine Providence," but which really is a sort of critique upon a lecture delivered by me, not last month, as you say, but more than two months since, on "The Loss of the Princess Alice, Viewed in the Light of Divine Providence." I do not know who sent you the "report" to which you refer, nor what form it assumes; but, if your article is based upon it, you have been most shamefully misled, for a more utter misrepresentation of my views, as expressed in my lecture, cannot even be imagined than that which your article contains. As a matter of fact, you misquote and misrepresent me to the utmost extent, and then, upon misquotation and misrepresentation, you make charges against me which have no foundation at all except in your own imagination. You begin by asserting that "it was the special object of the lecture to demolish the theory 'which assigns' every calamity 'to God's providence.'" Now had your "special object" been to misrepresent me as much as possible, you could not have succeeded better than you have done in this respect. My special object was to try, in all humility, to get "a little truth and clear away a little error" on the subject before me; and so far from this leading me to exclude God's providence from the calamities of life, it did the very opposite. I never said and never thought that "the world had outgrown the opinion that God has anything to do with the origin, character, or use, of the disasters which occur to individuals or communities." I detest and abhor such a doctrine. I believe and teach, week by week, and year by year, that God has something to do, not with disasters only, but with all that happens and with all that can happen. It is either a mournful misunderstanding into which you have fallen, or a gratuitous insult which you offer me, when you speak of my "feeble attempts to thrust God out of his own world." I never yet found myself able to imagine, much less attempt, feebly or otherwise, any such horrible thing. I believe and teach, quite as firmly as you yourself do, that God "rules in the kingdoms of men and judges in the earth, and that, if governments or individuals set Him at naught, He will require it of them, and will show them by the 'making bare His holy arm' that He knows what is due to Himself and will exact it." On this broad fact of God's universal government, therefore, you and I are agreed, though, upon the basis of misquoted facts and utterly illogical inferences you venture to charge me with "downright Atheism."

We differ not at all as to the *fact* of the Divine Government, but entirely as to its *manner*. We do not happen to interpret the common fact of God's rule in the same way, and, because I do not and cannot accept your interpretation of it, you charge me with denying it altogether. Now I submit that, by this kind of treatment, you enrol yourself among those to whose company you assign me—the men who are "wise in their own conceits." Because I deny your interpretation of Providence, you are conceited enough to say that, by so doing, I deny Providence itself! But I hold that these two things, after all, are by no means one and the same. I should be very sorry indeed to forget "that to the puny intellect of man the Almighty God can never be revealed." I felt this so much with regard to His method of government that when I gave my lecture, I told my hearers that I felt almost "overburdened" in the "awful presence" of my subject, and despaired "of getting at anything like a full statement of the whole truth" upon it. In this spirit I arrived at the conclusion that it is a "huge and prolific error" to assign the calamities of life to the "arbitrary visitations of God." I opposed this huge error on two grounds. In the first place, I opposed it, because it can never be reconciled with any worthy view of God's moral character," and, in the next place, "because it flatly contradicts all we know of the actual course of events."

In supporting these two propositions I showed the absurdity of your interpretation of the loss of the Eurydice. I pointed out that, to justify your view of the cause of that melancholy occurrence, you had to assume in the first place that the British Government had committed a crime against God by appointing Roman Catholic chaplains for the benefit of Roman Catholic sailors. This assumption on your part was perfectly gratuitous and quite unsupported. And here let me correct another statement which you erroneously ascribe to me. I never said that the State "is as much bound to provide Roman Catholic priests for the Roman Catholics as it is to provide Protestant ministers for Protestants." I never believed any such thing. I do not believe it now. In order to make it appear as if I had laid down such a doctrine, you have cut one sentence clean in two and torn one half of my words from the other half. After showing that Roman Catholics are as much subjects of the Government as Protestants are, and that, consequently, the Government is bound to treat them with equal justice, I said: "If, therefore, it be the function of the State to provide spiritual guides for its subjects and servants, as *The Rock* says it is (I did not say whether it was or not), then it is as clear as noon-day that it is as much bound to provide Roman Catholic priests for the Roman Catholics as it is to provide Protestant ministers for Protestants." I intended this to be, and I submit that it is, a fair logical inference from your own principle of State-provided religion. You no doubt think that the way out of the dilemma, into which you have thus brought yourself, is by saying that the State is only bound to teach what you call true and pure religion, and that therefore it ought not to teach Roman Catholicism, because Roman Catholicism is, in your estimation, "idolatry, pollution, and blasphemy." But now, are you the judge? While you call Roman Catholicism a "soul-destroying" system, the Roman Catholic calls your Protestantism a "deadly heresy." Now, whoever else may decide this dispute between you and the Roman Catholics, the State cannot decide it. The State is as much divided on all such subjects as you and your opponents are. The State, like the Church, is made up of various parties, and it cannot therefore decide in exclusive favour of one without doing injustice to the other. There are many wise and good men who hold that the only right thing the State can do, with regard to Roman Catholicism on the one hand, and Protestantism on the other, as with the rival claims of all other sects, is to let them alone, and leave them to do the best they can for themselves. But, if the State interfere at all, as you hold that it ought, I do not see what ground you have left for resisting the obvious principle that it ought to interfere without the least partiality. But it would be partial to appoint Protestant chaplains, either to the army or to the navy, and yet to refuse to appoint Roman Catholic chaplains also. It must either leave both alone or appoint both on equal terms. Unless it does either one or the other of these two things, it does wrong, by treating one part of its subjects in one way, and another part of them in another way. On your own principle, therefore, of the relation between religion and the State, so far from the Government having committed a crime, as you assumed, by appointing Roman Catholic chaplains to the navy, it would have failed in its plain duty had it not made such appointments. On your own principle; then, you neither did nor can show that the act of the Government with which you associated the loss of the Eurydice, and which you assume to be a crime, was a crime at all.

But, even if you had thus justified the first of your assumptions, your second would have still been in need of justification also. Your second assumption was this—that God would and did punish three hundred innocent men and boys for the supposed guilty act of the Government. You did not attempt to justify this second assumption any more than you attempted to justify the first. You do not try to justify it in the article of the 15th, and I venture to assert that neither you nor anyone else can justify it. I do not think that I "know infallibly" all that is "reconcilable with a worthy view of the Divine character;" but I am sure that this particular view of yours is not. It involves the most flagrant transgression of the commonest rules of justice, and utterly abrogates the very foundation of good morals. No decent man, no tolerably decent man, would do anything at all like the act which you thus ascribe to the universal Father of men. While holding, quite as firmly as you do, that God never fails to punish

sin, individual or national, I deny that we have the least warrant for believing that He punishes it in any such unjust and arbitrary way as that you contend for. In addition to what we know of His moral character in other ways, all we know of His actual method of punishing sin goes to show that, between the sin and its punishment, the connection is natural and logical, as well as inevitable. Our actual knowledge shows us that the principle of God's method is that each sin shall bring its own punishment, and that the nature of the punishment is determined, not by any arbitrary rule, but by the nature of the sin. Thus the punishment for the sin of sensuality or intemperance is, not a bad harvest, but a gradual weakening of both body and mind, and, if the sin be persisted in, the ultimate ruin of both. In this way we see that moral consequences are just as orderly and just as logical natural consequences. The mere statement of this well known principle shows how utterly opposed it is to the case you brought forward. Between the loss of the Eurydice, which you looked upon as the *effect*, and God's supposed anger against the British Government, which you regarded as the *cause*, there was no natural and no logical connection whatever. Cause and effect in this case, interpreted as you interpret it, are tied together, not naturally and logically, as is the actual way with the Almighty, but most unnaturally and most illogically, as might be the case in a world governed by caprice, and not by law. I hold, therefore, that what you said as to the cause and purpose of that sad event was an outrage, not only upon all worthy views of the Divine character, but also upon the known course of events which God has fixed.

You quote Scripture against me, but you do not quote it fairly. You charge me with sneering at the Old Testament. I deny the charge, and fling it back into the teeth of him who makes it. Both the Old Testament and the New are beyond my sneers. I have as great a reverence both for the one and the other as you have, sir. The difference between you and me, in this respect, is, not that I lack reverence for the Bible, while you possess such reverence, but that I discriminate in reading the Bible, while you do not. I do not, in the first place, believe that the notions of the ancient Jews, as to the method of Providence, are infallible guides to us. If they thought that God was their God alone and fought their battles, as heathen Gods were commonly supposed to fight the battles of their peoples, is that any reason why we should believe the same thing? Or if, again, they thought that God had to go out of His way to punish them for their sin, and if, in their ignorance of His real methods, they ascribed the punishment of one sin to quite another, are we to do the same? If their ignorance thus contradicts our knowledge, are we to leave our knowledge and follow their ignorance simply because their notions are recorded in the Bible? This is what you seem to say, and, in this way, you apparently teach that the mere fact that a thing is recorded in the Bible is quite a sufficient proof that it is true, and also quite a sufficient reason why we should adopt it as an infallible guide. This is certainly not how I read the Bible, nor how I use it. I quite agree with you that the Old Testament, "like all Scripture," is "profitable for doctrine;" but, unless we discriminate in reading it, between what belongs to the Jews, and what belongs to ourselves, between what is transient and what is permanent, so far from being "profitable," either "for doctrine" or anything else, the Book will mislead and work mischief.

But, in the next place, I assert that you venture rather too far when you try to defend your interpretation of the loss of the Eurydice by quoting Scripture as you do. Though the notions of the ancient Jews, as to the methods of Divine Providence, are no infallible guides to us, and though the Old Testament, unless interpreted with discrimination, will lead us wrong on this subject, I utterly deny that you have treated either the ancient Jews or the Old Testament fairly. You cannot find in the whole Bible, from Genesis to Revelation, a single case that is at all analogous to the case you conjured up in connection with the Eurydice. I am not aware of a single passage of Scripture which gives you the smallest warrant for saying that God ever did or could step out of His way to punish three hundred men and boys for a crime of which they were entirely innocent, much less for a crime which has never been proved to be a crime at all, and which has no actual existence at all excepting in the region of mere supposition. Thus, in all that you said about that melancholy occurrence, not only do you set yourself against all worthy views of the Divine character, and against all we know as to God's actual method of government, but you also fail to get the support of the Bible, your radically defective exegesis notwithstanding.

In conclusion, I have three requests to make. In the first place, if you ever again notice what I say, be good enough to give a fair statement of the facts, and do not cut any more sentences in two for the sake of making me appear to say the very opposite of what I did say. In the next place, do not degrade yourself and insult me by making inferences from misstatements of my words, and then, upon the strength of such illgoten inferences, flinging grossly untrue charges at me. In the third place, do not drag in the church to which I belong; for, if you do not know, you might know, that that church leaves me at liberty to teach and preach just what I believe on all such subjects as that which has brought me into collision with you. I do not presume to represent any "system." Moreover, the system to which you refer needs no defence of mine, in this instance at any rate, for it is quite beyond your power to injure it.—Yours truly, W. MELLOR.

GLASGOW: SOUTH ST. MUNGO-STREET.—On the 15th inst., at a meeting of this congregation, the resignation of the pastor, Rev. Wm. Mitchell, was accepted.

CHRISTMAS, 1878.

"And laid him in a manger, because there was no room for them in the inn."

No room, oh, mother! 'midst the busy throng
Within, for thee to lay thy new-born child;
Not unto him, the holy one, belong
Comfort and rest and ease; the night wind wild
Pierces the humble roof beneath whose shade,
On lowly couch, the child of God is laid.

No room,—Lord Christ! as in the days of old,
So now the busy world doth pass thee by;
Fierce wars still rage, and avarice and gold
Hold sway; and our vain faithless hearts outcry,
In all their stubborn selfishness and sin,
"No room for thee, oh, holy babe," within.

No room,—oh, prince of peace! we sing thy praise,
And hail the glory of thy holy birth;
Again with loud accord our voices raise
The angels' hymn of "Peace, good will on earth;"
While on the breeze, repeated o'er and o'er,
Comes mingling with the strain the battle's roar.

No room,—for over hill and vale are heard
The tramp of armies and the clang of arms;
Instead of thy pure gospel's peaceful word,
The cannon's thunder with its wild alarms;
And burning villages, and blood-stained plains,
Show where the fiend of war triumphant reigns.

No room for thee—amid the angry strife,
Ambition's arm, pride's wild desire; but still
Though dreary be the darksome night of life,
And overhead the wild winds whistle shrill,
Thou liest cradled in the loving breast,
That like to Bethlehem's manger gives thee rest.

ALFRED C. JEWITT.

The Unitarian Herald.

FRIDAY, DECEMBER 20, 1878.

'A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power.'

WILLIAM ELLERY CHANNING.

CHRISTMAS DAY.

AGAIN welcome merry Christmas is at hand. Welcome, because it is the recognised anniversary of the birth of him who has words of good cheer for all the sons and daughters of care and sorrow. Welcome, because in the midst of outward cold our altar fires of Good-will burn brightly, and send their genial influence into many frost-bitten hearts. Just before the sober thoughts suggest the close of the year, this happy day comes. Thus the old friend makes us all happy and gay before he takes his departure to Eternity.

It is not exactly known when the anniversary of the birth of JESUS was first kept as a holy-day. But we can trace the observance of the day as far back as the latter part of the second century. It is by no means certain that JESUS was born on the 25th of December, but Christendom has kept for centuries this day in memory of his birth. And it is meet to observe a day in the year in loving joyful memory of him who lived to make in himself the perfect music of righteousness, and also to make the anthem of goodwill to men a blessed reality, in the practical brotherhood of men. As a holy-day the 25th of December is kept in most Christian churches. The Presbyterian churches of Scotland, however, do not keep the day as a religious festival, and most of them regard its religious observance as a Popish superstition.

But everywhere Christmas is a season of social enjoyment as well as a day of religious observance. It is the great social festival of the year, the annual love-feast:

In former times the celebration of Christmas began in the latter part of the previous day—Christmas-eve. The house was first decked with holly, ivy, and other evergreens. Candles of an uncommon size were then lighted, under the name of Christmas candles; an enormous log, called the Yule Log, or Christmas Block, was laid upon the fire. The people sat round regaling themselves with beer. In the course of the night small parties

of songsters went about from house to house, or through the streets, singing what were called Christmas Carols—simple popular ditties, full of joyful allusions to the great gift from God to men in the Redeemer. A mass was commenced at midnight, a custom still kept up in the Catholic Church. At one period the people had a custom of wassailing the fruit trees on this evening; that is, they took a wassail-bowl—threw a toast from it to the tree, and sung a song, expecting thus to secure a good crop next season. It was thought that, during the night, all water was changed into wine, and that bread baked on this eve would never become mouldy. The carols were generally sung in the morning of Christmas day.

How many associations are bound up with them, so quaint and simple and happy-hearted!

God rest you merry gentlemen,
Let nothing you dismay,
For Jesus Christ our Saviour
Was born upon this day,
To save us all from Satan's power,
When we had gone astray.

These notions and customs are passing away, but the social character of Christmas remains, and is likely to do so. Christmas is an hospitable resting place on the journey of life. English homes are brighter this day than usual. Young hearts have the dance of joy, and bright eyes are brighter at this season. Almost every woman in our land is a MARTHA to-day, not in the sense of being troubled, but in that of loving care about the many dishes. What happy gatherings to-day of families and friends, who talk of times past and times to come, as they partake of the good things. The aged ones rub their spectacles brighter than usual to-day, that they may see, as clearly as possible, the loved and esteemed familiar faces once more, which they cannot hope to see on many more Christmas Days. And over he aged faces there is a sort of bright youthful light as the venerable ones think of their own young days. But soon that morning brightness passes away before the sobering recollection of their many sad experiences between their youth and old age. But as this is the happy unselfish season, young and middle-aged do their best to make the aged as happy as possible; and generous old age is careful not to drop sadness into the joy cup of youth.

The merriness of this season will be sobered in many families by the sad thought that dear ones are absent to-day who were always present on previous Christmas days. As year after year rolls into eternity, relatives and friends pass away to the better land, and their vacant chairs and places at the table and the fireside tell us how much we have lost. But all is not lost even here. Have we not the sweet memory of the good? Have we not the constant music of their example, saying, "Be of good cheer?" And have we not the assurance—not of faith, or mere argument, but of knowledge, that they are in the summer land, at the other end of the dark tunnel of death, where there is the richer feast of reason and the higher flow of soul? J. M. D.

LETTER AND SPIRIT.

"The letter killeth, but the spirit giveth life." The letter of the Bible cannot be a guide of morals to such an extent that it is infallible; it but points out the road, gives the right moral spirit, the form of which is to be determined by the age in which it comes. The application given even by the Apostles is not the application invariably to suit this land in this age. To use the Bible aright we must deduce a rule from it and adapt it to life now. The active Christianity of each age is the result of two terms, truth and receptivity, the subjective and objective, being perpetually variable with increasing knowledge of the terms. Infinite truth held by finite minds is no exception to

this rule. Only in each age are there means of verifying the work of previous ages. The present age is the court against provincial and transient error. The infallible standard of thought and morality is not in any one period. It would be pleasant to have an infallible church—pleasant to have an infallible angel in the closet to consult, to tell us just what to do; but the church is not infallible and the angel is not there, and we have to come back to the moral sense of man as the standard. To say that this sense does not exist is the profoundest scepticism. On the other side, to set up the thought of any one time as indestructible is to build on a quicksand because it first appears above water.

Servile imitation of a period is but another term for disbelief in the perpetual inspiration of the Spirit of God. It is also out of harmony with modern times. To reproduce the thoughts of the Middle Ages at the present time is like introducing the Bedouin to our highest civilisation. The sphere of action is now widely different from olden days. If a man should live on from age to age he would find his work changing. "New times demand new measures." Misapplication of rules is a sad mistake: the most notable example of this is the interpretation of Apostolic writings. It cannot be questioned that the Apostles looked forward to an immediate return of CHRIST and the speedy consummation of all things. The natural effect of such a conviction must inevitably affect the views and pursuits of man. To apply the rules of a permanently-guided world to those of a world transient and immediately to be dissolved, would be strange. If the conviction were burned into men's souls that the destruction of the world was close at hand, should we work? Would LIVINGSTONE have spent years in laying the foundations of a civilisation which must take a great time to accomplish? In operations requiring work permanency is demanded to ensure work. Who would study economy on board a sinking ship? Who would till the soil when the angel with the flaming sword is coming to reap? Take away the element of time, and the dignity of labour is taken away. Art may not be prosecuted without pride in it. The belief of the Apostles in the immediate end of the world had a tendency to withdraw them from human interests. The duties of citizenship were viewed passively: it was not thought worth while to assume new ties of home life, the time was too short, the crisis too near. Better to stand with the soul intent on the coming of CHRIST. This was a correct deduction from misconceived ideas of external relations. If the Apostles had postponed writing till they had learned the permanence of the world, they would not have so slightly treated the affairs of every day life.

The labour of applying principles to the working world is still but imperfectly done. To this source we may impute false ideas of religion. A religious life is a grand, broad, human life, elevated towards God and turning towards man; but religion is still supposed to be something else—an antithesis between the temporal and spiritual. There is a false distinction between goodness and religion. "Come out and be separate," say the Apostles. So men have thought the whole circle of home duties to be sin—hence the whole development of asceticism. Pascal did not want to feel friendship for his sister. Thomas à Kempis feared to forget God if he looked at the beauties of nature. Even to-day nature is feared; we are afraid to recognise it as the temple of God.

Religion is supposed to be a morbid development for future life, and a mischievous

distinction is placed between morality and religion. The evangelist wishes to save souls, not to build character. The idea of a religious man is not one engaged in building up human rights. But we best serve God by serving humanity. Religion is a proper use of the present day—culture of the spirit in faith and goodness. The present life is plunged in eternity as the world in space. This world is the garment of God. Divine things are not put away to future reaches of time. Religion glorifies all man's nature. Art, literature, politics—all have root in religion; it covers the whole sphere of life. All life may be divine. This world is a consecrated world, a Holy of Holies, the temple for man's worship. Man is sent into this world to do for it what he can. If he misuses the present he will misuse the future. The sphere of religion is here and now. Heaven is the complement of this world, not a refuge from it.

Baron A. Baldacsi,

WE regret to learn, from the *Christian Seed-sower* (a Hungarian Unitarian magazine), that this Hungarian nobleman, the last member of his family, died on the 8th of August last. He was greatly regretted over the whole country. Although he was not a Unitarian, nor even a Protestant, he deserved their honour and gratitude. A few years ago he offered his considerable property to the Calvinists, Lutherans, and Unitarians of Hungary, for the aid of poorer congregations, on condition that the bishops should meet together in council to arrange for its distribution. This has now been done more than once, and it is proposed to hold another meeting next year at Klausenburg, where the Calvinist and Unitarian bishops of Transylvania live. It is undeniable that the generous act has already had a very good influence in bringing the Protestant brethren in Hungary into a closer connection. His memory will never fade away, but will live for generations. His generosity will bear its fruit in plentitude.

FIRESIDE READINGS.

THE FIRST CHRISTMAS GIFT.

THERE had been a merry party at Oakleigh on Christmas-eve. The fine old mansion was full of children. In the great hall which had often rung with the armed heel of mail-clad knights, and in which the former barons used to entertain their honoured guests, upwards of fifty bright young faces were flitting about, and twice as many light feet were beating time to the music. In the gallery which ran round the old banqueting room the older folks were gathered, watching the sport of their little sons and daughters and nephews and nieces. At one end of the gallery the band was stationed. It was hired from the neighbouring village, and consisted of two violins, a bass fiddle, a clarionet, a basoon, a trombone, and a triangle. More loud than melodious was the music, but to the young dancers that was of little consequence. A huge fire burnt in a cavernous fire place, and threw its ruddy beams on the black oak roof timbers which rose from the floor in the form of arches. It gleamed and sparkled on the coats of mail which were hung against the wall, and on the ancient sword and hunting shears, and upon the wreaths of green holly and yew. It wanted something less than an hour to the time when the bells should announce the arrival of happy Christmastide. The feet of the briskest dancers had already shown signs of lagging, and several had retired to seats against the wall. Then the golden-haired Ethel crept up to her uncle Cleveland, who was the host of the evening, and begged that, as on former years, he would tell them a story to finish up the night. Complying with the wish of the little favourite, Mr. Cleveland motioned for the music to cease. All stopped except the trombone, which favoured the company with a solo of several

bars—the attention of the player being absorbed in work, and his ears deafened with his own noise. When silence had been obtained, Mr. Cleveland explained the wish of Ethel, which was heartily supported by those present. "Well then I suppose I must consent (he was evidently nothing loath) to please this little maid, who asks me to tell a story to while away the time until the bells ring. If you, my friends, care to hear an old man, and are sufficiently tired to listen, I am willing to follow an old custom, for we mostly have a quiet talk before Christmas breaks upon us."

Saying this the good old gentleman seated himself in an arm chair and waited for the company to gather round, those in the galleries coming down to hear the story. As Ethel came near him he took her upon his knee. Then he began:—

Long, long ago, in a far off land, there was a father who had many children. He had been at much trouble to educate them. He had been very liberal to them and was very fond of them. As might be expected there existed much difference in their characters. Some of them possessed very fine qualities, while others were not at all nice. When the children were still young they were put to a boarding school, where they had a very cruel master, who, in the absence of the father, used to starve and beat them. One boy took upon himself to induce them to run away from school, and actually succeeded in escaping with them, and leading them home by a strange road through many difficulties and dangers. He was a thoughtful boy, and gave them a catalogue of the dangers upon the road, and good advice as to how they should avoid them. On another occasion when some of them had got into loose habits and mixed with bad company, one of the sons called Elijah had told how dreadfully angry their father would be, and had induced them to forsake their evil associates. Another son had become a great prince, as much renowned for his wisdom as for his wealth and power. Several of them had composed beautiful poetry—one especially, who wrote songs and set them to music. Among them there was a strange child, whom few of his brothers and sisters understood. The rest were always grumbling because of the tasks which their father set them, and because they thought he did not reward them according to their merits. Now their father, in order to try this son, for whom he had a great regard, had taken away all his playthings, and had given him many unpleasant things to bear. But, although he suffered more than any of the others, and apparently without a cause, and although some of his brothers vexed him dreadfully, yet through it all, though he could not exactly see why, he felt and said that his father was right. Others of the brothers had become celebrated lawyers, and gave to the world many wise and useful maxims. Some of the children had gone to distant lands, and had learned such sciences as were known—all about the earth and the stars. But, although many of these children were so clever, they none of them seemed really to understand their father, but stood in fear of him instead of loving him. Another sad feature with many of them was their cruel neglect of one poor brother, who was a cripple, and not bright like the rest of them. Lazarus could do nothing to earn his own living, and so they all treated him as though they thought him an intolerable nuisance: all but two little sisters, one of whom, Mary, was not held in much account by the rest. Unfortunately, the cripple, besides being ugly and helpless, was often bad tempered, and not so pleasant in his manners as he should have been. All these things added to the dislike with which his brothers and sisters regarded him, and gave them an excuse for their neglect, of which they were not slow to avail themselves. Now it happened at one time that this family was passing through great trouble. They had got wrong about their father's will. They did not properly understand it, and what they might have understood they paid no regard to.

Here Ethel put in: "I should think one thing was that they were not following their father's will in treating Lazarus so cruelly."

At this Mr. Cleveland gave her a kiss, and told her that she was a little Marplot, and must not interrupt again. Then he went on with his story:—

One night, he said, about this hour, after all the rest were weary of trying to find out what was wrong, and how they should mend it, it was announced to them that they had a new baby brother. Not many took notice of this circumstance, so busy were they in their contention. The lawyer said, if anyone should know he ought to know what their father's will was. The foreign brother spoke about their neglecting to follow up their education. Another brother, who prided himself on knowing hidden things, wanted to draw them into a speculation on their father's character and constitution, and became very scientific in explaining how he *must* have acted so and so. While they were wrangling a grey-headed man came up to them, and, taking them to the cradle where their new brother lay, said: "He shall tell you when he grows older what you wish to know." At this they all shook their heads, and went away laughing. But the little child grew up quietly and tenderly. No one, except his mother, took particular notice of him. By and by he went to work at quite a humble occupation, not doing anything, as it seemed, to sustain the family honour. But when he had grown to be a man he went forth as with a new and earnest purpose, and he sought out the neglected Lazarus. Then he went to his rich and clever brothers, and told them that they had been all along mistaken about their father—that, above all, he was a kind and just father. He told them that he thought their treatment of poor Lazarus was abominable, and that if they would follow their father's will they must first of all help their brother, and receive him into their homes and into their love. When they heard this the elder brothers were astonished. "What!" said the lawyer, "you prate to us! You who do not understand a tittle of the law!" "You talk," said the foreign brother, who knew neither Greek nor astronomy!" "You talk to us!" said the clergyman (his name was Caiaphas). And they all shook their heads. But he was not to be discouraged. He had a deep assurance that his father's spirit was with him, and he gave himself, heart and soul, to the work which his father had given him to do. One thing, do you know, he was very fond of little boys and girls—"O, we know, of course we do, you dear, good, naughty uncle," said Ethel, "it is Jesus Christ, and instead of telling us a story you have been preaching us a sermon."

Just then the Christmas bells were heard, and beneath the window, the carol singers singing—
Christians awake, salute the happy morn!
Whereon the Saviour of this world was born.

Then the windows were thrown open, and the voices of those within were heard joining those without in their hymn of thanksgiving; and through the still night, and over the snow, the sound of those voices went; but not long did it linger on earth. It just stopped to enter the cottage of a lonely widow, then to salute the ears of a dying child, and then went right up to the gates of heaven. C. H. OSLER.

RIP VAN WINKLE IN THE FAR EAST.

A CURIOUS Japanese legend, tells how a young man fishing in his boat on the ocean was invited by the goddess of the sea to her home beneath the waves. After three days he desired to see his old father and mother. On parting she gave him a golden casket and a key, but begged him never to open it. At the village where he lived all was changed, and he could get no trace of his parents until an aged woman recollected of hearing their names. He found their graves a hundred years old. Thinking that three days could not have such a change and that he was under a spell, he opened the casket. A white vapour rose, and under its influence the young man fell to the ground. His hair turned gray, his form lost its youth, and in a few moments he died of old age.

CURIOSITIES.

The eclipse was a great success for Brother Jasper. He got out his smoked glass, put on a double pair of spectacles, took a long sight at the bright luminary of day, saw it rapidly dodge behind the pale orb of night, and, turning himself excitedly to a group of admiring brethren, exclaimed, "I knowed it! De sun he do move. I seed him dun gone done it wid dese berry eyes!"

The London correspondent of the *Western News* says: I once heard Mr. Spurgeon tell some of the stories of his escapade as a boy preacher. A provincial Baptist minister of the old school sent to ask that a great gun should be sent to preach his anniversary sermons. Mr. Spurgeon was selected. When he arrived the whiteheaded old minister received him in astonishment, and demanded who he was, and what he wanted. "I'm come to preach for you to-morrow, sir," replied the unabashed lad. The old man looked at him as if he expected the world to come to an end by the mere force of a boy's impudence, and instead of giving the accustomed greeting, walked up and down muttering loud enough to be heard, "Tut, tut; is it to come to this? Boys for pulpits! children to preach! babies to preach!" Meanwhile, the future Baptist Archbishop was kept standing. He, too, muttered to himself, but not loud enough to be heard, "You shall pay for this, old boy." So next morning he choose for his first lesson the sixteenth chapter of Proverbs, and read until he came to the verse, "a hoary head is a crown of glory." Looking up with an air of surprise he exclaimed, to the astonishment of the orthodox congregation, "Solomon's wrong there. Some hoary heads can't be civil to a boy who comes to preach for them. Rudeness gives no crown of glory." Then returning to the book he added, with dramatic surprise, "Oh, I see! Solomon's right after all, for rudeness even to a lad who preaches for you is not the way of righteousness!" The old man was capable of bearing a joke, even from the pulpit, and when the sermon was over ran up the stairs, and slapping the boy preacher on the back, exclaimed with delight, "Thee'rt the sauciest dog that ever barked in a pulpit." Mr. Spurgeon to this day is nearly as proud of that piece of wit as if there were nothing profane in it.

FLOWERY FIELD: OPENING OF THE NEW CHURCH.

ON Thursday last a handsome new church which, has been in course of erection for two or three years, was opened for public worship. Flowery Field is about seven miles from Manchester, and is practically a part of Hyde, from which it is separated by a narrow brook that runs into the river Tame. Over this brook is built, in a valley at the foot of Hyde, one part of the original cotton mill erected by the father of the present Thomas Ashton, and in the immediate neighbourhood of which have successively been erected several other large mills. These, with the residences of the hands employed therein, form a distinct locality, with a considerable population. The father of the present owner of the property very early did what he could to encourage his people to educate their children, and built the "Flowery Field schools" to assist them. He then secured good teachers to conduct them—one of whom was the late Rev. T. E. Poynting, of Monton. The hands were induced to acquiesce in a plan by which each family should contribute for the support of the schools, each house contributing twopence per week. At this time the Established Church had not any place of worship in Hyde, and Nonconformity flourished, Hyde Chapel, Gee Cross, being the oldest and most noted place of worship in the district; the pastor then was the Rev. Jas. Brooks. Here the Ashtons worshipped—Samuel, of Woodley and Apethorn; Robert, of Hyde; Benjamin, of the printworks; James, of Newton; and Thomas, of Flowery Field—each family having large mills, and being engaged in the cotton trade. To them, and the Thornelys, and the Hibberts, is chiefly owing the rise and growth of the town of Hyde. The schools erected at Flowery Field by Thomas became the source of many educational activities. Lecturers of ability were brought from Manchester and elsewhere, evening classes were formed, and the musical talent of the district was drawn out, a choral society occasionally meeting there. In addition to the day schools, large Sunday schools

were formed, and were the best of the kind of that day, and perfectly unsectarian. The late Thomas Ashton took great interest in these schools, and on the Sunday afternoon would visit them, as did other members of the family. A small gallery was built for their accommodation, which was found very useful on recitation days. Thence a good uninterrupted view could be got of the whole school. Such visits of the family exercised a good influence. It was not, however, until many years after the old chapel at Gee Cross had disappeared, and a handsome new one had been erected near its site, that Sunday Unitarian services, in connection with the East Cheshire Christian Union, were begun here. The Rev. T. R. Elliott was the first minister we remember; then came the Rev. R. C. Dendy, who was succeeded by the present minister, the Rev. J. K. Smith, who becomes, with the opening of this new church, the first minister of an independent congregation.

The new church stands conspicuously at the top of the brow, nestling among trees, near the residence of the late Thomas Ashton, and about equi-distant from the several mills. In style it differs from those beautiful gothic structures which have recently been erected in our neighbourhood, but in its own way holds scarcely a second place to any of them. In acoustic properties it leaves them all behind. We shall give a report of the opening next week.

WHITCHURCH: FREE CHRISTIAN CHURCH.

ON Tuesday, Dec. 10th, the second anniversary of this church was celebrated. A bazaar was held in the Corn Exchange in aid of the extinction of the church debt and certain contemplated improvements in the building. The stalls were presided over by Mrs. Watson, Miss Mounds, Miss Haines, Miss Broster, Miss Rogers, Miss Walters, Mrs. Norton, Mrs. Porter, Miss Gresty, Miss Lewis, Miss Wright, Miss Stansby, and Miss Bradbury. A large number of very handsome and useful articles were exposed for sale, and the demand was fairly brisk. At 4.30 about 350 persons sat down to tea in the Market Hall. At 6.30 a public meeting was held in the Assembly Room, which was very largely attended, representatives of every religious body in the town being present. The chair was taken by

Mr. JOSEPH LUPTON, of Leeds, who said that he had come gladly to show his sympathy with the church. He almost feared to follow such chairmen as Mr. Herbert New and Mr. Rathbone, M.P., but he would at any rate show how deeply interested he was in their work. He was glad to notice the growing liberality of the orthodox Christian churches. As a Unitarian he was willing to recognise the work of all good and earnest men, and he was rejoiced to know that their work was being increasingly recognised. During the Baptist Union meeting at Leeds the Rev. J. H. Millard, B.A., of London (the secretary of the Union), who was his guest, had spoken at a Unitarian meeting. Only a few weeks ago one of the largest Congregational churches in Leeds had been lent to a Unitarian minister for a lecture on behalf of a Unitarian mission, and in America the Methodists of Saratoga had lent their large chapel to the National Unitarian Conference for their three days conference. So he thought the good work of Free Christian fellowship was progressing. After speaking of the neatness and beauty of their church, he urged them to make it their religious home, and not merely a place for a passing visit; only by so doing would they strengthen their church and help their minister. Having quoted the words of Mr. Samuel Morley, M.P., who said he looked with dismay at the state of the masses, and felt that their condition was one which no mere sectarianism could cure, Mr. Lupton gave some valuable words of counsel and encouragement to the people, and then called on Mr. Walters to give a report of the work done during the year.

The Rev. W. CAREY WALTERS apologised for the absence of Sir James Clarke Lawrence, Bart., M.P., Mr. R. N. Philips, M.P. (who each enclosed a cheque for £5 towards the bazaar funds), the Rev. T. Gasquoine, of Oswestry, who he regretted to say was seriously unwell, and other gentlemen, and then gave a brief *résumé* of their efforts during 1878. The congregations had kept up remarkably well, the Sunday school was more regularly attended, and all the various institutions were in a fairly prosperous condition. The offertory had lately increased, and during the year a Sunday-school library, with 350 volumes, had been purchased at a cost of £38, which was much appreciated by the scholars. Whenever he was tempted to get disheartened he looked into the minute book, and turned to the first entry, which instructed him to treat with the Local Board for the use of the room in which they held their meeting for Divine worship, and in case of this being refused to accept the offer of a room in a

friend's house, and now they had a school of 100 children, and a congregation of nearly 200 persons. (Loud cheers.) He felt that if their church were closed to-morrow the good which had been done would be worth all the time and money spent upon it; but he did not anticipate such a result. (Cheers.) He called them earnestly to another year of work for the cause they loved, and assured them of his own willingness to work with them as heartily as he could.

The Rev. J. ALLANSON PICTON, M.A., of London, then delivered a powerful and thoughtful address. He said he had known Mr. Walters for some years, and had often felt a desire to come down to Whitchurch. He thought the advantage of working in a small town was that the results of a man's work were visible to himself and others, while in a large town these were not seen. He had heard enough since he came to the town—not from Mr. Walters' lips, for he was not the man to talk of his work—to assure him that they were doing really religious work. Too often their Free Churches were regarded as heresy shops, or as places where some outlandish philosophy or theology was taught, but here was proof that this idea was false. He had heard already of lives dark and blank which had been inspired and elevated, of hearts cold to affection, human and Divine, which had been roused and quickened. What was religion? It was a question which was hard to answer, for religion was that which bound a man in conscience to do what was right. There were many beliefs connected with it, which were more or less certain, but they were not the essence of religion. A man might be bound in pocket to do what was right, or he might scorn to do what was wrong, but this was not religion. We could not find religion in elaborate guesses. A man's religion was that of which he was most sure, of which he could not doubt—it was not a belief which rested on a balance of probabilities. The Bible view of religion was expressed in the words of the angel to Peter, "Go and speak to the people all the words of this life." As soon as Paul learned this Word all men became brethren to him, and wherever goodness was found there he found a child of God and a brother; to him circumcision was nothing nor uncircumcision.

The Rev. SYDNEY MORRIS (Congregationalist), of Heaton Moor, in an interesting and able speech, urged the congregation to stand by their minister, who was in every way worthy of their confidence.

Mr. JOHN GREYSTY proposed, and Mr. R. J. FLETCHER seconded a vote of thanks to the friends who had helped to make the meeting a success. This vote—carried with applause—was acknowledged by the speakers.

During the evening the choir sang admirably two anthems, "Thine, O Lord, is the greatness" and "O, Praise the Lord." Miss Bradbury and Miss Haines sang, with great pathos, the solos, "O, rest in the Lord" and "Leaning on Thee." Miss Haines presided with her usual ability at the harmonium.

After a closing hymn and the benediction the meeting—throughout most hearty—separated.

The total proceeds of the bazaar and tea meeting, together with donations received, amounted to £262, which will not only free the church from debt, but leave, after all expenses are paid, a balance of £60 towards contemplated improvements.

THE BEARD MEMORIAL UNION.

A MEETING of the Beard Memorial Union was held on Tuesday evening at the Memorial Hall, when Mr. Henry Harwood, M.A., read a paper on "The duty of Christian Churches in times of general depression." In the absence of the Rev. William Gaskell (the president of the Union), Mr. E. C. Harding occupied the chair. There was a small attendance, no doubt on account of the dense fog and cold. Among those present we observed the Revs. James Black, M.A., Halliwell Thomas, Messrs. J. H. Reynolds, John Thomas, Edward Golland, John Phillips, James Odgers, J. H. Reynolds, jun., H. B. Wilkinson, W. E. Bowie, J. Fraser, J. Reed, S. Thompson, F. Thomas, W. R. Shanks, J. A. Kelly, H. B. Smith, and F. M. Blair.

The CHAIRMAN said the subject of the paper was of particularly grave moment at the present time. In Cross-street Chapel they had decided upon recommending the establishment of an offertory for the purpose of raising funds to relieve the distress, and he hoped that other congregations would follow their example. They had also established a society for the purpose of visiting the poorer members of the congregation, and taken other means to alleviate the distress.

Mr. HARWOOD, before commencing his paper, referred to the death of the Princess Alice, remarking that when we, as subjects of that illustrious lady who reigned over this country, had our troubles, she was the first to sympathise with us, and it was therefore not only our duty,

but ought also to be our pleasure, to sympathise with her when she was overwhelmed with grief.—(Hear, hear.) In the course of his paper he urged his audience not to relax their charitable efforts now that a great cloud hung over the country. Did they, however, think that in merely supplying the bodily wants of those who could not supply them for themselves they were doing all that could be required of them? It was a grave question, and deserved grave consideration. Was it enough just to keep alive those who would without their aid succumb to privation, which was the office they performed for private pets? If so, they remembered only that man was mortal, and forgot the more important truth—that man was also immortal. It was difficult for any one with a heart within him to avoid feeling melancholy or humiliated when he saw, as he must see if he dwelt in the neighbourhood of a large manufacturing town and took the trouble to look around him, hundreds, nay thousands, of his fellow-journeymen wallowing in debasement, and often seemingly dead to every sense of a higher spiritual life. To what was the indifference of our churches attributable? Many of them were doing their work nobly and in a true Christian spirit, but many, on the other hand, had practically abandoned the duty of evangelisation. The reason of this abandonment of so plain a duty must be traceable either to the fact that we had become grossly selfish and unpardonably thoughtless, or to the belief that religion was a mistake, and therefore all obligation to preach its influence had ceased. How could we consistently neglect to spread the advantages of religion to those around us? At all times it was the duty of Christian churches to preach the Gospel to the poor, the ignorant, the forsaken, and the outcast. To fill their churches and keep them full, they must not wait until education brought the people, or they would remain empty. They must first dig out that deeply-rooted error that religion was made for the rich and prosperous, and not for the poor and needy. A discussion followed, in which Messrs. J. Thomas, J. H. Reynolds, and J. Black took part, and the proceedings were closed with thanks to the lecturer and chairman.

CONSISTORY OF THE HUNGARIAN UNITARIANS.

ON the 25th, 26th, and 27th of August, the Unitarians of Hungary held their general consistory meeting at Klausenburg. The meeting was well attended. Bishop Joseph Ferencz presided on the part of the ministers, and G. Daniel on the part of the laity. A religious service was held in connection with it at the Unitarian church. Bishop Ferencz opened the meeting with an eloquent speech. Many important questions were discussed. The Bishop gave a full and interesting report of the past year. It enters into the minutest detail about the congregations. From it we learn that 131 persons joined the Unitarians, and 19 left them during that period. 1,887 children were born, and the deaths amounted to 1,783. Total number of Unitarians in Hungary (with Transylvania), 53,114. Bishop Ferencz had made his pastoral visitation to some of the congregations, and found them in a satisfactory condition. He expresses his general satisfaction with regard to the good spirit that prevails amongst the ministers and their congregations. He proposes to continue his visitation next year to the other congregations also.

In the second part of the report we learn much information about educational matters. The three gymnasia, and the theological college of the Unitarians, are in a good condition, and on the whole there is an increase in the number of the students.

According to the report of the finance committee the ground property of the congregations is valued at £21,200, the income of which is £875. In money the congregations have £15,063. Out of this they defray the expenses of the churches and schools, and partly of the ministers and teachers.

The close and warm connection with the English and American Unitarians is felt, and repeatedly expressed in these reports, as well as in many other cases.

It is proposed that a General Synod should be summoned next year in connection with the tercentenary celebration of the death of the first Hungarian bishop—Francis David.

On the whole we may learn from this short note that our Hungarian brethren, after their many trials, are in a very hopeful condition. Now, if ever, under the guidance of a vigorous and generally-honoured leader, and by the assistance of a great many outside friends, they may hope that their good work will bear its fruit abundantly.

ROCHDALE.—The Sick and Burial Society of Clover street Sunday school is a creditor to the amount of £18 in the bank of Messrs. J. and J. Fenton, which has recently stopped payment.

BELFAST: THE UNITARIAN SOCIETY.

NORTHERN SUNDAY SCHOOL ASSOCIATION.

A CONFERENCE of teachers and friends interested in Sunday school education was held in the Rosemary-street School-room on Friday evening, the 13th instant. Notwithstanding the inclement weather there was a pretty large attendance, amongst those present being the Revs. J. C. Street, H. Rylett (Reading), W. H. M'Gowan, D. Thompson (Hopeton-street); Messrs. J. M. Darbishire, Thomas M'Clelland, John Ritchie, W. H. Mulligan, D. M'Master, Moneyrea; George Moorhead, Thos. Bowstead, A. M'Mechan, E. J. Davids, William Taylor, James M'Quoid, John Lowry, John Lees, J. G. Dobbin, J. W. Kinnear, Hugh Hyndman, W. J. Thompson, James M'Williams, H. Hunter, W. S. M'Calmont, George Fisher, &c.

After tea the chair was taken at eight o'clock by Mr. JAMES M. DARBISHIRE, who, in his introductory remarks, dwelt at some length upon the beneficial effects of Sunday school teaching, and stated that there were now several Sunday schools connected with their union, all in a flourishing condition; and why was that? Simply because their Sunday school teachers had their heart in their work. (Applause.)

Mr. J. C. STREET, president of the society, then delivered an address on the subject "Is there any need of Sunday schools now?" He stated that he thought it would be an immense advantage if the Sunday school teachers and the preacher were called upon, as of old, to give answers to the questions which were agitating the minds of the auditors. About one hundred years ago a new system of Sunday school teaching was introduced. A movement was originated in England to reach the waifs and strays of society; and the schools thus originated increased in number, and were devoted largely to what was called secular education—training the children of the poor to read and write and cast up accounts. The Sunday schools in Ireland and America were mainly devoted to religious instruction. The establishment of School Boards in England, which was the work of Mr. Gladstone's Government, had provided the poor with facilities for secular instruction of the most suitable description; and, consequently, a great change had taken place in the Sunday schools. So much diversity of opinion existed at present with respect to the best methods of teaching to be adopted in Sunday schools, that the problem had been raised "Is there any need for Sunday schools now?" Many had come to the conclusion that there was no need for Sunday schools now, and contended that they were doing more for their children in their homes and by their example than could be done for them in Sunday schools. Others were still of opinion that Sunday schools were necessary and so continued to send their children there. Notwithstanding the excellent machinery of the Education Act, with its compulsory powers, he was compelled to say that there were still a great number of children outside the influences of secular instruction, and, therefore, it was absolutely necessary that secular instruction should still continue to be given in the Sunday schools. In spite of the beneficial working of the National system of education in Ireland, a vast number of people in this country were yet unable to write or read or cast up accounts, and so it was still desirable that secular education should be attended to in their Sunday schools. The Sunday school, he thought, was more necessary now than ever it was. He had come to the conclusion that in all aspects of the Sunday school question there was still a need for Sunday school teaching to-day. Both on secular and religious grounds the work of Sunday schools had yet to be done. Mr. Street concluded with an appeal to those present to do their utmost to help forward the work of Sunday school teaching. (Applause.)

A lengthened discussion ensued, the various speakers expressing their concurrence with Mr. Street that Sunday schools are still absolutely necessary. One gentleman gave it as his opinion that Sunday schools at present, especially in the country, did a great amount of harm, as they were simply a sort of machinery for indoctrinating the young in the dogmas of the churches.

At the conclusion cordial votes of thanks were conveyed to Mr. Street for his admirable address and to the chairman for presiding.

MANCHESTER DOMESTIC MISSIONS.

THE annual sermons in aid of the Manchester Domestic Missions were preached on Sunday morning and evening at the Cross-street Chapel, Manchester, and also at Platt Chapel, Rusholme.

The Rev. WILLIAM GASKELL, preaching at Cross-street, referred to the objects of the missions, which, he remarked, had, although sounding no flourish of trumpets, relieved many a bitter want, assuaged many a torturing pain, and in some cases even saved from death not a few of the hard-pressed honest poor, who but for its aid would have sunk into the hopeless ranks of pauperism, and had enable them to maintain their self-respect and bear up, struggling on through their difficulties till the dawn of better days. The schools and various improving institutions connected with the missions had supplied instruction and afforded benefit to hundreds of poor children, and prepared them to enter on life's solemn experience. Religious services adapted to the wants of the poor had been held, not without effect, and in that and other ways had these domestic missions, working in a perfectly unsectarian spirit, done no small amount of good to the poor, and fully deserved the most ample support. The present winter promised to be particularly trying, and a special appeal was made in order that the missionaries might give food and clothing in relief of the needs of their poor neighbours. The poor had very often little justice done to them; they had been suffered to grow up in brutal ignorance; the prison had been

made their schoolhouse; and over them, instead of the sheltering arms of love, had stretched the black arms of the gibbet. Outward force had been substituted for inward motive; the body had been punished while the soul should have been reformed; and evil had been attempted to be put down by evil, instead of being overcome with good. Happily a better spirit was beginning to prevail, and there was growing sympathy among the more favoured classes with the great masses of the people—a real concern for their physical, social, moral, and religious welfare.

The Rev. C. T. POYNTING, preaching at Platt Chapel, made special allusion to the prevailing distress. There was a distinction which at the present time they should keep in view, that between the pauper and the occasional distressed. They had better leave the former to the properly constituted authorities, the Boards of Guardians, who could administer skilfully and economically to the wants of that class. They were asked to assist those who had kept themselves away from the ranks of paupers by their own industry. Their aid was now asked to save those honest artisans from a future life of pauperism. No section or class of society could be effected without the one lower being pressed also. They might ask, how was it that there came to be so much distress at the present time, when 2,000 able-bodied persons were out of work in Manchester and Salford, each of whom would be receiving aid from his union or club? Shopkeepers who had supplied these men were now also suffering even worse than the artisans. They in the middle classes had been curtailing their expenses and planning for the cheapest in every way for the last year or two, and the result of this was that poor people, never before seen perhaps or never heard of, felt the burden of their economy by absolute want of work. The persons relieved by the domestic missions were not such as had degraded themselves through drink, but those who in the past had prided themselves on their social position and respectability. Their suffering was mental. This depression might have its good side; forced economy might leave them a more simple and more self-respected people; but they must meanwhile seek to alleviate this mental anguish and physical suffering.

GLOSSOP: WELCOME TO THE REV. W. HARRISON.

A LARGE party was gathered here on Wednesday evening, the 12th inst., to welcome the Rev. William Harrison as minister of the Fitzalan-street Chapel. There were present Captain Partington, the Revs. W. Harrison, H. E. Dowson, B.A., Jas. Black, M.A., Noah Green, J. Kertain Smith, and Russell Scott, of London. After tea in the schoolroom, a meeting was held in the church, presided over by Captain Partington. The secretary (Mr. Wright Booth) read letters apologising for absence from Mr. R. Crompton Potter and the Rev. S. A. Steinthal, the deeply regretted cause in the latter case being Mr. Steinthal's serious illness.

THE CHAIRMAN expressed his great pleasure in performing the duty they had laid upon him, in the absence of one who would have so ably filled the chair as Mr. Crompton Potter. He had looked with interest on the progress they had made under their late minister, who had been taken from them, and whose loss they all felt so deeply. In Mr. Harrison they would find another faithful minister and fellow-worker, and he wished them every happiness and success in their union as minister and people. He then called upon

The Rev. H. E. DOWSON, who said he had been asked to offer Mr. Harrison a welcome to their district on behalf of his brother ministers. This he did most cordially. He could not, indeed, welcome Mr. Harrison's coming as a new friend, for he had known Mr. Harrison for many years, had worked with him, and had learned to esteem him very highly. Mr. Dowson then referred with much feeling to their late minister, the Rev. Frederick Ashton, with whom he had been so closely connected when Mr. Ashton laboured at Gee Cross; and concluded by assuring Mr. Harrison that he could have no better pledge for warm sympathy and active assistance in his work on the part of the congregation, than the manner in which they had associated themselves to carry out every undertaking of their late minister, and the manner in which they had sustained the several institutions connected with their church and school during the vacancy of their pulpit. Mr. Dowson then gave Mr. Harrison the right hand of welcome.

The Rev. JAS. BLACK addressed the congregation on the mutual relations of minister and people.

MR. THOS. BARLOW, on behalf of the congregation, extended a most heartfelt welcome to Mr. Harrison, and to Mrs. Harrison and their family.

The Rev. W. HARRISON, who was received with much applause, said he could not sit on that platform and hear the allusions to their late minister, without feeling that in following him he had undertaken a grave responsibility. His great abilities, his excellent qualities of mind and heart, the character of the work he did in Glossop, and the memory of himself he had left in their hearts, made it difficult for anyone to follow him. When he (Mr. Harrison) received an invitation to become their minister, though he felt it a great honour to be thought worthy to succeed such a man, he could not help but hesitate. He told them candidly, without any false modesty, that he was very unworthy to succeed him. In only one thing did he claim to be at all his equal; that was in his earnest desire to spread the influence of their beautiful religion, and to be a real help to the people of that place. Though he fell short of their late minister in many things, he hoped he had something of his spirit, and that, inspired by his example, he might be able to take up the work where he had laid it down. They all knew that he had just left a field of labour where he had been engaged for ten years and a half,

and they would understand that it had been no easy matter for him to tear himself away, for he had taken deep root there. When he told them that a large number of the scholars in the Sunday school had been born since he went there, that many of them had been baptised by him, and that many of the aged members had quietly gone to their rest during his ministry, they would see that he had no easy trial in making a change. And he confessed that very often, during the short time he had been in Glossop, his heart had been away at Swinton, and his mind had been filled with the countenances of the friends he had left there. But while he told them all this, he would also say that, when he felt it his duty to make a change, he would rather come to Glossop than any other congregation he knew. All he had heard of them, and what little he had seen, convinced him that, though they were small in number, they were a people in earnest, fully alive to their responsibilities as a congregation, a people who would help their minister in his work—in fact, that they were the kind of stuff out of which strong, healthy Christian churches were made. He came to them a stranger; he only knew a few of them as yet; but though his heart was very full of his old friends, it was large enough to make room for his new ones. He did not wish them to forget their old minister; he should be ashamed of them if he thought it possible; but, as he said on Sunday, he asked that in time they might admit him to occupy a place by his side in their confidence and esteem. (Applause.) After pointing out various ways in which the congregation could help him in his work, Mr. Harrison concluded by saying he had come amongst them to use his powers in the service of that religion which should have the same effect on the souls of men as the breezes of their hills had upon their bodies—to strengthen, refresh, and purify. He thanked them for the warm welcome they had given him, and prayed that their connection might be for the good of all concerned. (Applause.)

The meeting was afterwards addressed by the Rev. Noah Green, Mr. William Pilkington, Mr. Brooks, and Mr. Wright Booth. After a vote of thanks to the chairman, the meeting was closed with a hymn and the benediction.

BOOK PRIZES.

Our correspondent on the Sunday School Prize Question regrets that the desired information is yet withheld. While he is grateful to Mr. Wade for the list of books referred to, he wishes to say that while the first three books mentioned are used in most of our schools as *class* books, they would scarcely be acceptable as *prizes*. If those teachers who know of a few choice books of special merit would only send us a list, it would doubtless be a great boon not only to our correspondent, but also to many other friends similarly situated.

NEWS OF OUR CHURCHES

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

AINSWORTH.—On Saturday the 7th inst., a most successful concert was given under the auspices of the string band. The programme consisted of performances by the band, solos on the cornet and violin, by Mr. T. Taylor and Mr. J. Taylor respectively, songs by Messrs. Orr and Hilton, Miss Taylor and Miss Kirkman, and readings by the Rev. E. Turland and Mr. J. E. Parr. As an illustration of the good feeling which prevails in Ainsworth amongst the various sections of the Church of Christ, it may be mentioned that amongst the audience were the Rev. Norman Dredge, B.A., and Mrs. Dredge (Established Church).—On Wednesday the 10th inst., after the usual devotional service, Dr. Treadgold, of Bolton, gave a remarkable lecture on "Man as a Machine," in which he gave much useful information about the structure of the body and the laws of health.—On Saturday, the 14th inst., a magic lantern exhibition was given by the Rev. E. Turland and Mr. J. E. Parr to a large audience, the subjects being "Cyprus" and "Afghanistan."

BLACKPOOL.—The Rev. A. B. Camm has just concluded a course of lectures on "Modern Biography and Autobiography as Revealing some Characteristics of the Age." The following was the order:—"Jno. Stuart Mill, Philosopher and Working Man's Friend;" "Geo. Dawson, the Apostle of Free Religious Thought;" "Charles Kingsley, Advocate and Embodiment of Manly Religion." The lectures have been listened to with exceeding interest, and there have been very good congregations. On the occasion of the lecture on "Dawson," the church was quite full.

BELFAST.—HOPETON-STREET.—The establishment of a Band of Hope at this church and school was celebrated by an inaugural meeting on Tuesday the 10th inst. About 100 scholars, teachers, and friends partook of tea, after which the meeting was thrown open to the public, making the audience fully 175 persons. J. R. Neill, Esq., occupied the chair. A hymn having been sung, prayer was offered by the Rev. J. C. Street. Addresses were given by the Chairman, R. M'Calmont, Esq., president of Mountpottinger Society, Messrs. Orr and Herring, representatives from the Irish Temperance League, Revs. J. C. Street, J. Pollard, and D. Thompson, minister of the place, all of whom wished prosperity to the Society and the cause of total abstinence generally, especially among the young. At intervals, recitations and melodies by the scholars were interspersed, and a song, "The French Flower Girl," Miss Pettigrew, was most tastefully

rendered. A vote of thanks was passed to all concerned for the success of the gathering.

EXETER.—The *Devon Evening Express* publishes a letter from the Rev. T. W. Chignell advocating the establishment of coffee taverns. He writes:—"Wine is a good gift of heaven, for hilarity and medicine. But if it be a fact—and evidence points that way—that nearly one-fifth of our English people die before their time, through excess from alcohol in some form, ought we not to provide other luxuries to beguile our population from their baneful habit? Experience shows that the athlete, the soldier, the Arctic explorer, and above all the "brain-worker," as Sir Henry Thompson says, are at least as well off in abstaining from, as in using alcohol. Elegant rooms, where good tea and coffee are sold early and late, would be, as *The Lancet* has recently said, one of the best aids to true temperance."

HALE, CHESHIRE.—The second of a series of winter evening musical entertainments was held at Hale Chapel School on Monday evening last. Mr. Alderman Heywood, J.P., of Bowdon, in the chair. The programme as on previous occasions consisted of piano forte solos and duets, vocal duets and songs, by Miss Dixon, Mrs. Balstone, Mrs. Lloyd, Mrs. Charlesworth, Mr. Paterson, and Revs. J. B. Lloyd and T. Lloyd Jones; and readings by Rev. E. S. Howse and the Chairman. The contribution of the Chairman, in the Lancashire dialect, from the works of Edwin Waugh, was highly appreciated, and added not a little to the amusement of the evening, and to making the meeting one of the most successful yet held. The usual votes of thanks to the ladies and gentlemen who had taken part, and the Chairman having been proposed, seconded and carried with acclamation, the entertainment concluded with the singing of the glees (Welsh) "Let the hill resound!" by the choir.

HIBBERT SCHOLARSHIP.—We are glad to learn that as the result of the recent examination the Hibbert Trustees have awarded their scholarship to Mr. George Evans, M.A., who is at present one of the senior students of Manchester New College, London.

HULME DOMESTIC MISSION, EMBDEN-STREET.—On Friday evening last the annual distribution of prizes and certificates, won by the scholars of the day schools for attendance, and from Government for drawing in connection with the Art and Science Department, numbering in all, with nine honour certificates, entitling the holders to three years' free instruction, 137, was made by Mr. Darbishire. There were upwards of 600 people present, a considerable majority of whom were parents and friends of the scholars. Besides addresses from Mr. Darbishire, who occupied the chair, Mr. Wm. Lord, master of the boys' school, and the Rev. James Harrop, a long and select programme of songs and recitations was gone through by the children in a manner most creditable to both the teachers and the pupils. During the proceedings, many of the delighted parents gave warm expression of their deep feelings of gratitude for the great benefits received by their children, and also to the hope, owing to the crowded condition of the room, that the next prize giving would take place in the Hulme Town Hall. A most hearty vote of thanks to the Chairman brought this very pleasant meeting to a close.

LIVERPOOL: RENSNAW-STREET.—The second entertainment was held on Wednesday evening last, the chair being occupied by Robt. Durning Holt, Esq. During the assembling of the scholars and their parents the fife and drum band of the Beaufort-street Domestic Mission played several lively airs in a very creditable manner, under the leadership of Mr. J. Macnaulty. A capital programme of music and singing was furnished by Mrs. Isaac Green, Mrs. Youde, Mr. Brockbank, Mr. Kitwood, and Mr. Geo. Gill; the readings being undertaken by Mr. Geo. Eyre Evans, and Mr. Macnaulty. A performance on the fairy bells was very sweetly rendered by Mr. Hargreaves Gill. At the close of the programme, on the motion of Mr. Holt, seconded by Rev. F. Summers, a hearty vote of thanks was awarded to the various ladies and gentlemen for their services, and a similar compliment, moved by Mr. Evans, and seconded by Mr. Isaac Green, was awarded by acclamation to the Chairman, who in his reply gave a few of his reminiscences as a teacher in the Sunday school, nearly twenty years ago. The National Anthem by the band closed a very pleasant evening.

MANCHESTER SUNDAY SCHOOL UNION.—On Sunday last a teachers' experience meeting was held in the Lower Mosley-street schoolroom. Mr. J. Wigley, vice president, occupied the chair. Mr. John Heys, in opening the meeting said: There was no influence so powerful for good as that of a Sunday-school teacher. He urged that they should devote more attention to the main work of the Sunday school, and constantly keep before them a high ideal of it. Messrs. J. Wigley, chairman, T. Parry Mills, J. H. Reynolds, and Miss Brann, also gave addresses. The meeting was closed with prayer by Mr. J. Wigley. Upwards of 70 persons were present.

PADIHAM.—Our minister, the Rev. H. Shaen Solly, M.A., completed a course of very able lectures on Sunday evening last, on the "Great Facts of Revealed Religion." I feel sure, says our correspondent, that that this course has given the young men and the congregation generally a clearer and firmer grasp of the great fundamentals of religion. The first was given on November 17, on "What we know of God," followed on succeeding Sunday evenings by "What we know of Prayer," "What we know of Conscience," "What we know of the Mystery of Evil," and "What we know of a Future Life." An anthem was sung on each evening by the chapel choir.

PRESTON.—A series of six Sunday evening lectures has just been concluded in the Percy-street Chapel of this town, in the delivery of which the Minister, the Rev. J. G. Evans, has been ably assisted by ministers

of several neighbouring congregations. Notwithstanding unfavourable weather, these lectures have been well attended, and have unfolded various aspects of the Unitarian faith to deeply interested listeners. The last of the series was given last Sunday by the Rev. C. C. Coe, of Bolton, when the services of the day were commemorative of the 161st anniversary of this ancient chapel.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

E. S. and N. W.—Next week.

SCHOOLS FOR OUR CHILDREN.

To the Editors.—It certainly never occurred to me before to suppose that Mr. Dobson is advocating the establishment of a school from which all non-Unitarian pupils are to be rigorously excluded, simply because they are not Unitarians; yet that must be the meaning of Mr. De Wasgindt's letter in your last number. This would certainly be turning the tables completely on our orthodox friends, but, I fear, in somewhat an unchristian way. Should such really be the central idea of the scheme in question, I beg decidedly to withdraw my name from all competition with its authors. Let me only recommend them to select some less populous place than Brighton for such an end. Surely some remote country village would be a safer spot in which to guard from all adverse influences the tender minds of our Unitarian children.

For myself, I feel no such unhealthy fear of possible juvenile Jesuits amongst my pupils. All that can be legitimately desired for our children is, I think, a fair field in which they will not feel themselves looked down upon and sneered at by their more numerous orthodox companions. This I believe I can guarantee at Hastings, promising at the same time that, where desired, most earnest attention will be given to religious teaching of a distinctly Unitarian type. The words quoted by Mr. De Wasgindt from our prospectus were simply intended, when written, as an assurance to other than Unitarian parents, that no undue advantage would be taken of the responsible position of teacher to influence their children's minds in a way of which they themselves would not approve. The same motives, of course, are not at work in the case of children of our own faith; nor did I anticipate that the words would be misinterpreted by those who held our views. I trust that this letter will correct any misapprehension that may have arisen from a carelessly chosen expression, and thanking you for your kindness, on which I am again presuming, remain yours truly,

PHILIP VANCESMITH.

St. Leonard's-on-Sea, Dec. 16, 1878.

COMING WEEK.

FLOWERY FIELD.—On Sunday the opening services will be continued at 10.45 and 6.30, when the Rev. Wm. Gaskell will preach.

LONDON: STAMFORD-STREET.—On New Year's Day, devotional conference meeting at 7 p.m.

MANCHESTER: UPPER BROOK-STREET.—On Sunday, at 6.30, musical vesper service.

PENDLETON.—A Christmas service of song by the children and the choir, on Christmas Day.

STALYBRIDGE.—On Sunday evening, a lecture, at 6.30, by the Rev. Noah Green, on "A Noble Life."

STRANGEWAYS: UNITARIAN FREE CHURCH.—On Sunday, at 11 and 6.30, the Rev. J. T. Marriott will preach. Service at 11 on Christmas Day.

Marriage.

CHARLES-DORNAN.—On the 12th inst., at Lord-street Chapel, Oldham, by the Rev. F. H. Jones, B.A., Thomas Charles, of Bury, to Sarah Alice, daughter of Thomas Dornan, of Oldham.

Deaths.

BRICE.—On the 30th ult., at Beaufort-street, Liverpool, Thomas Brice, aged 71 years. For upwards of thirty years a faithful member of the Beaufort-street Mission. Deeply lamented.

LEIGH.—On the 4th inst., at his residence, Winton, Patricroft, Joseph D. Leigh, engineer, aged 56 years.

MEGGITT.—On the 14th inst., Thomas Meggitt, of Wide Bargate, Boston, aged 69.

TRIPPIER.—On the 30th ult., Hiram Trippier, of Rooden-lane, Prestwich, aged 58 years.

WURTZBURG.—On the 24th ult., at 13, Cecil-street, Greenheys, Charlotte Louisa, the beloved wife of Charles Louis Wurtzburg, Esq., aged 67. Friends will please accept this intimation.

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REV. JAMES BLACK, M.A., & REV. S. FLETCHER WILLIAMS.

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FLOWERY FIELD CHURCH.

CONTINUATION OF OPENING SERVICES.

On Sunday, December 29th, the Opening Services will be continued. Morning at 10.45; evening at 6.30. The Rev. CHAS. HARGROVE, M.A., will preach, morning and evening.
The Collections will be devoted to the ordinary expenses of the Church.

STAMFORD STREET CHAPEL.

On New Year's Day a DEVOTIONAL CONFERENCE MEETING will be held, at seven p.m. Several ministers and laymen are expected to take part. All who sympathise are requested to aid by their presence, this attempt to promote a greater warmth of devotion amongst us.

CROSS STREET CHAPEL.

RELIEF COMMITTEE.

The Committee have several urgent cases on hand, and earnestly solicit donations of money, clothing, or other goods, which may be forwarded to the Chapel Rooms.
GEO. W. RAYNER WOOD, Treasurer.
JAMES BELLHOUSE, Hon. Sec.

UPPER BROOK STREET FREE CHURCH.

SOLEMN MUSICAL VESPER "In Memory of Our Dead," on Sunday evening, December 29th, at 6.30.

OLD MEETING, GREAT YARMOUTH.

APPEAL FOR SUNDAY SCHOOL EXTENSION.

Owing to the great and continued increase in the attendance of children at this School, together with the want of accommodation for conducting with efficiency and convenience the social and public work of the Church, the congregation feel themselves compelled to enlarge the present schoolroom.

As the congregation have not at their command sufficient means to provide the whole of the estimated cost, they are under the necessity of soliciting subscriptions from all those who are in sympathy with the religious education of the young, and who are desirous of obtaining in our respective towns all requisite facilities for the teaching and practical application of the principles and aims of Unitarian Christianity.

Subscriptions will be received by the following gentlemen, Members of the Committee of Management:—
SIR THOMAS B. BEEVOR, BART., Chairman,
20, Regent-road, Great Yarmouth.
JOHN LEACH, Hon. Treasurer,
Market-place, Great Yarmouth.
CHARLES RUMBOLD, Jun., Hon. Secretary,
4, Dene-side, Great Yarmouth.
All subscriptions received will be acknowledged by the Secretary through the post. Amount received to this date, £48. 17s. 2d.
26th November, 1878.

FREE CHRISTIAN CHURCH, BOLTON.

AN APPEAL.

The Committee of the above Church have entered into negotiations for the purchase of the Lark-street Temperance Hall. For his purpose, and for needful alterations, the sum of £900 will be required, and the Committee appeal to all friends of Free Religious Thought to aid them in the work they have undertaken. The Congregation from its commencement has been entirely self-supporting. The Sunday school is doing a good and useful work in a neighbourhood where a school is much needed. It was opened in August, 1873, when it commenced with 12 scholars; now it numbers 146.

Towards this sum the members have raised £300.
The following persons have kindly consented to receive Subscriptions, which will be acknowledged through the columns of the Unitarian Herald:—
Mrs. Stephen Winkworth, Ravenswood, Heaton, Bolton.
J. P. Thomasson, Esq., Woodside, Heaton, Bolton.
Rev. H. Sharn Solly, M.A., Padstow.
Rev. W. Carey Walters, Whitechurch, Salop.
Mr. Bernard Dawson, The Laurels, Malvern Link.
Mr. Herbert V. Mills, Memorial Hall, Albert Sq., Manchester

MINISTRY TO THE POOR.

The Mission is characteristically Christian and unsectarian. It is not an almsgiving institution, but during many years of quiet labour has devoted itself to acquiring a large experience and a considerable personal acquaintance amongst our poor "neighbours."

This winter, however, it is quite impossible for the Missionaries not to feel obliged to give food, and clothing, and firing, to relieve the terrible needs of those whom they visit.

The Committee have made arrangements for a regular and increasing distribution of good stores and cooked food, clothes, and materials.

It is a principle of the Society to discourage indiscriminate alms. While they know no distinction between "neighbours" who are in want, they endeavour to give such gifts only where and in such a manner that they may afford really healthy relief and help to body and mind.

For this special effort the Committee earnestly beg for immediate subscriptions.

Money, or clothing, or materials, or orders on shops for such things, may be sent to any of the undersigned.

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DOING AND SAYING.

Coal has been discovered on the shores of Lake Nyassa, Central Africa.

Important Roman remains have been discovered in the desert of Sahara.

Metz, which at the census of 1871, had 51,332 inhabitants, has now only 39,000.

A Japanese in this country wrote home: "Everybody here is a doctor, and always shakes your hand and asks after your health."

During the present month many Catholic churches in Switzerland, which had been closed for five years, have been re-opened for worship.

Linguistic lessons are to be diminished, and mathematical and natural science instruction increased in the Government schools of Germany.

Sojourner Truth, a negro woman, over a hundred years of age, is lecturing in New York. Fifty years ago her hair was grey; it is now black as jet.

A Ruskin Society has been formed in Manchester. It is intended to give public readings from Mr. Ruskin's writings, to place collections of his works in public libraries, and to unite Mr. Ruskin's friends in one body.

Lina Berger, a young Swiss lady, has just taken the degree of Doctor of Philosophy at Berne University, after a brilliant examination; and two other ladies, American and Austrian, have passed as doctors of medicine.

We learn from the *Jewish World* that one of the most prominent Rabbis of Germany has intimated his intention of visiting America at an early date, to deliver a course of lectures on the true significance of reform and the duty of Israel in our century.

For nearly thirty-five years the Ragged School Union has been exercising a vast influence for good in the thickest, most wretched, and neglected portions of the metropolis, rescuing from infamy and crime multitudes of children, large numbers of whom are now occupying positions of respectability and usefulness. This beneficent labour is put in peril by the yearly falling-off of subscriptions, the expenditure for the last three years having exceeded the income by £2,200. To remedy this deplorable state of things Lord Shaftesbury makes an earnest appeal to the public.

Our readers will find a specimen of the effect of church influence upon the men of to-day by reading the following. An arrangement had been made at Blackley, by Mr. Ben Brierley and others, to give an entertainment for the benefit of the poor of the neighbourhood, and an application was made to the rector of Blackley for the use of the church schools for the performance. He replied as follows: "I do not think a Church school ought to be used for feasting the aged members of Roman Catholics, Unitarians, and others, who are diametrically opposed to us both in religion and politics." It is apparently the old story, with this difference, that formerly the church burned those who conscientiously disagreed with her teaching, now they are allowed to die by starvation.

The Rev. Hely H. Smith, rector of Tansley, near Matlock, in a letter to the *Record*, contends that Protestantism is the correlative of prosperity, while that of Romanism or Ritualism is decline. Protestantism and prosperity have always gone hand-in-hand, while Popery has invariably been either accompanied with or quickly followed by national calamities. He traces the fluctuations in the position of the country from William the Conqueror down to the present time, when, he says, "an ominous darkness is obscuring the long sunshine of our prosperity." This is all simply the inevitable consequence of the giant strides Romanism and Ritualism are making in our land. At the next election he wants the electors to bear this in mind and to make the Protestant question the great political question of the day.

Sir Wilfrid Lawson, M.P., remarked last week, amidst the loud laughter of the House of Commons, that the Bishop of Gloucester had written a letter saying that he supported

the attack on Afghanistan and the slaughter of the Ameer's subjects because he was interested in the blessed work of the propagation of the Gospel; and he, being an orthodox prelate, thought that the English would carry on that work much better than the Russians. So they were really now to understand that General Roberts's corps and all those wild hill tribes were simply one branch of the Society for the Propagation of the Gospel in Foreign Parts. The same inveterate joker asked what had these Indians to do with it? They did not want war. They were not Christians, and did not want all this bloodshed. In the same debate Sir H. James said, with reference to the idea of punishing Russia through Afghanistan, that no man had a right to knock down Richard because he was afraid of Thomas. And it is equally clear that no man has a right to knock down Richard because he is anxious to convert Thomas.

The rural deanery of Prescott, which embraces a considerable part of Liverpool, has adopted, by 16 votes to three, a resolution advocating the entire closing of public-houses on Sunday; but rejected a proposition that cocoa-rooms should be opened on that day. Mr. David M'Minn, who introduced the subjects, modestly suggested that it was not altogether advisable that the publicans should be left in undisputed possession of the field on Sundays. He also warned the meeting that if Sabbath necessities of the enormous population were not provided for by Christian men, "the world" would take the matter in hand by opening galleries and museums; and he even expressed the opinion that this would "be infinitely preferable to the shocking state of things which now existed." The majority of the meeting, however, seemed to prefer "the present shocking state of things" to any reform which might be brought about by the secular agency of cocoa-rooms and museums.

An important proclamation has been published by the Queen of Madagascar with reference to internal affairs. Some little time ago a new official was appointed by the Queen, who may be said to be a kind of amalgamation of our chief constable, school visitor, registrar, and sanitary inspector. One or more of this class will be placed in 156 towns and villages of Imerina, the central province, where alone the reforms will in the first place take effect. Those just appointed to the new office assembled recently in Antananariva, and in the presence of a large number of people were formerly instructed as to their work. Their instructions were read out by the Prime Minister, in the Queen's name; they are printed in a green book, and consist of eighty-seven clauses, preceded by a preamble, of a portion of which the following is a translation:—"I thank God very much because the Gospel of Jesus Christ has entered my land and my kingdom, to make wise my people, and to make them know God, that they may obtain everlasting life in the end. . . . And on account of this protection which I have got from God, which I see is very good, then I rested my kingdom upon God." Among the other laws is one against selling, making, or drinking native rum. There are also laws having reference to churches, and their orderly management; a law forbidding work on Sunday; and a law against unjust weights or balances.

AMERICAN NOTES.

Rev. Brooke Herford has been giving three Sunday evening lectures on Ancient Egypt. Subjects:—"Egypt's Place in the Ancient World;" "Life in Ancient Egypt;" "Religion in Ancient Egypt."

In one corner of Emerson's house, at Concord, is a curious little room which has always been known as the "Saints' Chamber." On its walls are inscriptions in the hand writing of the good men who have rested there.

The papers are telling us that of thirty ministers who have within a comparatively short time left the Orthodox Congregationalist body, sixteen have joined the Liberal ranks—

twelve becoming Unitarians, one a Universalist, two Independents, and one calling himself simply a "Radical."

The admirers of Dr. Bushnell, who did so much to liberalise and rationalise the orthodoxy of our day, are about to place a mural tablet in the Park Church, at Hartford, Conn., in commemoration of his brilliant genius and great services as a theologian and a scholar. He was pastor of the church 26 years.

Dr. Bellows declared at the Philadelphia Convention that he had been told fifty times by orthodox friends: "You Unitarians do not know the service you are rendering; you haven't half enough confidence in yourselves," and then he added, "That service consists largely in interpreting to men's minds their own growing thought and faith."

Rev. A. P. Abbott, of Poughkeepsie, N. Y., who for three years has been keeping up a great Sunday evening meeting in the Opera House of that city, where many hundreds of the unchurched have heard a broad, earnest, uplifting Gospel from his lips, has lately sought affiliation with the Unitarian body. The American Unitarian Association has just voted 500 dollars from its funds to help Mr. Abbott in his admirable work.

In a recent number of the *Atlantic Monthly* is an article that should be read by every member of every church in the land, Orthodox and Liberal. It is entitled "Certain Dangerous Tendencies in American Life." The drift of the article is, that the members and ministers of the churches generally doubt, if they do not positively disbelieve, the creeds; that churches are becoming societies for religious amusements; and that the sermons are as little doctrinal as possible because the ministers fear to speak their thoughts. *Unity* trusts that some of our orthodox brethren will read the article and learn whose theology is now "of the mollusk order."

As a single interesting illustration of how far the spirit of religious inquiry is spreading, and how almost world-wide is coming to be the desire for a more rational Christianity, *Unity* prints a letter recently handed to it by Rev. J. B. Green, of Montreal, Canada, which had just been received by him from the Director of the National College of Honduras:

Tegucigalpa, Honduras, Central America,
Aug. 20, 1878.

To the Editor of the *Rational Christian*, Montreal:
Dear Sir,—Having learned your address through my brother in Quebec, I hasten to learn more of you and your publications. Will you please give me fully your views, as there are many of us here who are pretty rational, but without any definite guides as relates to Christianity.—Yours very truly, E. E. RIOPEL, Director National College.

THE SADHARAN BRAHMO SOMAJ.

THE proposal to organise the Brahmo Somaj movement in India has long been debated among its leaders. One of the charges brought against Baboo Keshub Chunder Sen was that he had placed obstacles in the way of such organisation. We of the liberal churches are aware how much there is to be said on both sides of that question. For our own part we are not so much afraid of systematic action in common as some of our neighbours, and we could heartily wish well to the organisation of Brahmoism which has at length been completed by the party who have always supported that cause, were it not that we must regret the insistence upon uniformity of worship, and the centralised direction of affiliated local Somajes. A more open constitution was quite compatible with the benefits of united action. By and by we shall look for a reform here, when the desire of liberty predominates over the need of law.

The *Brahmo Public Opinion*, of October 31st, contains the rules of "The Sadharan Brahmo Somaj," finally adopted on the 19th September. The following are the principal enactments:—

The objects of the Sadharan Brahmo Somaj are to establish a constitutional organisation in the Brahmo Somaj, to do all works in connection with the Somaj in conformity with the views of the Brahmo public and the Brahmo Somajes, and thereby establish a bond of union in the entire Brahmo community, to advance the welfare of different Somajes, and of the Brahmo public, by combined efforts, to propagate Brahmoism by various means, and keeping these objects mainly in view to render help whenever needed to the

promotion of works of public good. All persons who believe in the fundamental principles of Brahmoism, *i.e.*, those who believe in the existence of God and in the necessity of worship, and do not ascribe divinity to any created object, or consider any person or book as infallible and as the only means of salvation, who are not less than eighteen years of age, and pay an annual subscription for the furtherance of the objects of the Sadharan Brahmo Somaj, shall be eligible as members of the Sadharan Brahmo Somaj. Difference of sex shall not make any difference with regard to eligibility to membership. Members may be elected on being duly proposed and seconded at any meeting of the Sadharan Brahmo Somaj, or of its general committee; and on their signifying that they are eligible as members in accordance with the requirements of the rules the names of members so elected shall be entered in the register of members. Men celebrated in connection with religion may be elected as honorary members. If any member publicly professes his disbelief in the fundamental principles of Brahmoism, or becomes guilty of any heinous crime, after due inquiry the general committee shall have the power to make a proposal to remove such member's name from the list of members in any sitting of the Sadharan Brahmo Somaj, when his name may be removed. Any person whose name may have been removed from the list of members for some reason or other, may again at his own request be duly elected according to the general rule for the election of members. Any person whose name may have been removed for heinous crimes shall have to give proofs of his having borne a good character for at least one year. The Sadharan Brahmo Somaj shall have a president, a secretary, an assistant-secretary, a treasurer, a general committee of 40 members, and a sub-committee of 12 members (besides the office-bearers) appointed by the last, to be called the managing committee, the latter to meet once a month, the general committee to meet once a quarter. The general meeting of the Sadharan Brahmo Somaj shall take place once a year. There is a curious rule on the Rights of Absent Members: At any sitting of the Sadharan Brahmo Somaj, or of the general committee, absent members shall have power to write to the secretary their opinion on the subject of discussion for that sitting. These votes shall be taken into consideration when the sense of the meeting is taken.

The section against which we think there is ground for objection is the following: The managing committee shall frame regulations for the erection of churches, formation of congregations, appointment of ministers, and conducting of Divine service, always keeping in view the advancement and uniformity of public worship, and shall submit such regulations to the general committee, who shall in their turn submit them (with corrections as may be necessary) to meeting of the Sadharan Brahmo Somaj for approval. Those Brahmo Somajes that will place themselves under these regulations shall be reckoned as affiliated Somajes.

MIDDLESBOROUGH: ISAIAH EADON.

ON Sunday evening, December 15th, the Rev. John Bevan, of Bolton, formerly of Middlesborough, preached the funeral sermon of the late Isaiah Eadon. The congregation was large. The text was from Psalm vi., 4, "Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me." We did not know, said Mr. Bevan, what were the capacities of joy, of happiness, of content, until we had sounded at least some of the possible depths of sorrow, and loss, and disappointment. Until we are shaken out of our moral thoughtlessness by some great shock and conflict of the spirit, we cannot tell what nobleness of strength, what debasements of weakness lie concealed within us. Still more, our faith is never firmly rooted in our hearts till we have looked out upon life and faced what it would be without faith. We never know what God is and may be to our spirits until we have gone down into the valley of the shadow of death with Him, and there in the thick darkness felt the stay of His presence, and the comfort of His love. The late Isaiah Eadon was for 15 or 16 years a striking figure in the life of Middlesborough, and now, whilst comparatively young in years, he had been called to pass through the valley of the shadow of death. In the hard school of labour he had been taught to think clearly and reason correctly. He had through reading and observation treasured up a great store of knowledge, which was always ready for use. His literary taste was such as you seldom find in a working man. His own views were broad, and he manifested something approaching contempt for the exclusive spirit of Sectarianism. He then spoke of his labours in the cause of education, politics, and religion. In daily life he was no saint; but beneath the hard and outward crust of his nature there was a depth of feeling and generosity which none could fairly appreciate who did not know him intimately. In intelligence, virtue, integrity, and true religion, meaning love to God, and love to man, he was much ahead of his class. He was like one of the flowers that grew on the mountain side, beautiful and fragrant in his way. He was cabined, cribbed, and

confined by the iron hand of circumstances, yet in his short life he rose to a position of intelligence and usefulness. Doubtless he often fell below his own ideal, and so do those who are placed in more favourable circumstances. He who did his work well and faithfully in the position in which he was placed, was as true and noble as those who did their work well in stations infinitely more commanding. He appealed, in conclusion, to those present, to go forth into the world and enrich it by honesty, sincerity, and purity. The age wanted men who dared to be true to their convictions, and men who not only had right to claim, but duties to perform—men who would put their integrity into their work—men who would set their faces against the frivolity and luxury of the age, who would set an example of high thinking and simple living—men who would esteem conduct above dogma—men who would take the thought and spirit of Jesus into the world to save and redeem it.

YORK: ST. SAVIOURGATE CHAPEL.

ON Tuesday afternoon, December 17th, a bazaar in aid of the Church Building Fund was opened in the Kenrick Rooms by Edwin Wade, Esq., who stated that the object of the bazaar was to clear off, if possible, the debt upon the new school. They were perfectly well aware that in that school no articles of faith or creeds would be taught, for its promoters aimed at something higher. They wished to teach the children to love God and to fear wrong doing, and they hoped to receive the sympathy of all liberal Christians in the undertaking. He then declared the bazaar open.—(Applause.) Mr. Councillor E. T. Wilkinson endorsed what Mr. Wade had said. The Rev. C. H. Wellbeloved said the response they had received from friends who had contributed to the bazaar was very gratifying. Not only had the members of their own congregation contributed liberally, but much assistance had been rendered by those outside the congregation, both in York and other places. Mr. C. WALKER observed that they had received handsome contributions from Evesham, Norwich, London, and elsewhere, and he thought such practical sympathy with them deserved some public acknowledgment. He therefore proposed a hearty vote of thanks to the donors. This was seconded by Mr. G. C. LEE, and passed unanimously. The business of the bazaar then commenced. The following ladies presided at the stalls, which were well laden with useful and fancy articles:—Miss Swaine, Mrs. Cowling, Mrs. Hammond, Mrs. Wellbeloved, and Miss Powell. Mrs. Cox-Walker and Miss Drummond had charge of the refreshment stall. The great attraction of the evening was the phonograph, which was exhibited for the first time in York by Mr. Cox-Walker, of the firm of Messrs. T. Cooke and Son, by permission of Mr. Alderman Nottage (of the London Stereoscopic Company,) who purchased the British patent from Mr. Edison, the inventor. Mr. Cox-Walker gave a very lucid explanation of the working of this marvel of science, so that no one could fail to understand the principle upon which the sounds were reproduced after the instrument had been sung or spoken into. Briefly, the phonograph consists of a brass cylinder, around which runs a spiral groove. The operator speaks into a mouthpiece upon a thin diaphragm, exactly like a telephone, to which a metal point is attached. The cylinder is covered with tin foil, and the point being put in connection, and the handle turned while the operator is speaking, the point runs in the groove and makes a number of indentations in the tin foil corresponding to the vibrations of the diaphragm caused by the voice. On repeating the revolutions of the cylinder the same sounds are re-produced, the indentations in the tin foil, acting upon the metal point, causing the diaphragm to vibrate and communicate its motion to the air. The singing is very distinct, but the reproduced words of a speaker are somewhat thick, though the result is marvellous in the extreme. Two instruments were exhibited, one working by clock work and the other by hand. By the former the tone is reproduced more correctly, owing to the greater regularity in the turning of the instrument.

FIRESIDE READINGS.

CHRISTMAS GIFTS.

A FRIEND who had no money to spend for jewels or silks, or even antique vases, has employed his Christmas more wisely than this, and in his action there is more angelic music than in those divine old statues. He filled a large basket full of cakes, and went forth into our most miserable streets to distribute them among hungry children. How little dirty faces peeped after him, round street corners, and laughed from behind open gates. How their eyes sparkled as they led along some shivering barefooted urchin, and cried out: "This little boy has had no cake, sir!" Sometimes a greedy lad would get two shares by false pretences; but this was no conclusive proof of total depravity in children who never ate cake from Christmas to Christmas. No wonder the stranger with his basket excited a prodigious sensation. Mothers came to see who it was that had been so kind to their little ones. Every one had a story to tell of health ruined

by hard work, of sickly children, or drunken husbands. It was a genuine outpouring of hearts. An honest son of the Emerald Isle stood by, rubbing his head, and exclaimed: "Did my eyes ever see the like o' that? a jiltleman giving cake to folks he don't know, and niver asking a bit o' money for the same." Alas! eighteen centuries ago that chorus of good-will was sung, and yet so simple an act of sympathising kindness astonishes the poor.

In the course of his Christmas rambles our friend entered a house occupied by fifteen families. In the corner of one room, on a heap of rags, lay a woman with a babe three days old, without food or fire. In another very small apartment was an aged, weather-beaten woman. She pointed to an old basket of pins and tape, as she said: "For sixteen years I have carried that basket on my arm through the streets of London; and often have I come home with weary feet, without money enough to buy my supper. But we must always pay our rent in advance, whether we have a loaf of bread to eat or not." Seeing the bed without clothing, her visitor inquired how she slept. "Oh, the house is very leaky. The wind whistles through and through, and the rain and snow come driving in. When any of us are sick, or the weather is extra cold, we lend our bedding, and some of us sit up while others get a nap." As she spoke a ragged little girl came in to say: "Mammy wants to know whether you will lend her your fork?" "To be sure I will, dear," she replied in the heartiest tones imaginable. She would have been less generous had her fork been a silver one. Her visitor smiled, as he said: "I suppose you borrow your neighbor's knife in return for your fork." "Oh, yes," she replied; "and she is as willing to lend as I am. We poor folks must help one another. It is all the comfort we have." The kind-hearted creature did not know, perhaps, that it was precisely such comfort as the angels have in heaven; only theirs is without the drawback of physical suffering and limited means.

THE REAL CHRIST.

DR. R. LAIRD COLLIER.

HERE is a life whose passion was truth, whose pleasure was purity, whose product was peace. We partake of these holy delights in some measure when we partake of the faith of his life. Christ had great faculty for leading men to these—to religion, to God, and so was a mediator between man and God. Not a mediator between man and himself, for he came not to show us himself, but to show us the Father. So faith in God is the faith of Christ; the very mission of the Master is hindered and defeated when faith stands still in him. This is obstruction, not mediation. If this spiritual instrument stops the vision by the murkiness of its own lenses, this obscurity is simply the dust that ages of false and scholastic speculation have accumulated. This brushed away, and the spiritual eye is unhindered, ay, helped to see that which, without it, it could see not at all, or at least as afar off, minified, a speck clothed in haziness. There is a sense in which, therefore, faith in Christ hinders and annuls the faith of Christ.

BLACKPOOL: CHRISTMAS TREE.—On Wednesday last our Unitarian friends held their Christmas Tree. The little church was beautifully decorated for the occasion, evergreens, pictures, mottoes, and flags ornamenting the walls. After tea the business of the evening commenced. There were two large trees, and suspended from the boughs were all kinds of useful and ornamental articles. The dressing of the trees and sale of goods were ably carried out by Mrs. Camm, Mrs. Marsden, Mrs. Holt, Mrs. Ben Hulme, and Miss Yates. Laid out on a table was a first-rate assortment of glass goods. This stall was under the management of Mrs. Burtles, assisted by Mr. Stewart, and realised a very handsome sum. One of the most attractive articles for sale was a beautifully carved miniature Tudor bed, the workmanship of Mr. Helm. The Rev. A. B. Camm presided, and gave a hearty welcome to all the friends from other denominations in the town. Valuable contributions were received from inland Unitarian friends, among whom were Mr. and Mrs. Wrigley, Windermere; Miss Dover, Bolton; Mr. Coffey, Mr. Whitworth, and Mrs. Tottie, Manchester; and Miss Oliver, Pendleton; also friends at Todmorden. Mr. Ainsworth of Carnforth sent per Mrs. Little £5 for the Minister. The whole proceeds of the tree amounted to about £38.

IN MEMORIAM.

Princess Alice of Great Britain,

GRAND DUCHESS OF HESSE-DARMSTADT.

BORN, APRIL 25, 1843.

DIED, DECEMBER 14, 1878.

THRONES stand apart, their lives that sit thereon
 Fenced in with forms, by ceremony barred
 From common converse with plain truths, and lone,
 Though in full light of all the world's regard,
 Sad lives were theirs in such high slavery bound,
 But for the love that will not be denied
 Its way to human hearts, though, robed and crowned,
 Their owners sit apart in sceptred pride.
 For Kings and Queens are men and women too,
 And palaces are homes, on which descend
 The blessings that well-governed homes ensue,
 The curses that on ill-ruled homes attend.
 Our QUEEN among all Queens this truth has known,
 And made us know it, for her country's cheer;
 Best-ruled of English homes in hers has shown,
 Till, from the highest to the humblest here,
 England has joyed her joy and grieved her grief,
 Prayed at her side by her good husband's bed,
 And when Heaven sent the woe beyond relief,
 Our hearts, that could not comfort, for her bled.
 We knew such light was round that darkened throne
 As comes from children's love and widow's faith;
 And most we heard and blest the name of one
 Whose heart showed firmest by that bed of death.
 One sweet face earliest at the sufferer's side,
 Latest to seek the rest that love gainsays;
 One weakness still the stronger the more tried,
 One yearning look that met his latest gaze.—
 And when fond daughter was made loving wife,
 And carried to her home beyond the sea
 England's God-speed, we joyed to learn her life
 Was all a life so disciplined should be.
 As wife, as mother, and as sovereign there
 She lived by the example set her here;
 Sowing all round the seed that fruit must bear
 Of blessedness, far on, from year to year.
 When joy and sorrow wove into her lot
 Their web of bright and black, we noted still
 How joy into o'erweening raised her not,
 How sorrow wrung no murmur at Heaven's will—
 Just seventeen years since then, and as our Queen
 Touched the dark threshold of her day of woe,
 Still in that memory of love kept green,
 Lo, now, she, too, hath gone—where all must go,
 Princes and subjects—gone, so young, to rest;
 Gone from the home she loved, the children fair
 She reared as she was reared, the land she blessed,
 The wise good works whereof she made her care.
 So fair, so young, so good, so much well done
 Of life's best work, so much left still to do:
 Sweet soul—with all those crowns so early won,
 There needed not the mother-martyr's too!
 Her death was such as such a life should find,—
 A death in love, caught from her boy's dear lips.
 Sorrow is well for those she leaves behind
 In sudden darkness of this swift eclipse,
 But not for her,—she is where love sits crowned
 Upon the Throne, has reached the shining shore:
 Is with the sire in whom her heart was bound,
 Is with the babes she finds to lose no more.
 —Punch.

The Unitarian Herald.

FRIDAY, DECEMBER 27, 1878.

THE "JEWISH WORLD" ON CONGREGATIONALISM AND UNITARIANISM.

In an article on "The Anomalous Attitude of Congregationalism," the *Jewish World* notices the claim of the Congregationalists to be descended ecclesiastically from the two thousand Puritan divines, ejected from the National Church, under the harsh act passed in 1662, as well as from the body known as Independents in the reign of the Protector. "But," says the *Jewish World*, "their right to the honour of being the lineal heirs of the spirit, theology, and church administration, peculiar to the Independents of the Commonwealth, or the Puritans of CHARLES II.'s day, has, with considerable force, been contested by the Unitarians. The followers of PRIESTLEY, CHANNING, and MARTINEAU insist that the bulk of the congregations formed by the ejected ministers of 1662 were not governed according to Congregational or Independent principles at all, but that these victims of the Act of Uniformity, as regards their mode of church discipline, were Presbyterian."

The *World* falls into a slip of the pen when

it goes on to explain that the Nonconformists already mentioned, for the most part, passed from belief in Evangelical Christianity "into that phase of Christian theology called Arminianism, which rejects the doctrine of the Trinity, but still maintains JESUS on his pedestal as a special missionary of heaven, supernaturally begotten and endowed with the power of working miracles." Arminianism, which rejects Calvinistic predestination, was a phase of their progress, but of course the phase here referred to is Arianism, though it is to be observed that the Arianism of the Liberal Succession in England widely differed from the doctrine of AREIUS of Alexandria. Passing from that, it is somewhat amusing to find *our* opinion of the Congregationalists represented, by a candid but remotely-situated observer like the Liberal organ of Judaism, as follows:—

The Unitarians declare, therefore, that the Puritan pedigree belongs to *them* and not to the Congregationalists, that their theology is the natural and logical outcome of Puritanism, and that Congregationalists are simply a reactionary party with a specie of Evangelical fanaticism in their constitution, who are usurping a lineal distinction to which they are not entitled, content to linger, in an unreasoning manner, at a point from which the later Puritans took a new departure towards more rational conceptions of God and duty.

We don't deny that we may have *thought* all this, but we are obliged to our contemporary for the clear and forcible expression he has given to it. It is necessary to add, however, that Unitarians, while claiming for themselves a true succession from the memorable "Two Thousand," have never denied so absolutely as the *Jewish World* would imply, that others also have a right to share in the claim.

As to the questionable position of the Congregationalists, in their attempt to profit at once from the claim of liberty and from the security of a Statement of Doctrine, we must express our cordial gratification in reading the deliverance of the *Jewish World* in closing this article:—

There are two aspects of Church life logically defensible. We could conceive of the consistency of Presbyterianism having a definite creed by which the orthodoxy of its clergy and laity shall be tried. Again, the position of the new school of Unitarians is equally admissible. They are bound by no creed whatever. Hence every enlightened public teacher among them who is credited with being a sincere truthseeker, is at perfect liberty to abandon the Christian designation and call himself a Theist or something else if he please. Both these policies have consistency to recommend them. But Congregationalists play fast and loose between creed and no creed, and sound a "loud trumpet," proclaiming that they are the freest body in the world, while their doctrinal system, though professedly unwritten, is of the narrowest description.

A second article on the Anomalous Attitude of Congregationalism takes up the incidents of the past year—the passing of the May resolutions in spite of the strong protest contained in the Rev. BALDWIN BROWN'S noble sermon, Mr. BROWN'S second sermon at the autumn meeting, and the rebukes administered to him by Dr. KENNEDY. On all these points of an exceedingly anomalous situation, the *Jewish World* remarks as follows:—

With an unaccountable obtuseness all the contending factions together in this wrangle seem to us to overlook the ludicrous inconsistency of their policy. The Union is said to have been founded about 45 years ago upon a clear "Declaration of Faith and Order" which has never been rescinded. That declaration contains a string of unmistakable dogmatic propositions. While these are allowed to remain unmodified, what sense is there in Messrs. PICTON, WILKS, DORLING, and others adopting a course which ignores them? What sense is there in Mr. BROWN pleading for the retention of his tainted brethren in fellowship when these propositions cease to express their theological convictions? On the other hand, let us turn to the equally anomalous attitude of the Committee. They proclaim *ad nauseam* that

the Union is the freest theological corporation in the world, and that they are fettered by no creed! Thus theological votaries of Christianity delude themselves by empty names.

The Committee, in preparing the May resolutions, had a difficult task to perform so as to exclude a few obnoxious members without excluding several influential ones, who were coupled with the former in departing, less or more, from the terms of the Declaration. While ignoring the Declaration they foisted on the body resolutions almost colourless, and by passing them saved, with a mere pretence of justice, the heretics of the second degree, BROWN, DALE, PARKER, WHITE, &c., and branded the heretics of the first degree, PICTON, WILKS, and DORLING. "But," says the *Jewish World* (and we think not too strongly, under the circumstances), "they have kindled a fire which in a few years no scheming of the Committee will be able to quench."

EDUCATION OF WOMEN.

A STEP FORWARD.

THE *Spectator* reports that an important step in favour of the higher education of women has recently been taken at Sandwell, near Birmingham, a country seat of the Earl and Countess of Dartmouth, which they have for many years past given up for philanthropic purposes. Their generosity enabled Miss Selwyn—the late Bishop of Lichfield's sister—to carry on here a school where the daughters of the poorer amongst the higher classes might be received on moderate terms. On Miss Selwyn's retirement from her benevolent work, Lord and Lady Dartmouth formed an influential council of which they are presidents, and the institution thus governed comprises now a college for the ladies above, and a school for those under, eighteen years of age, as well as an industrial home, where boys and girls are trained for service. Arrangements are also made for a temporary home for governesses. It is hoped that the college may ultimately be affiliated with the University of Oxford. The whole institution is placed under the superintendence of Miss Winscomb, a lady who has distinguished herself not more by her able lectures at Malvern on English literature than by her indefatigable exertions on behalf of the higher education for women in general.

THE NEW TESTAMENT REVISED VERSION.

THE revisers of the authorised version of the New Testament, as we announced last week, have concluded their second and final revision. The company have held eighty-five sessions and have spent 337 days on the work, having commenced in June, 1870. The total number of the company is twenty-four, and the average rate of attendance throughout the time has been fifteen. It now remains to consider the suggestions which may be made by the American company, and the adjustment of some questions which have been reserved till the end, as well as the revision of part of the Apocrypha, which falls to the New Testament Company; all this will take a long time yet. It has been reported that in the revised New Testament the passages, Mark, xvi., 9-30, John, viii. 1-11, have been omitted. This we believe to be incorrect. The passages are inserted, but within brackets.

The history of the English translations of the Bible (the *Daily News* remarks) is not only interesting, but extremely difficult to write. Whoever adventures himself here must steer between the bibliographers and the devotees of early printing. It is not safe to say much about Aldhelm and Caedmon; it is ticklish work talking about Wycliffe, the very spelling of whose name may provoke a literary quarrel. When we come to Coverdale and Tyndal, we are in the centre of a faction fight. The Genevan Bible and the Bishops' Bible are as perilous topics as the Prayer Books of Edward VI. and Elizabeth. In the confused theological turmoil of the sixteenth

century, when Protestants and Catholics succeeded Henry VIII., who fought chiefly for his own hand, many parties and people had a turn at translating the Bible. It says a good deal for their honesty that our authorised version was evolved, after much contest of opinion and selection, out of the Bishops' Bible, which superseded the Geneva Bible, which was a revision of *Coverdale's Bible* to which again *Matthew's Bible*, and the *Great Bible* and *Cranmer's Bible* were not indebted; while Wycliffe and Tyndal's Bibles must have been consulted now and then, as a scholar might consult Boccaccio's Latin Homer, as far as it goes. The complete result of all the revisions up to James's later time is the most splendid monument of pure English in existence. It has the vigour of the great age—the Elizabethan age—with none of its eccentricities and conceits.

A correspondent of the *Daily News*, in correction of these remarks so far as they apply to Tyndale, says that the authorised version, of the New Testament at least, is indebted to his to a far greater extent than a mere consultation "now and then" would imply. In fact, a very large portion indeed of our present version is taken, almost verbatim from Tyndale's New Testament.

THEOLOGY AT OXFORD.

A VERY unsatisfactory class list, writes the Oxford University correspondent of the *Guardian*, disappoints the hopes of those who have looked for something better to be made out of the Theological School. Out of eighteen candidates for honours, ten appear in the fourth class, and three fail to obtain any class at all. This is to be regretted, if it is due to excessive severity on the part of the examiners, for the discouragement it must give to theological reading: more still is it to be regretted, if due to the inferiority of the candidates for honours, for the indication which it gives that the ablest undergraduates cannot, or will not, read for honours on this subject. After nine years of trial (during which, in the eighteen class lists that have appeared, there have only been sixteen first classmen—in the past four years only three), the school appears to be in a somewhat critical dilemma. Unless better men go in for it, its standard, and the reputation which its honours give, cannot improve; and until these do improve, the better men will not go in for it. The best hope for it would be the encouragement of theology, as of other studies, by appropriating to it certain Fellowships; for in this respect it is certainly starved, as compared with other subjects. But whether the Commissioners will adopt this method of carrying out their provisions for religious instruction is at present uncertain.

FLOWERY FIELD: OPENING OF THE NEW CHURCH.

THE opening ceremony of this new church took place at three o'clock on Thursday afternoon, December 19th. Every seat was occupied, and forms had to be brought from the school and placed in the aisles. The *Hyde and Denton Chronicle* says:—"The congregation comprised almost all the *élite* of the town, a large number of clergymen of the Unitarian body, and we fancied we spied in the gallery the Rev. J. Yearsley, Primitive Methodist."

After a voluntary upon the organ, Mr. J. Ogden bringing out well the tones of the magnificent instrument, the choir, augmented for the occasion by several trained voices, sang the *sanctus* "To God on high." The Rev. Wm. Gaskell, M.A., followed with the dedicatory prayer. The Rev. J. K. Smith, the minister of the congregation, read prayers, selecting the first of the Ten Services. The lessons were read by the Rev. H. E. Dowson, B.A. The Rev. Chas. Beard preached from the text John vi., 66-68:—"From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." He said it was occasions like this on which the hopes of many hearts and the toils of many years are crowned with success at last, that naturally invited a retrospect and reflection on the past. He did not come as a stranger invited by their kindness to give fit expression to their feelings in this great religious celebration,

but as one who shared in their joy. The first welcome which had greeted him on his entrance into the Christian ministry was from the inhabitants of this church, and his presence that day renewed the recollection of it. Twenty-eight years ago, on a Sunday evening in November, he first came to conduct religious worship in the school hard by, and the occasion was fresh in his memory. Many men had since laboured in this corner of God's field, and the little furrows that he began to plough had been deepened and lengthened, good seed had been planted, had been quickened with spiritual sunshine, and now the harvest was come. All these thoughts were presented to his mind, and irresistibly he felt compelled to throw his mind back to the beginning of his work. Twenty-eight years ago the one leading idea was the continuity of God's revelation. Christ was the first-born amongst many brethren in whose ranks they took a real if an humble place. Other systems of doctrine rested on long-descending ecclesiastical authority, and were necessarily exclusive. Not so, however, was their system; its Bible was the whole of human literature, and its prophets were of every nation and church; wherever they discovered truth they recognised a revelation, that bid them look for God in the mirror of their own hearts. With God all around and within them, smiling upon them in the profuse beneficence of nature, why should they seek Him in the half-dead and intelligent past? "Truth against the world" was their motto, and even if Christ was taken away, and they knew not where they had laid Him, it was only the Master's lifeless form they had power to touch, and His spirit was still alive in themselves. If they were driven out of the old harbours of refuge into a hemisphere of sea, God's spirit filled their sails, and he would conduct their voyage to a happy issue. The tendency of this spirit was to revert from the authority without to the authority within. Yet if they looked back it was plain that the temper of the times was hardly favourable to such a consummation; it was by no means a period when the spirit of God was poured upon all flesh, for physical science was coming in like a flood, and they had a materialist form of belief which, whether true or false, was not reconcilable with religion. The great discovery of this age is development; the word and the thought which it has bequeathed to all generations is evolution. That was but the latest outcome of a series of intellectual conditions which had been profoundly exercising religious thought. To reconcile old and new necessitated a change of position, and the question was in what direction and how far? What he felt himself was that these new thoughts were hardly favourable to the spirit of which he had been speaking. He needed to feel all about him a living, throbbing, divine life, and science forced upon him the thought of inexorable law. He wanted a God beside him, behind and before, and the only Deity for whom evolution left room was one who, ages ago, breathed into the primordial fire-cloud the qualities of this changing world. He wanted a Father of his spirit, and when he looked round with the eye of science, he was met by the wars of species and the survival of the fittest, which make universal nature one vast carnival of slaughter, in which the strongest everywhere trample upon the weakest. Even if physical nature gives its weight to a theistic philosophy the God it offers is far away, and the God we want is a God nigh at hand. And when we turn to our own souls do we find Him there? Some elements of our inner life are due to direct divine illumination, but are they potent enough in all? We cannot tell what we owe to prophetic souls and to Christ; because we never lived without them. We cannot put ourselves out of their school by any force of our own. For himself he was willing to confess that he had a less unbounded faith in his own spiritual instincts than he once had; and if he was not satisfied with it in his own case he liked even less of what he saw of it in others. He could not help thinking that concurrently with the attempt to cut themselves off from the past, and to claim the full inheritance of their individual humanity, there settled over them a certain coldness, and a hardness and rigidity of heart; in becoming an inflexible law in themselves they began to think they could not be a law to others. It is not always those who stand alone in the spiritual world who are humbled by his presence. However we may separate a man from his fellows for purposes of analysis, no one can be adequately understood unless he is viewed in a social aspect. We cannot be genuine Buddhists, or sing the hymns to Veda, or adore Allah in the mosque like those to the manner born; we are citizens of the spiritual world, and all aspirations after goodness strike a chord in our heart, but we have our closest sympathies with those of our own religious home. The more he studied his own heart and the history of religion the more

he came to the conclusion we were never meant to stand alone. It is natural and right that every human soul should have perfect access to God, but it was also natural and right that poets should sing, and philosophers meditate, and prophets preach, and Christ suffer, and that men should rejoice in their light, and learn the secret of their strength. God chooses his own prophets, and out of common clay moulds for himself a mouthpiece among men. The spiritual instinct in man enables all to know, but the prophet only speaks. We can follow them into the secret places of God; our hesitating thought becomes bold in their certitude. He spoke for himself alone. He had long enough found out that he belonged to the number of men who could not stand upright. Neither a prophet nor the son of a prophet was he, but such spiritual instinct as he had led him to the feet of a master. He had learnt, and was ready to learn in any school. No truth could come amiss to him. But he could not forget the rock whence he was hewn, the pit whence he was digged. Of all the teachers one spoke to him with clearest and most persuasive voice; of all lives one seemed to have been lived abiding upon the mount of God; of all great efforts to purify the world one seemed to him the most lasting. In that life alone he could decipher the past; in this hope alone he could look with calm spirit to the future. Men have found truth in these words all down the Christian centuries, and the old story has not lost its efficacy. Science hides itself in the glory of Christ, and philosophers wonder at him afar off, but the common people hear him gladly. He teaches no comprehensive theology; he does not even expatiate over the whole field of morals; he is a stranger to culture—except the simple knowledge of his people; but he stretches out arms of unspeakable compassion, and cries, "Come unto me, and I will give you rest." And they come, and the promise is fulfilled. At the same time he (Mr. Beard) was as far as possible from thinking they were to hold fast their Christianity in defiance of modern knowledge. He would recommend an amalgamation of the two. Let science teach them the inexorable laws of nature to which they must submit themselves. By all means let them learn those lessons thoroughly, and too thoroughly they could not learn them. A time was coming when they must recognise that their highest life did not spring from a Hebrew root only; that henceforth their aim should be to weave together in their lives the brightest and strongest threads, come from where they may. But why not combine the two? Why should they not be citizens of the world and yet liegemen of Christ; pensioners of God's universal bounty to man through man, and yet acknowledging Christ as the central point of life. Christ will never win his last victory until popular Christianity renounces its autocratic designs of conquest; then only will it be true that there is neither Jew nor Greek, barbarian, Scythian, bond nor free, but Christ all in all, the prophet of universal humanity. While he occupied that pulpit those who were gone rose up before him, and he seemed to speak as one who stood between the living and the dead. What better things could he wish than that that church might foster the old principles of sweetness and sincerity; that men might learn the secret of invincible uprightness, and the women that gentleness which never tires. Men come and go, but duty never changes. Life is a perpetual obligation; prayer and praise still go up to heaven; Christ still leads onward, and God is over all.

A collection in aid of the current expenses was made, realising £76. The choir concluded the service by singing the Hallelujah Chorus.

A considerable portion of the work has been carried out by the workpeople at the mills, under the direction of Mr. John Thornely (Mr. Ashton's manager), and very great credit is due to them for the excellent manner in which it has been executed.

The plan of the church is different from the ordinary arrangement, being an uninterrupted area on the ground floor, free from any obstructions by pillars or arches. The nave measures 71 ft. x 32 ft.; the two transepts, 20 ft. x 12 ft. 6 in.; the choir (which has an apsidal end), 25 ft. x 18 ft.; vestry and organ chamber, 12 ft. 6 in. x 12 ft. There are galleries at the entrance end, over the vestibule, and in the two transepts, with separate entrances and staircases for the use of the congregation and school children, and the total accommodation provided is about 500 sittings. Special attention has been given to the position and arrangement of the choir, which is separated from the nave by a wide and lofty stone archway, also from the communion, vestry, and organ chamber, by corresponding arches, so that the singers will occupy canopied stalls in front of the congregation, just beyond the pulpit and reading desk, and be in immediate proximity to the organist.

The building has somewhat the appearance of a college chapel, and has been designed in the perpendicular, or Tudor style of architecture, with large and lofty windows both at sides and ends, and is faced with stone all round outside. A handsome disengaged tower rises over the main entrance to a height of 81 feet, with stair turret, at angles, finished with embattled parapets.

In the wall of the vestibule formed by the tower is a

stone slab, with a large brass plate, having the following inscription:—

*To the Worship of God,
By a Congregation
Bound by no creeds or confessions of faith
Who, under the guidance of Ministers
Equally free to follow Truth,
Humbly strive to love God and to serve
Their Fellowmen,
This Church is dedicated by
Thomas Ashton, of Hyde,
and Elizabeth, his wife,
A. D. MDCCCLXXXVIII.*

And above the principal entrance a large ornamental panel stone is built in, the sculpture of which has not yet been determined. The choir has an apse end, with traceried windows, which are filled with stained-glass figures of the twelve Apostles; the opposite end window is also painted with armorials and medallions. All the internal woodwork is pitch-pine, left the natural colour, including a panelled dado 6 feet high all round the walls, and traceried gallery fronts. The pulpit and reading desk are elaborately carved with tracery, &c.; these have been placed in the church in memory of the late Miss Ashton, in fulfilment of her desire to contribute something towards its completion; her monogram and a lozenge bearing her arms have been placed on them. An organ by Hill and Sons, of London, has been erected of sufficient power for the church. Gas brackets have been fixed to the walls, and a handsome corona over the choir. Special attention has been given to the warming and ventilating; the former is accomplished by means of hot-water pipes, fixed in a recess at the bottom of all the outside walls, with branches to the entrances, passages, and galleries; ample provision is made for the admission of fresh air, and the extraction of vitiated air at the highest part of the ceiling.

The whole has been carried out from the designs, and under the superintendence of Mr. Thos. Worthington, F.R.I.B.A., of Manchester, architect.

Mr. Peter Green, of Hyde, was the contractor for the masonry, &c.

The pulpit, reading desk, and choir seats, were made by Mr. Birch, St. John-street, Manchester.

Messrs. Lavery, Barrand, and Westlake, of Manchester and London, are makers of both the plain and stained-glass windows. Messrs. Thomasson and Co., of Birmingham and Manchester, made the gasfittings, bolts, handles, &c. Messrs. Thomas Brown and Son, of Manchester, supplied the seat rugs, matting, communion table cover, carpets, &c.

What the cost of this church has been we are not likely to know; one estimate we have seen puts the sum down at £16,000.

THE EVENING MEETING

was held at the close of the service in the girls' schoolroom; Mr. THOMAS ASHTON presiding. There were present the Revs. J. K. Smith, minister of the congregation, C. Beard, B.A., S. Farrington, T. Lloyd Jones, J. Moore, H. E. Dowson, B.A., D. Walmsley, B.A., Jas. Black, M.A., J. E. Odgers, M.A., William Harrison, G. H. Vance, B.D., Noah Green, W. G. Cadman, Joseph Freeston, J. B. Lloyd, A. Ashworth, J. G. Slater, J. Harwood, B.A., E. Turland; Messrs. Thomas Thornely, Edwd. Hibbert, John Hibbert, Saml. Thornely, John Thornely, Orlando Oldham, J. F. Cheetham, Captain Thornely, W. Marshal, Lieutenant Hibbert, Chas. Hibbert, and Jesse Pilcher, together with a large attendance of gentlemen and tradesmen of Hyde. Altogether the gathering was of a most influential and enthusiastic character.

The CHAIRMAN opened the proceedings by taking a retrospect of the past history of the church at Flowery Field. He said that in 1831 there was no place of worship in Hyde except the Independent Chapel near the Mechanics' Institution, and the Methodist preaching room at the top of Water-street, consequently that district was suffering from spiritual destitution, and in order to encourage the habit of going to some place of worship, the ministers of the neighbourhood agreed to conduct services on Sunday evenings, which were held in the schoolroom which was now the infant school. Mr. Brooks, of Gee Cross, Mr. Gaskell, of Dukinfield, and the minister at Gorton were amongst those who conducted the services. That seemed rather a long way back, and to Mr. Wells, who was the successor at Gorton, it would seem almost antediluvian, having to go back for a period of 30 or 40 years. The services, however, were not conducted entirely by Unitarian ministers, as Independents, Wesleyans, and some of the ministers of the New Connexion Methodists held services in the room; indeed he did not remember the names of many of the friends who joined in conducting the services. The object then was not to proselyte in any faith; they wished all to join in these services simply to encourage them to go to some place of worship, as they were expecting churches and chapels to rise up as they were required. The services were conducted in this manner for many years: sometimes they were stopped, and then began again, and at last they were chiefly conducted by Mr. Brooks and Mr. Gaskell. Amongst the ministers who followed were the Rev. Charles Beard and the Rev. R. C. Dendy. Mr. Gaskell for a time conducted the service by himself, and as churches

and chapels were built in the neighbourhood, they provided for those who had certain views, and such people left and joined the bodies to which they belonged, so that they who remained had the established theological views that were held at Gee Cross. Mr. Gaskell's work extended over a period of eleven years, and he might be said to have laid the foundation of this congregation. It then fell into the hands of the East Cheshire Mission, and they had in succession the Rev. Mr. Elliott, Rev. R. Dendy, and the late missionary, Mr. Smith. The congregation gradually consolidated itself, and to-day had entered on an entirely new life, being independent of the East Cheshire Mission, Mr. Smith being no longer missionary, but minister of Flowery Field Church, and under his administration he trusted they would have every chance of success. It would require great earnestness and enterprise to make their labours successful, but henceforth they would have greater influence in elevating and refining, and purifying the people amongst whom they were placed.

The Rev. J. K. SMITH said they were thankful, as a congregation, to see so many sympathising friends there that night, on an occasion in connection with the history of Flowery Field Church, which, as they might suppose, was a most important one. After a very varying career, as the chairman had well shown, they all felt it was now starting on a new mission, that crowned all previous efforts, and with additional responsibility. For several years past, in connection with the work they had to discharge, many of them felt that it was coming to a position of stagnation, simply because its resources were used up, although some who had been brought into fellowship would have put up with the inconvenient place of meeting. Various means were suggested to get over this state of things, but for many reasons it was a long time before Mr. Ashton could see his way to build a church. He could not see how it could be carried on thoroughly on free and independent ground. Now all had been got over, and they had to-day opened for public worship as handsome, beautiful, and commodious a place of worship as the most fastidious would care to worship in, and they had, as it were, entered upon a new life. As to the handsome manner in which Mr. Ashton had accomplished his promise to build a new church, he dare not express his own feelings, because he knew Mr. Ashton did not need any praise of his. When it was first made known that he was going to build, one and all said they need not question him as to the character of the church; they would leave that in his hands; he never did anything but in one way, and in his own way full reliance could be placed. Mr. Ashton had more than fulfilled their highest expectations. As to their responsibilities, it had often been pointed out by historians that private persons might say many things which public characters could not, and in like manner men who occupied obscure positions in society might say what they liked without let or hindrance, but if Mr. Gladstone made any statement, everything he said was taken notice of, and if he wrote a letter in answer to some village politician, that letter was printed and scattered far and wide. They had hitherto occupied a comparatively private character, but had now stepped out into the circle of self-supporting churches. They felt that they must have much more zeal, that a greater weight of responsibility rested upon each of their shoulders—there were more seats to let, and more friends to consider. There was a much larger outgo in possessing such a beautiful building as the new Flowery Field Church, and it was incumbent upon everyone of them to carry out the work of Christ to the best of his ability. They must not rest upon their oars, and think that having left the infant schoolroom some one else would step into their place and do their work. They must rise to a consciousness of their responsibilities, and he trusted all who joined would enter into the work with the same spirit that had been shown in connection with the school. In considering what to aim at to make the church a true centre of Christian influence, Mr. Smith said they should strive to make the life and character of Christ their own. After some further remarks Mr. Smith concluded by reading the following address on behalf of the congregation:—

THE MEMORIAL.

The Members of the Flowery Field Christian Church to Mr. and Mrs. Thomas Ashton.

Dear Sir and Madam,—The opening of the New Church offers an opportunity we gladly embrace of expressing our great pleasure in the realisation of the hopes and labours of many years; and also of tendering to you our earnest and heartfelt thanks for the unvarying interest you have always shown in the Flowery Field Congregation; for the liberal and judicious support you have given us, and now, most of all, for the noble generosity which has placed so beautiful a building at our service.

We know you do not need or desire any words of thanks in acknowledgment of the deep obligation under

which you have thus placed us; all the more earnestly, therefore, do we hope we may prove ourselves in some measure worthy of the important charge committed to our keeping.

We look on this church as a token of your close attachment to the locality and the people with whom you have so long been connected, and of the deep interest you take in their mental, moral, and religious improvement. We pray that it may be a centre for the propagation of pure religion, that it might be hallowed by the tenderest Christian charities, and become dear to us all from its religious associations. May we make this church a real religious home; may we enter it always with willing feet and thankful hearts, and in it be strengthened in those noble resolves and high aspirations which shall purify, exalt, and bless our whole lives.

In conclusion, permit us to repeat the expression of our sincere thanks for your great kindness, and to hope that you, and all the members of your family, may have the satisfaction of realising the hopes and expectations you have formed in building the church this day dedicated to the Worship of Almighty God.

Signed, on behalf of the Congregation,

J. KERTAIN SMITH, Minister.

ANTHONY STAFFORD, Chairman of Committee.

GEORGE SLATER, Treasurer.

ROBERT HOWARTH, Honorary Secretary.

The address was very beautifully engrossed and illuminated in gold and colour, with a vignette of the church in the centre and Mr. Ashton's crest at the corners. It was enclosed in a gilt frame and glazed.

Mr. ANTHONY STAFFORD, chairman of the committee, said their minister had enlarged so much on the address that it required few words of his to express the feelings of gratitude they owed as a congregation to Mr. and Mrs. Ashton for building that handsome edifice. Looking back to the time when Mr. Charles Beard first gave winter evening lectures at Flowery Field he recollected—and it was a pleasing recollection to him—that the lectures had conferred many advantages on those who heard them. Now that they had a place set apart for religious worship they had already a considerable increase, resulting in double the number of seat-holders, which at present stood at 360; and now that they had entered and enjoyed the first service in their most beautiful and comfortable church, he hoped it would endure for generations as a standing monument of the kindness of heart of its founders. He hoped the congregation would prove themselves worthy of the trust committed to them.

Mr. ROBERT HOWARTH, as secretary, said the members of that church had been looking forward to that day, which would long be remembered by all of them. They had watched the building from time to time as it had grown, and cherished the hope that they might be spared to see its completion. He trusted they would within its walls cultivate the Christian feeling which characterises the lives of all good men; and he did not know that they could show their thankfulness to the donor of that church better than by being earnest in the work of carrying on the church for the common good of all who might desire to worship there.

Mr. THOMAS ASHTON, who spoke with some emotion, said he found it extremely difficult to reply to the speeches which had just been made. On behalf of his wife and himself he thanked them heartily for the address that had been presented, and for the kind way in which they had recognised what had been done, and he hoped that the services they had rendered to the congregation might be productive of good result. They had alluded to his long connection with the place; although he did not live in Flowery Field, they must know he had been extremely attached to it. He could not say that he had done everything which should have been done, it certainly was not for want of will, but for want of power. He hoped the new church which had been opened that day would be useful in every way in elevating the moral condition of the people of Flowery Field and Hyde generally. He hoped they would excuse him saying more on that subject, but he would take that opportunity of expressing his thanks to other people who had a great deal to do with the church; and first of all thanks were due to their architect, Mr. Worthington, for the patience with which he had borne all his (Mr. Ashton's) interference in trying to meet what perhaps some people would call his whims. He thought that in reality the architect had been very successful, and next in order to him came a gentleman who was Mr. Worthington's assistant, namely Mr. Elgood, who did not believe in their being able to do the whole of the work in Hyde, and seemed to live in terror the whole time the work was in progress. And, perhaps more than all, they were indebted to the Hyde friends, especially to Mr. John Thornely, who was a man who would secure success anywhere; Mr. Peter Green had been to him (the speaker) more than a contractor, and there were many others he could like to name; one more he must name—Mr. Creswell and one man who was the last and first he saw working upon the job—Mr. Stott. The

building was one that did them all credit; every man had worked with good will and love for his work, and a determination that the job should be one of the best that could be turned out. He believed himself there would be less trouble with employers as well as with the men, if they knew their work, and appreciated the proper means that were taken to enable them to do it. He believed they had had good joiners, bricksetters, and stonemasons about the work done at that church; he only wished the names could be handed down in the church to futurity. He trusted that his wife and he would be able sometimes to come over and join them in the service, and he promised they would both do anything they could for Flowery Field and its people.

Mr. JOHN THORNELY said he had unfortunately not heard what Mr. Ashton had said, but everyone who had had a hand in the building of Flowery Field Church had striven with all his might and main that it might be good work, and last for ages.

Mr. PETER GREEN did not think he could add one word more to what Mr. Thornely had said. He did the work heartily, knowing that his employer had plenty of money to pay with, and, as the Chairman had truly said, good work could be done if there was good material to do it with.

Mr. CURFEW proposed the best thanks to the Rev. Charles Beard, for the very excellent sermon he had preached that afternoon. Next to Mr. Ashton they did not owe so much to any man. He said it was 28 years since he first conducted the service in connection with Flowery Field Church. He well remembered it. For eight or ten years it depended mainly on him, and the effect of his lectures filled the place. He hoped they would give him a hearty vote of thanks for his sermon as well as for previous efforts on behalf of Flowery Field congregation. (Applause.)

The Rev. C. BEARD said he was extremely obliged for the kind reception they had given him, and for the too flattering words in which Mr. Curfew had spoken of him. It was a long time since he first came to Flowery Field, and he confessed he did not find himself any more at home in this room than in the pulpit of the beautiful church that was opened that afternoon. He should feel a great deal more at home in the Infant School where was the pulpit that he used to preach in in 1850, when he began to come from Gee Cross after his afternoon service, as he continued to do for 11½ years. During that time they spent a great many pleasant evenings together; at any rate, they were pleasant on his part, if not pleasant on theirs. They had some indifferent sermons and some tolerably good ones. He thought he might say that they had some indifferent congregations and a great many good ones—(laughter)—but under all circumstances it was quite a pleasure to him to come to Flowery Field, they were so kindly disposed and attentive; be the audience large or small its character was always such as to encourage him to come again. They were there that day not only to open a new church but to celebrate the consummation of a public work in which he had been deeply interested. He looked upon Flowery Field as his second home. The sermon they had listened to was his 176th that he had preached in Flowery Field, and he thought he might take credit for having done work of some sort or another. What wonderful music they used to have to be sure. (Laughter.) He should like to hear the old organ again, and hear its tone. He recollected on one occasion they had a tremendous anthem, "Who is this that cometh from Edom?" said the powerful bass; "Who is this that cometh from Edom?" shrieked the treble, and "Who is this that cometh from Edom?" warbled the alto. Thus they asked "Who is this that cometh from Edom?" for about a quarter of an hour, and he never knew who came after all. (Laughter.) There was another memory, not at all of a ludicrous kind, that would rise up in his mind when he thought of those days. It was the memory of one who, if he had been living, would have been present on this occasion, he meant the Chairman's brother, Mr. Samuel Ashton, a gentleman who had his own way of doing things, which might not be the way that other people did them, but always a very kindly or friendly way. He never would come with them to the chapel, so he was left at the tea table, but he came later, and there was a little room off the gallery where he sat and listened to the preaching. There were a great many more good friends who were no longer with them, but he could not dismiss his memory without making some allusion to it. His thorough affability was known to all who worked in the great factory of which he was the head, and if he had been living, although in all probability he would have come no further than the door, he would have been as heartily with them as anyone present. That memory was too sacred to bear allusion in such a public place, but he ventured very lightly to touch upon it, because he hardly should have done justice to his own

feelings if he had not done so. He begged of his fellow workers to take courage in their work, as something might come of it at last. He knew very well that it was possible to build up a Christian congregation in a place like this, and build it up of working men without finding a Mr. Ashton at the far end. Then there was something in this work more encouraging to him than the great and noble munificence which they celebrated that day, and in celebrating which strangers joined as heartily as they did themselves. It had been well said that this church was a working man's church. It was true that the money came out of one man's capacious heart and not very shallow pocket. At the same time if there had not been that respect and feeling of mutual trust and confidence engendered in this place by more than one generation of good employers and workmen, he ventured to say the place would not be the place it is. They did not want to make a Unitarian propaganda of it, but to make it a working man's church—true, broad, and free, on a lasting foundation. After some experiences of life, he thought that the people of this neighbourhood were very much to be envied. The working classes of a place like this had had a chance for many years of showing what a model the working man's life might be and ought to be. They had had no grinding poverty in their midst, and no flaunting and shameless vice. He did not mean to say that they were a pattern population, but if they lived in the streets of a vast population of 700,000 people gathered from all cities and parts of the world, they would see degradation of human society of which they had in a place like this no idea. They had fairly good wages. He did not mean to say as good as they could wish, and he was sure Mr. Ashton would only rejoice to pay more whenever he felt able to do so. They had in their homes a few of the comforts of life, and an opportunity to lay up something for old age. Another advantage was that they had the shadow of hills over them, and could go out and commune with nature in many of her unspoiled aspects, and with all they had that distinguishing characteristic of the Lancashire race to which the Chairman and himself and many present belonged, viz., a good proud spirit, which made them feel and look upon themselves as not inferiors to any man, be he their employer. So long as they could pay twenty shillings in the pound, keep their own house door open, and live their own life in their own way they were comparatively independent. He trusted he had many friends among them whose hands he was proud to shake, and whose friendship he was willing to acknowledge, and esteemed them quite as much in their sphere of life as those in a more conspicuous station. He did not know what money was given to a man for except to enable him to build a church like that at Flowery Field.—(Laughter.)

The Rev. JAMES BLACK, of Stockport, taking for his subject "Our Presbytery," addressed Mr. Smith on behalf of the East Cheshire Christian Union. He spoke of the sympathy and harmony that existed amongst the Unitarian ministers of Cheshire, and bid Mr. Smith good-bye as a missionary from the presbytery, at the same time offering him a welcome amongst them as an independent minister.

The Rev. JAMES HARWOOD said he had great pleasure in joining with the other ministers in congratulating them upon the opening of the new church. The handsome Address made by the congregation to Mr. Ashton showed that they fully realised their obligation. They began right by getting the congregation first and the building afterwards.

Mr. HENRY R. GREG, brother-in-law to Mrs. Ashton, said that he felt a strong sympathy with the occasion of their meeting. It was a matter for congratulation to the body of Unitarians to know that such a magnificent building had been erected for the worship of God.

The Rev. W. HARRISON, of Glossop, said he was pleased to be with them on that occasion, and expressed his cordial feeling of sympathy with them in their day of rejoicing.

Mr. JOHN ALCOCK thought they might allow him to add some congratulation to what had been before expressed upon the completion of the beautiful church, which he hoped would be the home of their affection in connection with various events in many of their lives. Factories might be useless through bad trade, but this church would always have its use, and he did not see any limit to its usefulness. He trusted it might continue to prosper.

The Rev. H. E. DOWSON said that, as Mr. Smith's nearest neighbour, as the minister of a church in sympathy with theirs, and which lay nearest to theirs, he wished to add his meed of congratulation. He spoke from the bottom of his heart when he said there could be no kinder natured or obliging friend than their minister, and he trusted he might for many years be the happy

minister of one of the most beautiful churches in England.

On the motion of Mr. W. MORGAN, seconded by Mr. ROBERT BELL, a vote of thanks was passed with acclamation to the Chairman.

Mr. CURFEW then begged leave to ask that the name of the late Miss Ashton might not be forgotten. He always felt when he saw Miss Ashton she was like an angel going about the village. And he had not heard the schools named. He thought they were worthy of mention, as there were not many places with a population under 3,000 could seat 600 in one room, and then adjourn to another in the same building and seat the same number, that was the private property of one gentleman.

The CHAIRMAN, in acknowledging the vote of thanks, said he was glad Mr. Curfew had mentioned the name of his sister in connection with the day's proceedings, as the pulpit and reading desk were her gifts.

The kindness of Mr. Ashton, as engraven on the table, will be handed down to posterity, but long before the record was inscribed thereon it was engrafted on the hearts of the living present. He and his father before him have ever held a place in the effectuations of their workpeople, and at the present time it would be difficult to over estimate Mr. Ashton's influence. His unobtrusive virtues and large hearted benevolence have not been circumscribed within his own territory, or limited to the population of Flowery Field, for in Hyde they have been so beneficially felt that even there the name of Thomas Ashton is as familiar as a household word; by many people he is recognised as a leader, and by all respected, honoured and deferred to, not only on account of his high social status, but because of his conspicuous merits, which must be apparent to the most careless observer of his useful career. He has ever been regarded as one whose heart is in the right place. For years he has laboured to mitigate the evils which sickness and poverty entail upon their victims, and has done more than ever will be known to bring comfort and health into the homes of the afflicted since his name was associated with the Hyde Sick Kitchen—a charity which owes its existence to him. Perhaps all the chapels in the town have been indebted to him for assistance and the same may be said with respect to every good object for the benefit of the community and the improvement of the town. Amongst the services he has rendered to the town the support he has given to the Mechanic's Institution, and especially to the evening classes, has earned for him so many thanks that he has been constrained to tell the directors that in future he will not be thanked, so that henceforth Mrs. Ashton will receive all the praise, for in her the institution has found his help-meet. At present Mr. Ashton is Chairman of the Hyde bench of magistrates, and a member of Hyde Local Board.

NEWS OF OUR CHURCHES

NOTICE.—Our friends would oblige if they would kindly send their news paragraphs so as to arrive never later than Wednesday morning, otherwise we are compelled to cut them down.

BELFAST.—On Monday evening week the Mutual Improvement Association in connection with the Second Congregation, Rosemary-street, concluded the first half of its session. After Mr. G. Boros had been elected a corresponding member, a varied programme of songs, glees, and readings was gone through. The Rev. J. C. Street gave a very interesting reading and took part in the glees, and the Rev. Harold Rylett also read one or two of O. W. Holmes's poems and sang an old English ballad. Miss Darbishire, Miss Lipsie, Miss Clarke, and other ladies and gentlemen likewise contributed to a pleasant evening's enjoyment.

DEWSBURY.—On Tuesday evening, December 17th, a paper was read by Mr. J. W. Cannon, architect, in the Unitarian schoolroom, on the use of the beautiful in our churches. Beauty was defined as "a quality in visible objects by means of which their colours and forms are agreeable to the human mind." Mr. Cannon said it might well be asked whether it is a mark of improvement that for a long time the outward sign of devotion had been absent from the religious world. Within recent years, especially in the Church of England, there had been marked evidence of a revival of this spirit in the numerous rich and imposing churches with which our land is now being studded. . . . He contended that the utmost they could do to render their spiritual home appropriate as to its purpose, beautiful as to its accessories, and solemn as to its services, was too little by far to represent the spirit with which they ought to enter its portals. Nor need poverty deter them from making an effort to do what lay in their power to render their services and their churches fit for their sanctified objects. It was not necessarily "storied windows, richly light, casting a dim, religious light" that marked the reverence of the worshippers within their shadows. Some simple cottage flowers on the altar might equally display that they had with loving hands done what was possible to make their church redolent of the reverence which is more precious than the most costly material and the most elaborate work-

friendship. A discussion followed, in which Messrs. R. Thompson, J. Bower, and C. Shiele, and others took part.

LEICESTER: REV. J. PAGE HOPPS ON CHRISTIANITY AND WAR.—At the Great Meeting, Leicester, on Sunday morning, December 15th, the Rev. J. P. Hopps preached a special Advent sermon on Jesus Christ, the "Dayspring from on High," and the "Guide into the way of Peace." He said that the work of Christ was not accomplished. When he came there was no room for him in the inn, and they laid him in a manger; and presently there was no room for him in the world, from which he was flung by way of Calvary and the Cross; and there was hardly room in the world now to humanise his divine principles. Myself, who adore him as God, did not imitate him as man. His great ideas concerning peace and the relations of man to man are despised and inordinately despised. What a contrast there was between his teachings and much of what had lately been going on in the very highest places of this land! What a contrast between Christ's peace principles and the wild and wicked assertion made a few days ago in the English House of Peers, that it is the advocates of "peace-at-any-price" that are responsible for the wars which the most ruthless conquerors, and that they have dimmed the majesty of England! Why, the utmost that the peace-at-any-price party had been able to accomplish had been to mitigate by a very little the frenzies of the war-at-any-cost party. "Peace-at-any-price" might be an exaggeration, but Jesus came as near as anyone ever did to advocating it; and it was one of his most distinctive teachings that the speaker in the House of Lords damned as "deleterious." What was this but to "crucify the Son of God afresh, and put him to an open shame?" They must admit, then, that Jesus had not accomplished in this world all he hoped for; but they must also admit that if his spirit were cherished, if his example were followed, and his teachings put into practice, the world would be in a very different condition.

MANCHESTER: CROSS-STREET CHAPEL CHORAL SOCIETY.—On Wednesday, the 18th inst., this Society gave its first concert in the Memorial Hall, under the conductorship of Mr. G. M. Little, the proceeds being in aid of the piano fund. The first part of the programme consisted of songs, trios, glees, and instrumental music, the songs being given by Miss Bellhouse, Messrs. Warrington, Watson, and C. T. Hibbert. Mr. Sothern played one of his own pianoforte pieces, "Adeline," Valse de Salon. The concert was brought to a close by the performance of "Locke's Music to Macbeth," in character, Mr. H. S. Bolland taking the part of Hecate, and the Misses Bellhouse, J. Scholes, and Reynolds, and Mr. Watson, that of the witches. Owing to the very unfavourable state of the weather, the audience was not so large as could have been desired.

MILES PLATTING, MANCHESTER.—On Sunday, 15th inst., it was announced that the offertory would be handed over to the minister for distribution among the necessitous members of the church and parents of Sunday scholars. Suitable sermons were preached by the minister (the Rev. W. G. Cadman), and the offertory reached the unexpected sum of £8, which will suffice to relieve all urgent cases of need. Mr. Cadman is at present delivering a series of short discourses on the Sunday morning, addressed especially to the young people of the church and school, on the positive teachings of Unitarian Christianity. The discourses are based on the successive paragraphs of the statement of "Belief" drawn up by Mr. Hopgood, which has been circulated among the teachers and elder scholars.

OADBÏ, NEAR LEICESTER.—A public meeting was held in the Village Hall on Wednesday evening, when the Rev. J. J. Wright delivered a lecture on the Right Hon. W. E. Gladstone. There was a fair attendance. Mr. W. Clover, of Leicester, occupied the chair, and spoke of the great services rendered to this country by Mr. Gladstone. The Rev. J. J. Wright then proceeded to give his address, which proved to be very interesting and instructive, showing very conclusively that the great principles which the right hon. gentleman stood by had built up a great character and produced one of the greatest of English statesmen. The secret of his success was deep and honest conviction, love of right, and devotion to his country. The lecturer was frequently applauded.

READING.—On Monday last the first marriage which has taken place in the church was celebrated. The eldest daughter of Mr. Reed, the hon. secretary of the church, was the bride and Mr. J. T. Mabey, carpenter and builder, Bournemouth, the bridegroom. The Rev. W. A. Clarke, of Godalming, officiated at the ceremony, and at its close, on behalf of the congregation, presented a copy of Tennyson's poems to Mr. and Mrs. Mabey.

SYDNEY, NEW SOUTH WALES.—The twenty-second annual report of this congregation is to hand. The annual meeting was held on the 9th of September. The congregation in their report state that the stir of public thought in the direction of religious subjects has during their period of office been undoubtedly favourable to freedom and thoroughness of inquiry, and while the single and silent effort of those connected with our body has been to obtain the services of a qualified instructor and leader, the arrival of that leader is opportune at a time when there is so much wholesome doubting abroad, and we may fairly anticipate that our own simple and practical views will receive a more friendly and a wider recognition than they have hitherto obtained. At the close of the formal business an address of welcome was presented to the Rev. J. H. Smith, and also to Mrs. Smith. In a lengthy address Mr. Smith replied, expressing a desire that they should undertake their work with hearty good will—to propagate a pure and free religion and live by their hopes—the realisation of the highest good.

CORRESPONDENCE.

A LIFEBOAT FROM THE UNITARIANS.

To the Editors.—Having been a subscriber for some years to the Royal National Lifeboat Institution, and feeling somewhat interested in its movements, may I ask you to give me a place in your correspondence column for a few remarks in connection with this noble charity? I have been thinking that collection boxes might be placed in most of the Unitarian chapels in London and the provincial towns for the purpose of receiving contributions from their various members towards purchasing a lifeboat and building a boathouse, the same to be placed on some part of our coast, and forming a new lifeboat station. The cost of a boathouse, lifeboat, its equipment, and transporting carriage, averages £900, and in addition to this, a still further sum of £70 per annum is required to keep each lifeboat station in proper working condition. I would suggest that the lifeboat of which I am at present speaking, should be named after one of the eminent Unitarians, say for instance, "The Florence Nightingale," "The Mary Carpenter," or, "The George Dawson." I think there would not be much difficulty in setting on foot the plan I have thus proposed, and I hope that it may be favourably received by your readers. Subscriptions are also much needed by this institution. It has upwards of 267 lifeboat stations; last year it expended £37,860 upon them, and rescued 1,041 lives, in addition to saving several vessels.—I am, truly yours,

NATHANIEL WATERALL.

London, Dec. 17th, 1868.

SCHOOLS FOR OUR CHILDREN.

To the Editors.—Your correspondents have thus far taken no notice of the fact that several Unitarian boarding schools already exist in different parts of the country, one at least as far south as London. We know how limited is the public to which these schools necessarily look for support. Is it wise to increase their number? Orthodox parents will not send us their children as boarders; rarely even as day-pupils. They seem to dread the mixing with Unitarian boys. Indeed, I have quite recently lost four day-pupils expressly on this ground. On the other hand, Unitarians are ready enough to send their children to schools where they know the religious teaching is ostentatiously orthodox, and where all the influences of daily example, fashion, and social prestige are distinctly and purposely in favour of the Established Church.

But, it is urged, we want schools where the religious teaching shall be decidedly Unitarian. May I be permitted to state what has been my own practice, for the last fourteen years, in the important matter of religious instruction? We have usually had on a week-day a course of lessons on the historical books of the Old Testament; and on Sundays a similar course on the New Testament, including a review of the general principles of religion. Practically, these classes have been confined to my Unitarian pupils; but others have been occupied at the same time with other work, so that their non-participation in these courses has excited no more remark than if they did not attend the German class. In my treatment of the subjects themselves, I have striven simply to draw out, to the best of my ability, the historical and spiritual teaching of the Bible, from a purely unsectarian point of view.

At the same time I have never shrunk from explaining, as occasion arose, where we differ from our orthodox friends in the interpretation of particular passages, and why we think our own opinion the true one. Thus, without sacrificing mental freedom to sectarian idols, I honestly believe my pupils have had a fair opportunity of learning the evidence for those views which are commonly held at the present time by liberal Unitarians. More than this I cannot undertake to say.

With regard to another question, I have never heard of the boys squabbling together over their religious opinions. On the contrary, I should be only too glad if religion ever formed a topic of conversation among them. But youthful reserve, as a rule, keeps them silent upon the great subject, except when formally spoken to by their elders. After all, the chief difficulty is, in the case of most boys, to inspire them with the genuine religious feeling itself, without which the truest theology, even if we could know it to be true, is but a grate without a fire.

EDWIN SMITH.

Nottingham.

To the Editors.—I am in no way desirous to enter into any controversy with Mr. Vancesmith, yet in justice to Mr. Dobson and myself, I cannot pass unnoticed the letter of this gentleman in the last number of the *Herald*. In order to discuss any important question with advantage to the public, as well as to the parties concerned, two essential conditions are necessary. First, there must be no acerbity; secondly, the laws of logic must be observed. Sneering may take with a few—happily they are very few. As to logic, the reader may judge for himself. Some weeks ago a letter from Mr. Dobson appeared in the *Herald* advocating the establishment at Brighton of a High-class Unitarian School, where religious instruction should be made part of the curriculum. In the next number Mr. Vancesmith tells the public that Mr. Briggs and he himself have tried to establish "just such a school." The unreality of this assertion having been proved out of Messrs. Briggs and Vancesmith's own prospectus, the latter decidedly withdraws his competition. Now I beg to be allowed to state that the authors of the Unitarian College, Brighton, had no intention whatever to enter into competition with Messrs. Briggs and Vancesmith, but that they thought, and still think, they provide

what is really wanted, viz., a high-class Unitarian school whose standard will be up to the Oxford, Cambridge, and London Universities' matriculation examinations, and in whose curriculum the teaching of the principle truths of Unitarianism is comprised.

The fact that such a school is really wanted, is proved by the circumstance that already some Unitarian and three non-Unitarian lads—whose parents, however, do not object to the religious instruction given—have been promised.

With this I consider my correspondence on this topic as closed, and thanking you for kind insertion, I remain yours truly,

A. DE WASSINDT.

Brighton, 23rd December, 1878.

BOOKS FOR SCHOOLS.

To the Editors.—Having seen in the *Herald* a request for a list of books suitable for school prizes, I venture to send the enclosed, hoping it may be of use to some teachers in their difficulties. The books are not all entirely free from objectionable doctrinal teaching, but there is in all very little of it. Many of them I have read to Sunday-school children, and they have been much appreciated. It may perhaps be necessary to say that they are none of them new publications, but almost all, I should imagine, would be still in print.—I remain, yours truly,

12, Highbury Crescent,
London, Dec. 22nd, 1878.

GIRLS.—Publishers, Nelson and Sons: Little Aggie's Fresh Snowdrops, by F. M. S.; Susy's Flowers, by F. M. S.; Martha's Home, by F. M. S.; The Roby Family, by A. L. O. E.; Parliament in the Playroom, by A. L. O. E.; Old Friends with New Faces, by A. L. O. E.; Flower Stories and their Lessons. Publishers, Routledge: Marian and her Pupils, by Charlotte Lankester; The Medwins of Wykeham, by Charlotte Lankester. Publishers, Seeley, Jackson, and Halliday: Lessons of Love. Publishers, James Nisbet and Co.: Three Little Spades. Publishers, Hamilton, Adams and Co.: Two Tales for Girls. Sunday School Association, 37, Norfolk-street, Strand: Forrest Mills; In the Clearings; Father Gabrielle's Fairy.

BOYS.—Publishers, Nelson and Sons: Hope On, by F. M. S.; The Giant Killer, by A. L. O. E.; My Neighbour's Shoes, by A. L. O. E.; The Crown of Success, by A. L. O. E. Publishers, Routledge: A Hero, by the author of John Halifax; Cherry Stones, by the Rev. William Adams. Publishers, Frederick Warne: The Silver Cup, or True Heroism.

COMING WEEK.

FLOWERY FIELD.—On Sunday the opening services will be continued at 10.45 and 6.30, when the Rev. Chas. Hargrove will preach.

LONDON: STAMFORD-STREET.—On New Year's Day, devotional conference meeting at 7 p.m.

MANCHESTER: UPPER BROOK-STREET.—On Sunday, at 6.30, Solemn Vesper Service—In Memory of Our Dead.

STALYBRIDGE.—On Sunday evening, a lecture, at 6.30, by the Rev. Halliwell Thomas, on "A Christmas Lesson for the Unorthodox."

STRANGEWAYS: UNITARIAN FREE CHURCH.—On Sunday, at 10.45 and 6.30, the Rev. J. T. Marriott will preach.

Birth.

BEARD.—On the 19th inst., at The Meadows, Ashton-on-Mersey, the wife of John Russell Beard, of a daughter.

Marriages.

BATTERSBY—CARR.—On the 22nd inst., at the Presbyterian Chapel, Hindley, by the Rev. A. Rushton, Peter Battersby, to Ann Carr, both of Hindley.

LEWIS—TIMINGS.—On the 23rd inst., at the Old Meeting House, Dudley, by the Rev. Matthew Gibson, Henry Ambrose, youngest son of Mr. John Lewis, of Stratton St. Margaret, Wilts, to Harriet S., youngest daughter of the late Mr. George Henry Timings, of Dudley, Worcestershire.

Deaths.

FOSTER.—On the 23rd inst., at Newcastle, Staff., at the residence of her friend, Mr. Habbishaw, Annie, eldest daughter of the late Rev. Thomas Foster, of Portsmouth.

PECK.—On the 23rd inst., at Brooklands, George Peck, of Manchester and Brooklands, aged 57. Friends will please accept this, the only intimation.

VICKERS.—On Christmas day morning, suddenly, Richard Vickers, in his 72nd year. For 24 years chapel keeper at Cross-street Chapel, Manchester.

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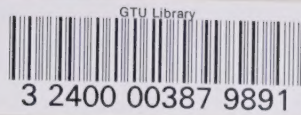
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